

***O le Isaraelu moni e tatala le faamalama ma va'ava'ai
atu i lona nu'u ma lona si'osi'omaga***

**Samoan Leadership for New Zealand born Samoan
through the Aganu'u journey of discovery**

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DEDICATIONS



*I dedicate this thesis to my parents, the late Amiatu Sio Sauvao Va'auli
and Le Afioa Le Matua Uso Ali'i Afamasaga Vitolia Tauai*

FA'ATULIMA

O le'a fa'ata'alolo Paia o lo tatou Atua aua o lona mamalu ma lona matagofie e tumau e le liua e fa'avavau. – e fa'apea i si o tatou nu'u o ou sa ma faiga e le gafataulima ina i sa matou fa'amatalaga, ae nu'unu'u atu, a'o so matou sao i lenei aso e fa'apea;

I would like to firstly thank our heavenly father for his strength and wisdom that he has given me to complete this thesis. In addition, I would like to acknowledge my village of Fasito'otai, Samoa and the Alii (High Chiefs) and Faipule (Orators) who form the village council who are responsible for the running of the village affairs. The gathering of the Alii's of the village are known as the '**Aiga Taulagi**' (family of Taulagi) while the gathering of the orators of the village is known as the '**Falefitu**' (the seven house of orators). To honour my place in the village as an orator of the '**Falefitu**', I would like to include the honorifics of the village of Fasito'otai which are recited or used at the beginning of every village meeting of Alii and Faipule.

Tulouna a le fono ma le Fono toa ma le Fono mamalu.

Tulouna le faaonapito I uta ma le faaonapito I tai.

Tulouna Fogalefatu na tua I ai Maauga e vevete ai faigata ma faigofie o le nuu.

Tulouna le VAINALEPA ma le Maopu a Tutuila o le featalaiga a Tauai

Tulouna Aiga Satuialii le matua ma le uso le Tofa a Aigaga

Tulouna Sa Togia ma le Matua, tulouna le Falefa ma le Falefia, o le 'Moafaitama' ma le tu na faapotopoto

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Tulouna le Toafia ma Suafa Niumagumagu (to'oto'o fou)

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Tulouna le aiga Taulagi.

Tulouna Va'afusuaga ma Tole'afoa.

Tulouna Afamasaga le Matua o Usoali'i, tulouna Tamapa'a.

Tulou Tulou Tulou Lava

AOTELEGA - ABSTRACT

Much of the literature paints NZ-born Samoans as a vulnerable group unsure of their identity as 'real' Samoans or the knowledge and practises of the Fa'asamoa. There is significant research based around the identity journeys of New Zealand born Samoan youth. However, less is known about the identity journeys of adults as they journey through the life stages. My study looked at experiences faced by New Zealand born Samoans aged between 35-50 years old. The aim of the study was to capture the views of New Zealand-born Samoan participants, in particular why they chose to enrol in Samoan aganu'u classes at this point in their life journey? Also, looking at whether they saw a connection between being able to speak Samoan, understand the Samoan culture and Samoan leadership. Participants are male and female with an even gender spread up to ten altogether. All had taken aganu'u classes in Auckland where there is the biggest population of Samoan and the Pacific community in New Zealand. Some of whom held matai titles and others did not.

Using the talanoa methodology and through individual talanoa, valuable insights were gained about the value of attending the aganu'u classes and how for many, this led to the light bulb finally being switched on in terms of really understanding in-depth Samoan protocols for cultural gatherings, the beauty of Samoan oratory language and the intricate role of the matai in the Fa'asamoa. There was a strong agreement from the participants that the aganu'u classes provided a safe environment for learning with others who were on a similar journey of discovery and in many cases reconnection. Of particular note, was that each participant emphasised that the Samoan gagana and aganu'u definitely added value to those in positions of leadership or for aspiring Samoan leaders. Other findings included that the aganu'u seed, which had been planted when they were young by their parents, have remained dormant for many years but in these aganu'u classes the seed of understanding and appreciation, had grown and flourished.

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 acknowledgements), 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.

Signed _____

Date _____

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Photo taken with my siblings (left to right) Letoa Matthew, Aliimalo Martin, sister Kaisalina and Letoa Mark

Ou te manatu ua uma ona faleniu tofi tofā le laau ma ua fusifusi foi lapalapa o Malo ma moli laau i Foga'a aua le Atua ma Lona finagalo aua le faamoemoe e pei ona i ai le asō. E le mafai foi ona tatou asa ae tāpā pea le alofa ma le agalelei o lo tatou Matai, aua e moni a Tavita, "Ana le seanoa leova se mamanu ua fano ma faaumatia i tatou"

The journey in completing my thesis was one that started back in 2009 when I decided to take a Masters of Education paper at Unitec. More recently, an opportunity from AUT provided me the chance to complete this thesis.

In completing my academic journey words from a wise priest resonate vividly in my mind, "I would like to thank the following people but please if I missed someone forgive because I only have one pair of eyes but God has many". First and foremost I would like to thank my parents my father the late, Sauvao Amiatu

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My family- My wife Sami, daughters Frances, Anastasia and my son Maselino

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.

SAMOAN TERMS

The following Samoan terms and phrases are from Milner's Samoan Dictionary (1966), Glossaries in Meleisea's publication (1987), Anae (1998), Huffer & So'o (2000), and my own knowledge of colloquial Samoan.

Aganuu- culture, conduct according to the customs of one's own country

Aiga- a family, a relative

Aiga Potopoto- extended family

Ali'i- High chief of the village or family

Ali'i o Aiga- eldest son

Aitu (demons/spirits of deceased ancestors).

Ā'oga Aso Sā- Sunday School

Aulotu- Church community

Aualuma-the village group of untitled women

Aumaga- the village group of untitled men

Autalavou- youth of the church

Ava- kava

Ekalesia- church

Ele'ele- earth, dirt

Faaaloalo- respect, pay respect to

Fa'afaletui- a discussion that facilitates the gathering and validation of important knowledge within the culture

Fa'alupega- a set of ceremonial greetings addressed to the matai names of seniority, which are associated with historical organs of each village.

Fa'atulima -Initial process of verbal acknowledgement of someone or group of people

Fa'asamoa- the Samoan way, in the manner of Samoans, according to Samoan customs and traditions

Faasinomaga- to point, reference point, identity

Fa'amatai - system is the collective administrative power of all matai who formulate and establish rules and principles by which they lead and maintain justice and peace within all layers of the Samoan society.

Fāgogo- traditional Samoan stories, usually legendary tales, fairy-tale

Faiā- relation by kinship (or affinity)

Fale- house, building

Faletua ma Tausi- Faletua – respective term given to the wife of a sacred/paramount chief or church minister. Tausi – respective term given to the wife of an orator chief

Fanua- land

Feagaiga- sacred covenant between a brother and his sister

Fia Palagi- acting like a European

Folafola- to spread out, unfold, declare

Fono- meeting

Fue- flywhisk

Gafa- family lineage or genealogy

Gagana- language

Gagana ole Tulatoa -language of the talking chief

Laei- clothing

Lauga- speech, sermon

Lauga fa'aleagaga- spiritual sermon or speech

Lauga fa'afeta'i- thankyou speech

Lauga faafeiloa'i- welcome speech

Lotu -church

Matai tulafale- Speaking Chief

Mamalu- respect

Manaia- son of a high chief

Measina- family treasures or heirloom

Nu'u- village

Papalagi- sky breakers or heaven busters, Europeans

Patele- Catholic priest

Siapo -Tapa Cloth

Saofa'i- the ceremony of receiving a matai title.

Tagaloa'alagi- The first god that Samoans worshipped, supreme god and creator of everything

Talanoa- open discussion or informal dialogue between people

Tama'ita'i – daughter of a matai

Tamaiti – children

Tatau- tattoo

Taule'ale'a- untitled male

Tautua- service that one does for other e.g. family, church, community, village and society

Taupou- daughter of a high chief

Tofa loloto- deep wisdom

To'oto'o- traditional ceremonial talking staff

Tuao'i- boundaries

Tulafale- Orator

Tupua - paramount or sacred chiefs (or kings in the Western context). In symbolic terms, they represent authority, power and noble leadership qualities.

Ula fala- pandanus necklace

Upu fa'aalo'alo- respectful words

Va fealoaloa'i- It is what defines relationships or space between other and ourselves.

SAMOAN PHRASES

A leai se gagana, ua leai se aganu'u, a leai se aganu'u, ona po lea le nu'u- When you lose your language, you lose your culture. When there is no longer a living culture, darkness descends on the village.

Alofa tunoa alofa e le mavae- Love is freely given, love is everlasting

E amata mea uma I totonu o lou aiga, ma o iina fo'i e ao ona amata ai tatou saili'iiga ile aganu'u –

The starting point for searching for your culture starts in the family.

E iloa le tagata Samoa i lana tu ma ana aga- The identify of a Samoan person – person raised in the fa'asamoa – (by their stance, presence, thoughts and behaviours).

Fa'afetai mo outou tapuaiga- Thank you for your support and blessings.

Faavae ile Atua Samoa- Samoa is founded on God (Missionaries' God)

O le ala I le pule o le tautua- The pathway to leadership is through service

O outou pule lea- Here is your thanks

ABBREVIATIONS

P.E.C. – Pasifika Education Centre

A.U.T.- Auckland University of Technology

N.I.V.- New International Version (Bible)

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CHAPTER 1- FOLASAGA

Introduction

O le Isaraelu moni e tatala le faamalama ma vaava'ai atu I lona nu'u ma lona si'osi'omaga.

(The true Israelites arise in the morning and open their eyes to their land and environment.)

The quote above is taken from the Bible and refers to the enslaved Israelites who escaped from Egypt with Moses and then wandered in the desert for forty years. The sunrise of each morning in the desert brought the hope for the Israelites that one day they would look yonder and see that they had reached the Promised Land. The reason I have taken this quote is that it relates to the journey of the Samoan diaspora who still hold close to their hearts, their spiritual homeland of Samoa. Samoans are truly a global community who have settled in many regions around the world. In my view, the Samoan diaspora in New Zealand hold many similarities to the Israelites in that they have left one land in the search of another land to settle a land that is more prosperous than the one left behind.

My parents' journey of migration to New Zealand in the 1960's was in the hope of gaining employment so they could send money back home to Samoa to help their families. New Zealand was commonly referred to by many Samoans as the 'Land of milk and honey' the land of prosperity and where young people and families can get ahead financially compared to back home in Samoa. Many Samoan migrants arrived in the country to be employed in a range of agricultural or factory jobs filling a labour shortage in New Zealand in the 1960s and 1970's. New Zealand offered new economic and educational opportunities while on the other hand families in Samoa benefitted from the remittances they sent home.

With this Samoan migration to New Zealand, many have chosen to start families here firmly planting their roots in this new land. Today, we see the establishment of 1st, 2nd, 3rd and 4th generation Samoans in New Zealand. It is here that my journey begins as a New Zealand born Samoan, born in Wellington but raised in Auckland. This journey in understanding my fa'asinomaga (identity) as a Samoan raised outside of Samoa started with the influences and teachings of my parents and their fa'asinomaga. Tamasese (2007) refers to fa'asinomaga as –

An ancient Samoans reference for being, knowing and belonging. It gave them a designation and identity, i.e. fa'asinomaga. Faasinomaga is man's inheritance designated by the designator – God. This designation is located in the heart, mind and soul of a person. It is what gives them meaning and belonging. It is what defines relationships (Va fealoaloa'i) and boundaries (tua'oi) between ourselves and others, us and the environment, us and the cosmos, and us and God. (p.2)

My Story

My father was a matai tulafale (orator or talking chief) and chosen by his (aiga) extended family to hold six matai titles. These were: Lalogafau from the village of Nofoalii, Amiatu from Leulumoega, Muliaumasealii from Fasito'outa, Sauvao from Faleasiu and Vaifale from Leauva'a. My mother, Vitolia Tauai, holds the Matai Alii (High Chief) title of Afamasaga from the village of Fasito'otai in the A'ana district of Samoa.

As a matai tulafale, it was fathers role to lauga (speech) on behalf of the extended aiga at special occasions such as weddings, 21's, unveiling, birthdays, church functions, funerals and community events. The matai tulafale uses a distinct language of oratory, which is very different from the everyday spoken Samoan language. As Duranti (1992) argues:

Samoan lauga celebrates an ancient world, full of mythical-historical characters and places, eternal value an immutable hierarchy. Some of recurrent properties of a traditional lauga found in a ceremonial performance are the frequent use of arcane expressions, metaphors and proverbs along with the consistent selection of lexical items called 'Upu Faaaloalo' (respectful words. (p. 22)

My younger days were spent listening to my father giving Samoan lauga (speech) where he would stand with his to'oto'o (ceremonial talking stick) and his fue (fly whisk) on his shoulder, in many cases with no shirt on displaying his traditional tatau (tattoo) or Samoan Laei (clothing) wearing only his ula fala (pandanus necklace) around his neck. It is from here that I learnt and developed an interest in the Samoan aganu'u (culture) and gagana (language). My mother, Le Afioga Afamasaga le Matua Usoalii also mentored me and encouraged me to be proactive in mastering the art of Samoan oratory.

However, with this encouragement came a lot of fear, as I had spoken mainly English at home in New Zealand growing up but I understood the Samoan language, I was a passive bilingual. My parents spoke Samoan to each other and to my siblings but we replied in English, the language that we preferred to use. My dad did not mind us speaking in English, but my mum would always tell us off and encourage us to speak Samoan at home. She would scold us and call us 'fia papalagi' (want to be like Europeans) my siblings and I would just say 'yes mum' but really we would just carry on replying to her in English. My youth was spent growing up in the St Theresa Catholic Church in Mangere East, Auckland where I was involved with the Samoan Sunday School and Samoan Autalavou (Youth) group. My parents were active members in the Samoan aulotu (church community). Most of my life growing up was centred on the church and the Samoan Catholic Community where I was immersed or surrounded by the Samoan gagana and Samoan aganu'u. As Meleisea (2008) proposes Samoans view of Christianity and the practice of their culture as one "Samoans see their culture as holistic and regard Christianity as an integral element of aganu'u and national identity" (p. 174).

Meleisea (2008) acknowledges further in his study of Samoan cultural values of peace that, "The word for culture defines the unity. Aganu'u speaks of nature and nurture in the same breath; for aga is the essence of nature and things, while nu'u represents the sum of man's learned experience" (p. 171).

Our masses on Sunday were usually held in the Samoan language as we had a Samoan speaking and also an English speaking parish priest. It was here in my Samoan church community that I affirmed my sense of identity as a Samoan. Many of my friends at church were mainly New Zealand born Samoans and we shared a lot of things in common such as being able to understand Samoan but speaking very little. We all usually replied back to our parents and Samoan elders in English. Growing up surrounded by the Samoan language and culture along with church "*I felt like I was there but not really there*" because we were taught to sing Samoan hymns and songs, cultural dances along with protocols for hosting family or at church functions but not the essence behind why we do things. Growing up if we did not do what we were told there would be painful consequences. These were common experiences, that I shared with other family members and other friends who were New Zealand born Samoans.

Reaching my early years as an adult I started to develop a real sense of feeling inadequate about speaking Samoan. I felt Samoan on the inside and looked Samoan on the exterior but unless I was able to confidently speak and hold a conversation in my gagana with my elders then to me there was a missing part of who I was as a Samoan. I also felt the indirect pressure from my family to speak like my father as a matai tulafale (talking chief) because I was the Alii o Aiga (the eldest boy). Other family members and other members of the Samoan community would comment on how masterful my father was with his oratory and how well versed he was with the *aganu'u* and that laid the challenge for me to follow my father footsteps, as not just an orator, but a very good tulafale (orator). Therefore, I believe that effective leadership in the Samoan context relies on fluency in Gagana Samoa.

The language of the tulafale failauga (talking chief) is a unique language which differs from the everyday spoken Samoan language. Mastering the language of the talking chief or matai tulafale requires them to learn, through oral transmission about ancient legends, proverbs, family genealogy (*gafa*), family or village historical events, village *fa'alupega* (salutations) and Biblical verses. The matai tulafale must be able to manipulate words in an artful way. Johnston (2010) notes that tulafale use the language in a poetic way similar to Shakespeare to form arguments, explain family connections and reinforce cultural values and traditions. The matai tulafale uses eloquent expressions about the environment and nature to uplift and praise the complex web and relationship between the audience and him. Holmes & Holmes (1992) mention that "the High Talking Chief's skill at persuasion is often so great that few individuals except the High Chiefs dare oppose him. In the village council meetings, it can be said that he sets the agenda and is often responsible for placing motions before the assembly."(p.37).

Johnston (2010) explains that Samoan orators use a unique set of nouns and verbs in their language, accompanied by specific gestures and procedures. The tone that orators use is very important and is used to capture the attention of the audience and the tone used is usually very loud to command attention. For example, when visiting another village, a talking chief engages in an elaborate recitation and listing names of important people and locations in the village Mead (1928, p.76). Matai tulafale use language, stories, and formal recitations to draw to understand others' views on community events and values and to express

their own stance as well (Duranti 1992.)

Chiefly bestowal

It was from my mother's village of Fasito'otai in Samoa that I was bestowed two matai titles in 2008, from the Aiga Sa Tauai (Tauai family) I received the matai tulafale title, Lefeau and I also received another matai tulafale title, Tutuila le Alii o Aiga, in January 2017. The two matai tulafale titles are recognition of my mother's tautua (service) within the family. In many ways it is my mother's gift to me as her eldest son to hold two matai titles from her family.

Turner (1884) explains that the origins of the name Fasito'otai can be traced back to To'oau (walking stick) who swam from Fiji on a To'oto'o (Walking stick) he landed on the coast lines of Leulumoega and was married there eventually having two sons. Once his sons had grown up To'oau divided his walking stick he gave one *fasi* (one piece) to each son and one went to the settlement nearest the seawest from Leulumoega and called it Fasito'otai (Bit of the stick Seawest) while the other son went farthest eastward and called his village Fasito'outa (Bit of the stick inland).

In receiving these orator titles, I felt a sense of being more connected to my Samoan heritage, my family and especially my village in Samoa. In receiving, my matai tulafale title my mother took it upon herself to pass down her family's measina (treasures). This included the family 'gafa' history of my family, the history of the village and my role as a matai tulafale in Fasito'otai.

I worked in Samoa for a few years in the mid 1990's as a schoolteacher and this opportunity enabled me to really experience daily life in the village and to up skill my knowledge of the aganu'u and gagana. Eventually when I came back to New Zealand in 1999 to get married with plans of starting a family, I was more fluent and confident in speaking Samoan.

Understanding my role as a talking chief or orator and where I sit when the village of Fasito'otai meets as a council is of the utmost importance. I must adhere to the village protocol or agaifanua o Fasitootai.

Tamasese (2007) explains, “Aga-i-fanua is a rule or law which specifically applies to a family or a village and its origins in history and genealogy. Some villages have special roles afforded to particular families, names or positions specific to their village history. This specificity is privileged in the operations and imperatives of aga-i-fanua and recorded in village faalupega (or chiefly honorifics) “(p.18).

Tamasese (2007) also refers to “Aga-i-fanua recognises the uniqueness of each village, its history and genealogy, and so creates tua’oi or boundaries within and without. Aga-i-fanua affirms the uniqueness or idiosyncrasies of villages according to their history. (p.19).

Although I could speak Samoan fluently I still faced the challenge of being able to speak the language of Samoan oratory a language which not all Samoan spoke or understood. As I held the title Tutuila and Lefeau from Fasito’otai which were tulafale failauga it was imperative that I learn this oratory language because it was expected that when I spoke at any Samoan gathering I would speak using the gagana o le tulafale (language of the talking chief). I would be expected to use poetic phrases of Samoan proverbs and engage in an elaborate recitation of village faalupega, family gafa and oral historical events of Samoa. Melesia (2008) describes fa’alupega as “a set of ceremonial greetings addressed to the matai names of seniority, which are associated with historical origins of each village. The fa’alupega sets out the rank order of the main matai titles of each village and so acts as a constitution for the village fonu (council).” (p.26).

Climbing the lauga mountain

My journey to climb the mountain of gagana ole tulatoa (language of the talking chief) continued from the teaching of my mother Afamasaga Vitolia Tauai to another community learning class in this case the P.E.C. Pasifika Education Centre, in Manukau Auckland. The Pasifika Education Centre was where the desire and passion for my gagana and aganu’u was rekindled. P.E.C. is the oldest Pacific community education provider and offered free Pacific language courses including Tongan, Fijian, Cook Island, Niue and Samoan. It was here in 2012 I decided to take the advanced Fa’amatai class which was tutored by one of the most renowned Samoan experts on language and culture, Le Afioga Tanuvasa Tofaeono Tavale from the villages of Siumu and Nofoali’i. Tanuvasa was a teacher, poet, author, a renowned Samoan orator and more importantly absolutely passionate about sharing his *tofa loloto* (deep wisdom) with the next generation

of Samoans. He would always offer me and other students' words of encouragement as a New Zealand born Samoan matai and encourage us to keep coming back to his class.

I felt privileged to be a student in his class but it also it was tinged with sadness as I started going to his classes on my return from Samoa after attending my dad's funeral. It was at my dad's funeral that I realised that I really needed to be able to stand up and speak as a matai tulafale . I needed to exercise my role as a talking chief, like my father, and not just sit there quietly in the background. There was a passion burning deep inside of me to be able to carry out my rightful role as a matai tulafale during my father's funeral and be able to respond to other matai tulafale who would come over with gifts of money and fine mats to pay their respects. But the problem was I did not know how to speak the gagana ole tulafale and it would be very inappropriate for me to reply in English or everyday Samoan to the lauga of the visiting matai tulafale.

My dad was buried in the village of Faleasiu, Samoa where he held the matai tulafale title Sauvao. I returned back to New Zealand after his funeral with a sense of disappointment that I really never got the chance to seek his knowledge and wisdom on the gagana and aganuu. He was a man who lived and breathed the Fa'asamoa every day and as a matai tulafale his role was to serve his family, village and country. Many a time I felt he was so engrossed in the Faasamoa and serving others that he neglected his core role as a father to his immediate family. In a way I felt that his death had stolen the chance for me to learn from a tulatoa o Samoa (Talking chief of Samoa) that he had taken to the grave family gafa which he had researched and put together over the years. But there is one thing I will always be grateful for and that is the fact that my dad witnessed me getting my Samoan laei (tatau clothing) in Samoa before he died. His presence and encouragement during my week long process of getting my tatau (male tattoo) meant a lot to me. Having my wife Sami there as my soa (partner) and seeing her get her malu (traditional women's tattoo) completed and made the occasion even more special for me.

On his passing away I was left to look to others to gain this knowledge like other matai in my family, the church and the P.E.C. However, I was able to find a lauga that my dad did while he was a member of the Samoan Parliament serving the constituency of A'ana No. 2 and video footage of him carrying out his

oratory duties at Samoan funerals, church gatherings and funerals. These precious videos and oral lauga allowed me to transcribe the words, paying meticulous attention to his verbal tone and expressions that he used during his speech making, which I may be able to model in my lauga (speech) and carry on his legacy as an orator through my words and expression when I am called upon to speak as a matai tulafale.

My stand on Samoan Aganu'u and Gagana:

My stand on Samoan aganuu and gagana as a New Zealand born Samoan is simple I believe Samoans must speak the language and understand the culture to be able to fully participate in the true essence of the Fa'asamoa. Fairbairn-Dunlop (1996) explains Fa'asamoa as "the manner of the Samoans; according to Samoans customs and tradition." (p. 185) while Stewart-Withers (2011) notes that Fa'asamoa is a social system which governs the aiga (family) life in the nu'u (village) setting. This system is underpinned by chiefly rule which ensures that all families have access to family resources which have been passed down through the generations. These family resources include access to land, seashores, family knowledge genealogy, and family matai (chief) titles. Allocation of these family resources is based on working together to achieve what's best for the family not the individual. Fairbairn-Dunlop (1996) comments further "Fa'asamoa is a system based on divisions of power, status, labour and expectations – the prime motivational force being to safeguard the family status" (p.32). According to Fairbairn-Dunlop, (2000) service to the family is the key driving force in the family based system (p.99).

For me being able to fully understand the beauty of the language and culture in particular through Samoan oratory was my pathway to truly appreciating Samoan lauga (speech) its meaning and its entirety and the poetic words being delivered.

Fuatagaumu (2003) mentions that in Samoa the best way to learn and maintain the language and culture is by attending daily village events such as village council meetings, family gatherings, *saofa'i* (matai title conferrals) and church gatherings. However, New Zealand born Samoans do not have the luxury of the Samoan village setting to reaffirm their Samoan knowledge and identity. So where to from here for New Zealand born Samoans who are looking to gain a more in depth understanding of the Samoan language and cultural practices or for those looking to reconnect with their Samoan identity. It is here I refer to a

commonly used Samoan phrase, “E amata mea uma I totonu o lou aiga, ma o iina fo’i e ao ona amata ai tatou saili’iiga ile aganu’u”

(The starting point for searching or learning our Samoan culture starts in the family setting).

For me the aiga was my starting point for learning about the aganu’u and gagana. But for others less fortunate, the Samoan phrase comes with many challenges especially for New Zealand born Samoans. Where families are not able to hear, understand and explain the nuances of the Fa’asamoa in English, while others have moved away from their families and are now looking for new avenues to re-connect or find out more about their Samoan culture.

As a result of this desire to understand more about the gagana and aganu’u many New Zealand born Samoans like me are turning to community run aganu’u classes many based in Auckland. For many they see these aganu’u classes as a safe space where they can learn, ask questions and discover the intricacies of the fa’asamoa. World renowned Samoan female academic, Aiono (1996) argues “the Samoan philosophy of language believes that the proper diet for the young humans is language. Feed the human with words; sweet words; polite words; fearless and courageous words; harsh and strong words; deep and spiritual words, words of tofa manino; words of atonement; words of reconciliation and forgiveness; words of the tapuaiga; for the words and tones of the mother tongue will enhance and facilitate the realization of each individual being created by God.” (p.82).

The words by Aiono (1996) resonated deeply within me because as a matai tulafale speaking the Samoan language enables me to articulate who I am spiritually, mentally and physically in words the English language cannot convey. I believe the essence of any lauga is lost by speaking in English or trying to deliver a lauga with the odd Samoan words. This is why I stand firmly stand by the view you must speak the Samoan language and understand the culture to be able to fully participate and appreciate in the true essence of the fa’asamoa.

The degree to which New Zealand born Samoans speak the Samoan language and understand the aganu’u will always be an ongoing journey or challenge, depending on their situation, surroundings and

access to the necessary resources along with support. Hunkin-Tuiletufuga (2001) and Mailei (1999), argue strongly that the ability to speak one's Pacific language is key measure of one's Pacific identity. On this point Mailei (1999) goes on to say that New Zealand-born Samoans and Samoans who came to New Zealand as infants are particularly vulnerable "this group, if they have never lived in Samoa at any stage of their lives, will generally be either non-Samoan language speakers or will have a very limited grasp of the language and will also have lost strong links with the culture but also customs as a result. This is the group most likely to feel alienated but also to have a weak Samoan identity". (p. 56).

Today and as I carry out this research I am on a continuing journey as a matai tulafale developing my oratory skills and appropriate gagana to use at Fa'asamoa events because I do not live in Samoa or stay in a village setting where the gagana and aganu'u are constantly used. I rely heavily on my Catholic Church (St Joseph Grey Lynn, Auckland) to nurture my language and culture through Samoan Masses along with Samoan events such as church like weddings, funerals, fundraising, birthdays and church feast days. At Samoan church events there are always avenues for me to speak as a matai tulafale whether it be to say a lauga faafetai (thank you speech) lauga faafeiloa'i (welcome speech) or just simply speaking in Samoan with other fellow parishioners. The Samoan Catholic Church environment of St Joseph's Grey Lynn gives me the opportunity to listen to other Samoan matai and observe them in their delivery of the gagana. The weekly Sunday Samoan Mass at church allows me to listen to the Patele (priest) do his lauga fa'aleagaga (spiritual speech) so providing another source of growth for me as a matai tulafale.

Samoans hold the view that God and the Fa'asamoa must go together therefore one cannot stand without the other. The Samoan Catholic community has been my Samoan village in New Zealand and for many in the Samoan diaspora their Samoan church is where they maintain and practice their aganuu and gagana.

RESEARCH GAP

I was able unable to find any research on the language journey of New Zealand born Samoans in their adult years. Along with the absence of data this reinforces the need for this research especially when I became aware of the huge increase in Samoan language classes in Auckland. Anecdotal reports indicate

there is a significant and spirited debate about whether strong knowledge of the language and culture is essential to being a Samoan leader in diaspora communities such as New Zealand.

Macpherson (1999) argues Samoan fluency in Samoan language has dropped off considerably. In recent years he also notes how New Zealand born Samoans are aware that language is central to their identity and as a result are taking University courses, church classes, polytechnic courses or attending more Samoan gatherings to maintain their culture.

The challenge for many New Zealand born Samoans is where can one turn to receive support in learning the Samoan language and culture. Figures from the New Zealand 2013 Census show 76,593 Samoan people were able to hold a conversation in Samoan a decrease from 2006 where the figure was 77,106 Samoan. The 2013 census showed the biggest number of Samoan speakers were in Auckland 51,336 while the Wellington region had 13,380 and the Canterbury region had 4,059.

The New Zealand 2013 census also shows that Samoan (11.2 % or 9,825 people) is the fourth most common language spoken by non-english speakers. Also that Samoan is the third most spoken language in New Zealand 86,403 (2.2%) the figure remain the same from the 2006.

Research Questions:

1. What has sparked your interest as a New Zealand born Samoan to take Samoan aganu'u classes as adults at this point in your life?
2. What has been the value of attending these Samoan aganu'u classes in relation to Samoan Leadership?
3. Is Samoan language and culture an essential part of being a leader for New Zealand born Samoans adults at this particular time in their lives?

My place in the research

My place in this research is as an Insider. This is because I have experienced the struggle of learning the Samoan language moving from being a passive bilingual to becoming a fluent speaker. I have experienced the struggle of having to learn the gagana o tulafale and aganu'u. I am also a New Zealand born Samoan and have experienced the challenge of negotiating at times between two Worlds, Western society and the Fa'asamoa (Samoan ideology). Pacific academic Taufeulungaki (2000) argues "the role of Pacific research is not only to identify and promote a Pacific world view, which encompasses identifying Pacific values, and the way in which Pacific societies create meaning, structure and construct reality, but complementary to these is the need to also interrogate the assumptions that underpin western structures and institutions that we as Pacific peoples have adopted without much questioning." (p. 19)

Anae, Coxon, Mara, Samu-Wendt, and Finau, (2001) suggest "that the primary role of Pacific research is to develop a uniquely Pacific world view, that is underpinned by Pacific values, belief systems and ways of structuring knowledge, which will become core values and ideologies underpinning the development process and as well as the education system that is the key instrument in its promotion." (p.6)

Therefore as a Samoan researcher I am placed with the challenge of exploring and presenting the views of my participants.

Significance of Study

My research explores and documents the importance of Samoan culture and language in the development of Samoan leadership for New Zealand born Samoans. It will do so by providing a snapshot of how mature New Zealand born Samoans value language and culture. Although my research is focussed on Samoan leadership it may resonate with other Pacific communities in New Zealand, as well as other global minority, migrant and diasporic language communities.

This research will also highlight the role and place that community run aganuu class are taking in the revival and maintenance of the Samoan language and culture in New Zealand today. Given that Samoans make up the largest Pacific group in New Zealand, these findings will raise questions of language security and

cultural survival for smaller Pacific ethnic groups in New Zealand.

Organisation of Chapters

This thesis is organised into five chapters.

Chapter 1: *Folasaga*- The introduction chapter presented my stance on the Samoan aganu'u and gagana in leadership and my place in the research. I also outlined the purpose of my research and the research questions.

Chapter 2: *Iloiloga o Tusitusiga*- Literature Review, presents the literature relating to this study so providing a platform and direction for my research.

Chapter 3: *Metotia*- Outlines the research methodology and method for this qualitative study. A phenomenological approach will be used and talanoa.

Chapter 4: *Su'esu'ega*- In this chapter findings the responses from the individual talanoa sessions with the ten New Zealand born Samoan participants, will be presented.

Chapter 5: *Felafolafoa'iga ma Fa'aifoga*- Discussion and conclusion, summarises the main findings of the research along with strengths and weakness. Also looking at suggestions that may warrant further research and some recommendations.

CHAPTER 2: ILOILOGA O TUSITUSIGA

Literature Review

There is the need for researchers, both Pasifika and non-Pasifika, to acknowledge culturally inclusive models and conceptual frameworks and accept the perception of scholarship and knowledge of other cultures (Tupuola 2006).

Introduction

To address my research questions, I looked at the following fields of literature, what is leadership, Pacific leadership, Educational leadership, Servant leadership and Samoan leadership. In this chapter I critique key themes that have emerged, including the Fa'amatai system of chiefly rule, Samoan Indigenous Culture and Traditional Leadership, Spirituality and Christianity in Samoan Leadership, and language and culture as a symbol of identity. This literature informs my research approach.

LEADERSHIP

Pacific researcher Sanga (2006) proposes that no individual has a monopoly on leadership as we have all had some type of leadership experience big or small. According to Sanga (2006) despite the growth of research in the field of leadership findings have not been translated into the understanding of the concept. There still remains confusion and conflict in leadership behaviour and practice. He advocates three main points, leadership as achievement, leadership as person/position and leadership as process.

Bush, 2011; Cuban 1998 argue that leadership can be seen as 'influence' to achieve outcomes through actions. Leaders help shape change through setting goals and motivating people and leadership also takes time, energy, skill and much ingenuity. Influence is seen as a central element in many definitions of leadership. Yuki (2002) mentions that "most definitions of leadership reflect the assumption that it involves a social influence process whereby intentional influence is exerted by one person [or group] over other people [or groups] to structure the activities and relationships in a group or organisation." (p. 3)

However, certain leadership constructs need to be grounded in setting professional values and vision of an organisation (Bush, 2011; Wasserberg, 2008) along with the uniting of people around key values. Day (2001) concludes that *“good leaders are informed by and communicate clear sets of personal and educational values which represent their moral purposes for the school”* (p. 53). Beare, Caldwell and Millikan refers to vision as an increasingly essential element in effective leadership and points to the work done by Bennis and Nanus (1985) in pinpointing ten ‘emerging generalisations’ about leadership, four of which relate directly to vision: These are that outstanding leaders have a vision for their organisations. 2. Vision must be communicated in a way which secures commitment amongst members of the organisation. 3. Communication of vision requires communication of meaning. 4. Attention should be given to institutionalising vision if leadership is to be successful. (p.16)

Burns (2010) proposes that leadership behaviours and styles are also determined by the expectations and values of its followers. That leadership is a collective “One man leadership” is a contradiction in terms. Leaders, in responding to their own motives, appeal to the motives of potential followers. As followers respond, a symbiotic relationship develops that binds the leader and the followers together.” (p. 452)

Cardno and Young (2013) put forward the notion that developing leaders is a wide ranging concept and the implications of developing multiple leaders across multiple organisations and therefore creating a pool of competent and motivated leaders for the future. They also believe that while leadership development is a personal responsibility but there also needs to be a commitment by the employee to grow this leadership potential. A mutual commitment from both parties the individual and organisation is essential to develop the next generation tomorrows leaders Margerison (1991). Cardno and Young (2013) state the need for in addition clear values, beliefs and clarity in vision for leadership to be successful. This vision for any organisation needs to be a shared vision articulated by its leaders.

Educational Leadership

Educational leadership has been slow to react to the racial, ethnic, cultural and linguistic diversity and their intersectional implications on social justice at all levels of education Theoharis (2007) and Santamaría and Santamaría, (2012) argue that leadership and management remains a sceptical field which at times is said to be 'colour-blind' in direction. These are the views that has led to pedagogues and critical theorists being tasked with raising teacher and practitioner awareness of cultural responsiveness.

Concerns that there are few scholars from other disciplines engaging in educational leadership leaving more critical intersecting fields of studies on the margins of educational leadership. Brooks, 2008; Normore, 2008; Horsford, 2010; Jean-Marie, Normore, & Brooks, 2009; Santamaría and Santamaría, 2012. Indigenous researchers and scholars of colour play a major role in research debate on educational leadership (Lomotey, 1987; Murakami Ramalho, Nuñez, & Cuero, 2010; Santamaría & Santamaría, 2012; Santamaría et al., 2014). Culturally responsive leadership must be a driver for social justice and more equal outcomes for all learners in addressing the barriers and disparities they may face.

Santamaria and Santamaria (2012) propose the importance of a bigger picture image of educational leadership is needed which looks to move beyond effectiveness in teaching and learning satisfaction and towards a future of educational globalisation. In Dimmock and Walker (2002) views educational leadership involves a transformation of a shared vision into reality, underpinned by cooperation vs competition, introduction of indigenous knowledge and a more inclusive problem solving approach. Santamaria and Santamaria (2012) see this approach to leadership as a more encompassing approach inclusive of global ways of conceptualizing educational leadership for rapidly changing contexts and the world.

Servant Leadership

Servant leadership is not new however, Robert Greenleaf with his book *Servant Leadership* (1977), is largely credited with raising the profile of servant leadership in leadership and organisational development. The term servant leadership was coined by Greenleaf in his seminal work "The Servant as Leader," first published in 1970.

Greenleaf (1977) argues that “going beyond one’s self-interest” (p.89) is a core characteristic of servant leadership. This is mentioned in other leadership concepts but in servant leadership it is the central focus in Avolio, Gardner, Walumbwa, Luthans, & May (2004) mention that servant leadership allows the opportunity for helpers to grow in their organisations. Whereas other leadership styles the focal point is the well-being of the organisation, a servant leader is truly concerned with serving others Greenleaf (1977), states “the Servant-Leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? and, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed? (p.7)

It has also been noted in the last few years there has been a shift away from notably transformation leadership toward a more shared and relational view of engagement between leaders Avolio, Walumbwa & Webster (2009). Graham (1991) mentions that servant leadership in this era as it adds an element of social responsibility to transformational leadership. Dierendonck uses the term Servant Leadership to describe what has said to be a new field of research for leadership scholars (2011). He puts forward the notion leaders who can integrate the motivation to lead and serve encompass the essence of servant leadership. Dierendock (2011) goes on further to conclude that where influence is generally considered to be a key element of leadership, whereas servant leadership changes the focus from influence to the idea of service. He believes concept of servant leadership is a leadership theory with great merit.

Servant Leadership is also very evident in Christianity especially through the leadership of Jesus Christ. He saw serving others as a way to redeem and minister to us (Philippians 2:6-8) in order that we may have everlasting life. Jesus also explicitly taught his disciples the imperative of being a servant leader:

"Jesus called them together and said, you know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:42-45, N.I.V.)

Servanthood by itself does not make one a leader but one needs to blend a servant's heart with leadership skills or leadership through service. "Servant leadership takes place when leaders assume the position of servant in their relationships with fellow workers." (Russell & Stone,p.63 2002). The essence of *tautua* (*service*) relies on complete obedience, mutual loyalty and mutual respect; moreover, it demands a whole life commitment to offering service for the benefit of another Siauane, (2004). Foster (1989) argues that 'leadership, is not a function of position but rather represents a conjunction of ideas where leadership is transferred between leaders and followers.' (p.54)

PACIFIC CONCEPTS OF LEADERSHIP

Pacific leadership

Anthropologists have for a long time been interested in how social groups achieve social cohesion without a centralised state or system. The term big men and chief has also been long associated by anthropologists working in the Pacific to describe Pacific leadership. However, Sahlins (1963) advocates that the big men and chiefs can be characterised as 'distinct sociological types' with different powers, privileges, rights, duties and obligations (p.288) Sahlins (1963) outlines the traits of the big man and chief in the following way, Big Man is based around personal power, status gained through the demonstration of skills (e.g. oratory, magic, bravery), status gained through the generosity in the distribution of wealth and influence over fluctuating factions, while the chief is based around power which resides in the position not the person, status inherited and authority to call on others without inducements.

Sahlins (1963) argues that chiefdom is more stable than the big man society because of the fact that the chief possess the power over the fluctuating hierarchy. Whereas, the big man concept of leadership relies on the fluctuating support of followers.

In Polynesia especially in island nations like Samoa and Tonga traditional leadership has been infused into a centralised system. Polynesian power over time has configured itself to accommodate the demands of social change, cultural contact and statehood. McLeod, (2007) argues that, "in the last century, the

hierarchical structure of Tongan chiefs has evolved into a centralised monarchy, with a body of nobles who head the state" (p.20).

Leadership in a Tongan context is defined by rank, kinship and blood ties according to Johanson-Fua (2003) noted from the conception of a child in Tonga they are ranked from a position of inferiority to superiority. He presents the notion that relationships are a priority and valuing this unique connection is essential in the conceptualisation of traditional leadership within the nobles and villagers in Tonga.

Maori Leadership is traditionally described as a social structure underpinned by key positions of leadership such as Ariki (paramount chief), Rangitira (chief), Tohunga (ritual leader), and Kaumatua (male elder)/ Kuia (female elder), (Winiata 1956). Mahuika argues Maori Leadership is based on chieftain, around whakapapa (genealogy), tuakana (seniority) and matatua (primogeniture). Authority was underpinned by the core values of tapu (sacredness) and mana (respect) Tuara (1992). A traditional Maori leader was expected to possess mana tangata (authority to lead) his hapu (sub-tribe).

SAMOAN LEADERSHIP

The origins of Samoan leadership can be traced by to the Samoan god Tagaloaalagi. Kamu (1996) argues that in the story of creation where god Tagaloaalagi's first council was used as the model for the fono (village council) in Samoa. This model for council or fono is still regarded as the source of authority, direction and unity in the villages in Samoa. Kamu (1996) explains, "That Samoans insist that their culture is of divine origin. . . . According to the people, their culture is not exclusively a human achievement because its origin was from god Tagaloaalagi and it was he who gave them direction for organising and giving life."(p.43) Tofaeono (2000) discusses the divine concept of Tupua which were rock forms built in images of Gods. The images were of the Tupua were determined by the experiences of the living reality of the Samoan people at the time. Therefore, Tupua were worshipped as paramount chiefs and considered by their family as a responsible figure worthy to be deified as Tofaeono (2000) notes "this living responsibility was not confined to human relations, but was seen as the ultimate link between Samoan paramount chiefs and the creator God. With this mediating role, the paramount chiefs had to respond to the creator, the source of all

life.” (p.165)

Tofaeono (2000) writes *Tupua in its most basic sense means paramount or sacred chiefs (or kings in the Western context). In symbolic terms, they represent authority, power and noble leadership qualities.* (P-165) Tofaeono (2000) concludes that the traditional concept of Tupua bridged the gap between life and death.

Tcherkezoff (2000) claims that ancient, pre-Christian times, power and authority were possessed by paramount or sacred chiefs, also known as ali'i pa'ia who controlled a pyramid of households within the extended family or aiga potopoto. A matai's authority and power to control and influence centred on the 'supernatural power that stems from a divine ancestor' (Vaai ,1999,p.29). During the pre-Christian period, this power was fundamental to the role of the matai, because it was the matai who performed the duties associated with that of a 'priest' and 'shaman' to appease the aitu (demons/spirits of deceased ancestors). Therefore, leadership in ancient times lay with these paramount or sacred chiefs who over many centuries exercised their powers and authority over vast areas of Samoa.

The traditional leadership and authority in Samoa has been led by chiefs (Matai) or the Fa'amatai Chiefly System. The term matai is derived from two words mata (eye) and iai (to or toward), and therefore, translates to 'looking toward' or 'up to another.' It also suggests 'being set apart' or 'consecrated' Vaai (1999: 29). Although the term exists in a number of Polynesian languages, it is only in the Samoan language that matai is defined as 'chief' Tcherkezoff (2000, p.152). Le Tagaloa (1997) writes whether male or female a matai must behave and think in a way directed to the commitment and maintenance of peace for the nu'u (village) and more importantly the aiga potopoto which they lead(extended family). Le Tagaloa (1997) highlights also that the matai is an heir chosen by the aiga potopoto to take on a specifically chosen family matai title. The matai title gives the matai the right to aiga land ownership, verbal traditional rights and heritage pertaining to that title (gafa).

In a traditional Samoan setting a matai leadership requires them to be a protector and promoter of the aiga potopoto welfare along with being the elected representative of the family on the fonofono ole nu'u (village council). It is here on the village council where important decisions pertaining to the running of the village

are made. Therefore the aiga potopoto must choose wisely the matai title and heir of the family who will become the holder of the title as they will become the extended families mouth piece. In so doing the matai must be able to use the Samoan oratory language and understand all the Samoan customs needed. Tofa Mamo -A Sāmoan Conceptual Framework, Tanielu (2012) define matai as the “titular heads of ‘āiga. The duty of matai is to attend to the social, political, physical, mental and spiritual wellbeing of their families. They also have custodian responsibilities of family land. In return, family members provide services rendered to matai as heads of families.” (p. 16)

The strength of the Samoan aiga (family) is also moulded or founded on strong leadership. This leadership in the Samoan aiga (family) is centred around the Fa’asamoa. According to Fairbairn-Dunlop (1991) the Fa’asamoa is a system centred around family ties and kinship where everyone’s place and role is clearly defined to ensure communal harmony. Behaviour within the aiga governed by expectations and these expectations are demonstrated by the service (tautua) and respect (mamalu) given to all family (aiga) members. Meleisea (1992) refers to the Faasamoa as a framework where the social structure of the aiga, nuu, fono and matai operate. The aiga being the nuclear or extended family, nuu is comprised of groups of families within a village, fono or fono ole nuu is where the village council make decisions concerning affairs of the village, Aiono (1992) comments that matai is the head of the family and is the one who sits or attends the village council meeting on the families behalf.

Tautua the path to leadership

The Samoan concept of Tautua (service) as a matai sees the chief serve his nu’u (village) aiga (family) and ekalesia (church). It is based on a mutual relationship of respect where the matai serves and in return the nuu and aiga serve him. Vaa (2009) describes tautua the following way-

Tautua, service, is typically Samoan, because it means providing service to others, family, religion, society, without hope of reward. It is voluntary service which does not seek payment but nevertheless almost invariably ends well for the provider because succession to a title is the usual reward. (p.244)

Apulu (2000) argues that tautua “in order to take a higher position within the realm of Samoan society and be blessed with receiving an honorary matai title, you must learn to serve others. To serve with no questions asked and to be happy at all times while serving others. (p.15). He added further that “you must always remember your position and ensure that you accept it in order to receive your blessings from the aiga you must learn to see service as a blessing not a burden. (p.15)

In a Samoan environment it is usually a taule’ale’a (untitled person) serves not an elder or matai (chief). Tautua is done by the taule’ale’a or person at the bottom of the Samoan hierarchy system. The taule’ale’a will continue to service until the elders see it fit for the taule’ale’a to move up the Samoan hierarchy system and become a matai. While in servant leadership the leader will continue to serve others and lead for an unspecified time and in some cases never stops serving others.

Apulu, (2010) notes that to move up the Samoan hierarchal system and be honoured with a Samoan matai title or chiefly title, you must serve and put others before yourself. A commonly used Samoan proverb which encapsulates the quest for Samoan leadership is ‘*O le ala I le pule ole tautua*’ which Tamasese (2005) translates into that the pathway to leadership and power is through servanthood putting others first. Therefore all matai in the aiga has come through a process of service where they have worked their way up the hierarchy system until the aiga potopoto acknowledges this service and accorded the a matai title.

The Fa’amatai chiefly system of rule

Simanu, (2002) argues that “the Fa’amatai system is the collective administrative power of all matai who formulate and establish rules and principles by which they lead and maintain justice and peace within all layers of the Samoan society (p.46). Vaai (1999) defines the Fa’amatai system “as a government that has evolved out of the fusion of family and hierarchical systems of matai (Chief) titles.” (p.38).

The Fa’amatai system is the social mechanism which Samoan society revolves around. The framework which the Fa’amatai system operates around is known as the Fa’asamoa. Fairbairn-Dunlop (1991) describes the Fa’amatai system where the family matai (chief) holding a central role in the Fa’amatai, is

chosen by family members. The family matai represents the family at the fono ole nu'u or fono o matai which is the village decision making body. A matai can either be male or female but generally it is still seen as a male domain. Fairbairn-Dunlop (1991) advocates a second ideology in the Fa'amatai system that is between the sister (considered sacred) who sits with the aualuma and the brother (non-sacred) who sits with the aumaga. The sibling relationship is conceptualised in what is known as the 'feagaiga' (sacred covenant)

Aiono (1986) uses a socio-metric wheel to articulate the Fa'amatai system. She refers to the core of the wheel being male and female matai who are a distinct entity from other groups in the village and family. "Matai have a vocabulary, a way of thinking and behaviour that is distinctive to their status. The group of matai is referred to as le nu'u o matai. The matai title is the caretaker of the family land as well as oral traditions and heritage" (p.18).

Aiono (1986) Socio-metric wheel refers to four key indicators outside the core of the wheel. These are 1- The Tama'ita'i (Daughters of Matai), 2- Aumaga (Untitled men), 3- Faletua ma Tausi (Wives of Matai), 4- Tamaiti (children) , she write:

1. The Tama'ita'i group comprise daughters of matai who hold privileged positions within extended families and the village. Within Fa'amatai, they are the teachers, healers, priestesses, makers of wealth – fai'oa, and the peacemaker – pae-male-auli. The Tama'ita'i group are referred to as le nu'u o Tama'ita'i.

2. The honorific of the aumaga is, malosi o le nu'u: the strength of the nu'u. They are the untitled men who are: planters, fishermen, catcher of birds, builders, makers of weapons and tools, preparer and server of food, singers, dancers, poets, entertainers, and sportsmen.

3. Faletua ma tausii are the wives of matai, and are the 'foreign' or outsider element in the social organisation of the nu'u and extended family. In their capacity as wives and mothers, they are the advisors. As 'in-laws,' they do not have the authority of Tama'ita'i of the nu'u. On returning to their own 'āiga and nu'u, faletua and tausii resume their status and authority as Tama'ita'i.

4. Sāmoan children including children born outside of wedlock or pledged relationships are generally loved and accepted in the 'āiga. The socialisation of children into Fa'aSāmoa is made possible by emphasising the importance of gagana Sāmoa in all aspects of their lives. (p.2)

Holmes (1974) comments further that traditional Samoan leadership requires that the matai must be able to administer all family land, settle disputes amongst family, and promote religious participation and the political spokesperson on the village fonofono. Ultimately the Samoan matai must be able to carry out oratory duties of the Samoan culture as they will be required to attend many Samoan occasions requiring traditional Samoan protocol to be carried out. These traditional matai duties can range from traditional oratory duties at a wedding, funeral, church or school functions, numerous village celebrations, visiting extended family or hosting people.

In conclusion it can be said that the Samoan political and cultural system serve fundamentally important functions. It is prudent therefore to say that the Fa'amatai system acknowledges who is responsible for the livelihood of Samoan society in all spheres of life – in the land, sea, and sky. It is a system where anyone in village and aiga (family) knows their role or place in the nu'u (village).

Traditional leadership matai

Fa'aulufalega, (2008) argues that Samoan indigenous culture and Indigenous leadership have a big part to play in educational leadership particularly when a leader is a matai where their values and beliefs can be utilised in leading a school. Tamua and Lay (2000) conclude that- traditional authority within the 'aiga is vested in the matai, the family leader (p. 29).

Johnston (2010) refers to the matai system falling into categories, the high chief (Ali'i) the word Ali'i meaning 'lord' which implies divine rights and authority for the titleholder from God. While in contrast, the talking chief is considered the mouth piece of the Ali'i and village. Both the high chief and the talking chief have unique yet distinctive roles and responsibilities in the Samoan Social system as Keesing and Keesing (1956) refers to,"the high chief was the exalted, ceremonious, supernaturally tinged, ultimately powerful and responsible leader—elite in its full sense—while the talking chief is the 'steward,' brain-truster, and executive to the chief and his adherent group, and the mental storehouse for memories and traditions, the

custodian of group knowledge, the lawyer-like manipulator of words” (p. 40).

In your typical village setting in Samoa the high chief would be accorded the responsibility for day to day running of the aiga while the talking chief would provide direction and leadership in practical matters along with aiding the high chief in ways he sees appropriate. Kallen (1982) mentions that the rank of matai enables a person to have a voice in village politics especially in the village fonofono. Without a matai title you cannot speak at the village fonofono or sit in the meeting, therefore you cannot contribute to the decision making or affairs of the village. A matai's views at the village meeting reflect the thought or wishes of the extended aiga. Johnston (2010) comments that while a high chief and talking chief are both matai titleholders in a Samoan setting often a high chief designates a talking chief to advocate or speak on his behalf.

Therefore, the matai and his influence has long served to perpetuate culture and unify its people. However, the practice of families from overseas being allowed to receive matai titles has seen saofa'i (ceremony of receiving a matai title) as a major source of remittance and economic benefit to Samoa. For these immigrant matai from overseas Johnston (2010) eloquently puts it “opportunities to participate in formal ceremonies and cultural events is restricted, these matai still engage in interpersonal rhetorical activities, keeping family members connected across multiple geographic regions” (p. 14).

LANGUAGE

Johnston (2010) notes that in most oral societies many have a particular word that stands for ‘orator’ who is usually a man who excel at speaking in the private, public, religious and political arena and in the Samoa that word is ‘tulafale.’ An orator must be confident, speak with authority and in many cases have an ethos that reinforces their oratorical ability. The talking chief must learn to master Samoan legends, proverbs and orally passed down historical events. Johnston (2010) notes the talking chiefs,

Artful use of language allows them to form arguments, define relationships, and establish and reinforce social values and traditions, as well as to reinforce their own ethos through their eloquent expressions. In their careful selection of language to achieve these purposes, they must know a complex web of societal rules and relationships of power, which they must list in specific way (p.32)

Duranti (1992) draws comparisons with the ability of a matai to lauga to that of a church minister's Sunday sermon. When matai lauga, they must use traditional Samoan oratorical language. He goes on to say further, "the Samoan speechmakers present to their audience a model of the universe in which the traditional social order, with their hierarchies and values, is given historical and philosophical justification" (p. 36). He concludes that in a Samoan sense a matai or the leader of the aiga must be well versed in Samoan oratory but with knowledge of oratory they must also understand the Samoan aganu'u or Samoan customs because for a matai language and culture do not stand alone they both go hand in hand.

A tulafale is the aiga orator as Holmes & Holmes (1992) put it,"the High Talking Chief's skill at persuasion is often so great that few individuals except the High Chiefs dare oppose him. In village council meetings, it can be said that he sets the agenda and is often responsible for placing motions before the assembly.(p.37)

The place of language in the Fa'asamoa

A leai se gagana, ua leai se aganu'u, a leai se aganu'u, ona po lea le nu'u

(When you lose your language, you lose your culture. When there is no longer a living culture, darkness descends on the village (Fanaafi 1996, p.1)

The above quote by Fana'afi (1996) refers to the importance of language and culture to Samoans. Samoans are under the firm belief that language and culture are a gift from God and considered a 'measina' or treasure of Samoa. Fana'afi also brings attention to the fact that village life in Samoa is centred on keeping the language and culture alive through its daily practice. Language and culture along with religion go hand in hand, as practiced in the Samoan Catholic Church where in Mass during the taulaga or offertory a Samoan taupou or manaia will dance and lead the procession of gifts up to the altar. During the mass Samoan men do not wear shirts displaying their Samoan laei holding the to'oto'o and fue on their shoulder and a siapo (Tapa Cloth wrap around their waist)

The importance of the Samoan language to identity continues to be a significant issue of contention amongst those who can speak Samoan and those who cannot, especially amongst New Zealand born or raised Samoans. Many New Zealand born or raised Samoans would argue if you feel Samoan then you are Samoan, or that if your actions in your heart are those of a Samoan then you are Samoan. Tamasese (2016) states that there is a need to understand the soul of the language and its speakers to find the nuance of meaning carried by a word or a turn of phrase, an anecdote or story and bring that meaning alive in the language of translation so that we feel it in our bones. Tamasese (2005) argues the importance of retaining indigenous languages by saying-

“Indigenous languages are the lifeblood of indigenous cultures. It is what communicates and gives meaning, form and nuance to the social and cultural relationships between individuals, families and other social groupings. When a language dies, histories die with it and identities change. Here the most nuanced connection between the past and the present is therefore lost to the future.” (p. 18)

Looking specifically at language, the common misinterpretations about Faasamoa is that unless you can speak Samoan, then you do not know or understand what Faasamoa is. Once again, I would assert that language is only one part of Faasamoa, albeit a fairly significant part. The current Head of State of Samoa, Tamasese (2009) states,

“It may be argued that an individual can at least embody (represent, symbolise) the virtues of Faasamoa (if not Faasamoa as a whole culture), simply by their stance, visage, presence and behaviour. This is implicit in the Samoan saying: “E iloa le tagata Samoa i lana tu ma ana aga”. Literal translation: It is possible to identify a Samoan person – person raised in the Faasamoa – (by their stance, presence, thoughts and behaviours)” (p. 19)

Brown (2009) refers to language being linked to cultural or ethnic identity. He argues that because language carries the history and values of its people, it defines them as a people with a specific cultural heritage or pride. Brown's article titled, Heritage Language and Ethnic Identity: A Case Study of Korean-American

College Student look outlines that the well- being of a language points to the 'health' of its ethnic group. He points to-

“While recognizing that identity is complex, compound, and even contradictory, it may be concluded that the ability to speak the heritage language can help ethnic minorities develop a better sense of who they are as ethnic individuals in general. It is also highly likely that those with high levels of heritage language competence make meaningful connections to their own group of people. What is not certain is whether heritage language proficiency is sufficient enough to provide a path to ensuring positive ethnic identity formation for youths of all ethnic backgrounds”. (p.3)

Hunkin (2012) argues that language and cultural heritage is especially important for those who are not from the dominant ethnic group of the country in where they reside in e.g. Samoan living in New Zealand where the dominant ethnic group is European or Papalagi. He goes on further to claim that the more people speaking an ethnic language the more likely the language will survive and remain vibrant.

Language loss suggests a weakening of these values and a questioning of ethnic identity. If the cultural heritage of ethnic minority people is unable to be integrated into dominant society and these people are unable to connect emotionally, intellectually or spiritually with the values of the dominant society, there is a risk of cultural (p.16).

Spirituality and Christianity in Samoan Leadership

Christianity and Spirituality play a key role in the Samoan leadership and both go hand in hand. The motto of the Independent State of Samoa is “Faavae ile Atua Samoa” which means Samoa is founded on God (Missionaries’ God) with peace and harmony being the underlining theme in Christian teaching. Faaulufalega, (2008) notes that when Christianity first arrived in Samoa 1830 by European missionaries, John Williams and Charles Barff they introduced the God above all gods. Tuimaleali’ifano (1997) and Holmes and Holmes share that before the European or papalagi (Sky breakers or heaven busters) religion arrived Samoa already has its own God who they worshipped ‘Tagaloaalagi’ (Creator of everything and

Supreme God).

With the arrival of the missionaries in Samoa came the replacement of the name Tagaloaalagi the Samoan God with Atua (God) the missionaries God. Tuisuga-le-Taua (2009) notes-

Atua seems to be the 'Godly title' for Samoans in which encompasses both the Christian understanding of God (the Triune God) as well as that of the traditional godly beliefs. They indeed believe in the spiritual nature of Atua, which is somewhat parallel to that of the third person of the Trinity, the Holy Spirit. Atua is the source and sustainer of life, the provider and the protector of all, including the entire environment. (p.11)

So with the arrival of the missionaries and the acceptance of their religious ideologies saw the Samoan traditional forms of worshipped be banned or abolished. The practice of traditional Samoan tattooing was banned as it was seen as an evil practice spilling blood along with the practice of having more than one wife. This signalled a major shift in religious beliefs and practices with the presence of the Christian Church even putting the Faamatai system and Faasamoa under scrutiny to ensure it aligned its practices with the Gospel.

Tuisuga-le-Taua (2009) mentions that the traditional Samoan leader or matai played a spiritual role in the aiga as the head they represent Atua (God) here on earth. The matai ensured that the aiga praised and worshipped Atua every day and thanksgiving is given to him for everything they do. With Christianity came the introduction of the faifeau (pastor) or servants of God. Samoans saw the faifeau as an important part the village community Evotia and Lay (2000) refer to the faifeau as having the authority if not higher than that of a matai. Tofaeono (2000) argues that with shift in status it has elevated the faifeau to new height that of Samoan paramount chiefs "to a certain extent, the pastor is sometimes higher because he is entitled to claim both divine and secular power. Granted with these honorary titles, a faifeau, the one who is supposed to serve, becomes the one who is mostly being served. He is conceived as a "king in a castle," or, as Keesing asserts, "...almost as a god, and the Bible, together with the interpretations placed on it,

appear to have an all but magical finality.” (p. 137)

In conclusion, Christianity and the spirituality of Samoans will always play a key factor in Samoan leadership. A Samoan leader never operates alone he always seek divine intervention before he speaks or contemplates a decision which affects the welfare of the nu'u (village), lotu (church) or aiga.

Summary

This chapter examined different views of leadership literature, including Pacific concepts of leadership and more importantly, what is Samoan leadership. Understanding leadership from the western society along with how it is viewed in the Pacific and in Samoa indicates that it is vitally important that New Zealand born Samoans understand these are the core values that Pacific and Samoan leadership are built on. These core values of language and culture are the essence and are the backbone of the Fa'asamoa working, and embedded in the Fa'amatai System. The literature has also assisted to inform the selected methodology that is culturally appropriate to capture the voices of the participants.

CHAPTER 3: METOTIA

Research Design and Methodology

There is the need for researchers, both Pasifika and non-Pasifika, to acknowledge culturally inclusive models and conceptual frameworks and accept the perception of scholarship and knowledge of other cultures (Tupuola 2006).

Introduction:

My research design and methodology is presented in three parts. Part one is the research design, part two data collection and part three reflections.

PART ONE: RESEARCH DESIGN

To capture the journey and voices of my Samoan participants I have chosen a qualitative research design for the collection and analysis of data through a Pacific view and talanoa. Qualitative research is primarily exploratory in nature where knowledge, experiences and understanding is gained through in-depth sharing in participant's experiences. It is descriptive in nature, relying primarily on narrative and/or reflections of events. Qualitative research is also concerned with developing explanations of social phenomena. As Cresswell (1998) states:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting. (p.15)

Qualitative research endeavours to explore people's perspectives and understandings and meaning (Denzin & Lincoln, 2005, p. 10). Hancock B (1998) describes qualitative research as:

Concerned with the social aspects of our world and seeks to answer questions about. Why people behave the way they do, how opinions and attitudes are formed, how people are affected by the events that go on around them, how and why cultures have developed in the way they have and the differences between social groups. (p.2)

Hancock (1998) also states that qualitative research seeks answers to questions which begin with- Why? How? and in what way?" (p.2) Hancock's definition of qualitative research fits my research questions. I am asking participants why they have decided to take an aganu'u course and, at this particular time in their lives. I am also seeking to gain the views, experiences and attitudes of my participants on how the fa'asamoa and fa'amatai (Samoan Chiefly system of rule) system. Vaai (1999) defines the fa'amatai system as a government that has "evolved out of the fusion of family and hierarchical systems of matai (Chief) titles." (p.1)

Johnson and Onwuegbuzie, (2004) highlight a number of strengths and weakness in using qualitative research will I take account:

Strengths

- *The data are based on the participants' own categories of meaning.*
- *It is useful for studying a limited number of cases in depth.*
- *It is useful for describing complex phenomena.*
- *Provides individual case information.*
- *Provides understanding and description of people's personal experiences of phenomena (i.e., the "emic" or insider's viewpoint).*
- *Can describe, in rich detail, phenomena as they are situated and embedded in local contexts.*
- *The researcher can study dynamic processes (i.e., documenting sequential patterns and change).*
- *Can determine how participants interpret "constructs" (e.g., self-esteem, IQ).*
- *Data are usually collected in naturalistic settings in qualitative research.*
- *Qualitative data in the words and categories of participants lend themselves to exploring how and why phenomena occur. (p.20)*

They also highlight some weakness in using a qualitative research, includes data analysis and research bias.

Weaknesses

- *Knowledge produced may not generalize to other people or other settings (i.e., findings may be unique to the relatively few people included in the research study).*
- *It may have lower credibility with some administrators and commissioners of programs.*
- *The results are more easily influenced by the researcher's personal biases and idiosyncrasies.*

Phenomenology

To truly capture the essence, the journeys, the stories, and the voices of my Samoan participants I have used a phenomenological approach.

“The phenomenological position sees the individual and his or her world as co-constituted. In the truest sense, the person is viewed as having no existence apart from the world, and the world as having no existence apart from the person’ (Valle & King, p.36 1978).

Denscombe (2003) writes that phenomenology enables you to gather deep information and perceptions through inductive, qualitative process such as interviews, discussions and participant observation. Kovach (2009) argues that phenomenology reinforces a locating of one’s self, the revealing of beliefs, values and the practices that shape people’s. lives.

McMillan and Schumacher (2010) suggests that the value of a phenomenological model because its “multiple realities are rooted in people’s perceptions” (p.11). Hancock (1998) argues that-

Phenomenological research begins with the acknowledgement that there is a gap in our understanding and that clarification or illumination will be of benefit. Phenomenological research will not necessarily provide definitive explanations but it does raise awareness and increases insight (p.4).

Pacific worldview

Overarching my phenomenological approach with the Pacific worldview enables me to view my research using a pacific lens as a Samoan researcher. As Sanga (2004), noted Pacific people are unique in their views and the way they see the world. Pacific people’s view of the world highlights the interplay of spiritual, community family and our environment. As Tu’itahi (2005) maintaining this ongoing harmony and balance these three elements is fundamental to the wellbeing of Pacific people. Tamasese (2007) shares this view “a Pacific worldview of holistic in nature as encompassing three interconnected and interdependent elements. These elements being the world connected to God the creator (spiritual scared) natural

environment and natural resources (materials) (p.132).

Tamasese (2008) goes on further to say:

Pacific peoples, whether researchers, ethicists or the ordinary person, are searching for and constructing models or theories of their own that can help them as individuals and groups understand their world(s). While some of these models or theories might hold more water than others there is a common drive, whether by rational thought or intuitive learning, to know the Creator/s (or at least His/Her/Their creations), to feel Him/Her, to feel the magic and wonder of His/Her/Their power and love and to do so without arrogance or undue prejudice. (p.173)

Currently, Pacific researchers are exploring and documenting different models of Pacific research. These include: Thaman's metaphor of Kakala (1992), Maua- Hodges (2000) Tivaevae Model, Pulotu-Endemann's Fonofale model of Health (2009), Koloto's (2001) Pacific cultural competency framework (HRC, 2005; Koloto, 2003) and Tamasese, Peteru and Waldegrave's documentation of the traditional fa'afaletui (2005).

Anae (2001) et al writes:

The role of Pasifika research is primarily not only to identify and promote a Pacific world view, which should begin by identifying Pacific values, and the way in which Pacific societies create meaning, structure and construct reality, but complementary to these is the need to also interrogate the assumptions that underpin western structures and institutions that we as Pacific peoples have adopted without much questioning (p.7).

Talanoa

Most Pacific and non- Pacific researchers working on studies involving Pacific peoples in New Zealand will be familiar with the terms 'talanoa' and 'faafaletui' as research methodologies or methods. Talanoa was introduced to the academic world by Pacific researchers Sitiveni Halapua (Halapua, 2007; Halapua, 2008), Timote Vaoleti (Vaoleti, 2003; Vaoleti, 2006). Whereas, the Pacific Methodology of "Fa'afaletui" was introduced into the academic field by Taimalieutu Kiwi Tamasese, and the Pacific research team at the Wellington Family Centre.

In considering my research approach, the first question that came to mind was whether to use a talanoa or a fa'afaletui approach. Suaalii-Sauni, & Fulu-Aiolupotea, (2014) note that: "Talanoa' and 'Fa'afaletui' are terms used by academic and social researchers in the Pacific or Oceanic region to describe two research methodologies that claim meaning and significance from a common indigenous Pacific, particularly Polynesian, worldview (p.332).

The actual beginnings of both research methods can trace its origins back to Tongan, Samoan and Fijian Islands. The gafa (genealogy) of talanoa as a Pacific methodology goes back to Tongan Researchers Sitiveni Halapua (see Halapua and Halapua, n.d.; Halapua, 2007; Halapua, 2008), Timote Vaoleti (see Vaoleti, 2006; see also Vaoleti and Vaoleti, (2003). Suaalii-Sauni, & Fulu-Aiolupotea, (2014) state that "Vaoleti, in particular, has in some ways transformed talanoa to be not just about the 'talk' of participants but also about the way that 'talk' is set up and analysed for academic research purposes—such as with interview data." (p.333)

Violeti (2006) states that whilst Talanoa it is similar in approach to narrative research, it is different in the sense that participants are usually in a Talanoa group where they feel free to share their stories and share information and in many instances in their mother tongue. He states the talanoa is a formal Pacific methodology for eliciting dialogue. The research method, of talanoa is definitely culturally suited to my research question and will enable participants to express themselves more intimately in this setting.

As documented the concept of 'Fa'afaletui' on the other hand Tamasese (et al 2005) is a more formal research method. The word Fa'afaletui, can be broken down into three component parts: 'faa' – meaning the, while the word 'fale' meaning a house or groups or houses; and 'tui' meaning weaving or simply 'The house or group of weaving.' Tamasese (2005) argues fa'afaletui as 'a method which facilitates the gathering and validation of important knowledge within the culture' (p.302). Building on this Suaalii-Sauni, & Fulu-Aiolupotea, (2014) advocate-

That the fa'afaletui is 'a methodology of weaving together knowledge from within the houses of relational arrangements', that is, 'weaving (tui) together all the different levels of knowledge frames

from within the “houses” of collective representation’ for the purpose of substantially enhancing and adding to ‘the Samoan world view’. In both the talanoa and fa’afaletui, the process of ‘bringing together’ (in terms of collecting and analysing) the ‘talk’/‘knowledge’ of participants is culturally nuanced and manifest in words, gestures, silences, in all those things used to communicate culturally specific meaning. (p.334)

Although there are unique differences between the two research methods of talanoa and fa’afaletui both feature storytelling or conversation and the collection of narratives. Talanoa and fa’afaletui stem from different ethnic terms but related through linguistic roots. The word talanoa in Samoa is similar to the term Talanoaga or Talanoa fa’asamasamanoa which is more open in its nature of encouraging any form of talk between people, groups or individuals. On the other hand where information gathered may be of a serious nature it may be more appropriate to use the fa’afaletui method because as Suaalii-Sauni, and Fulu-Aiolupotea, (2014) believe

Applying the fa’afaletui as a research method, it makes most sense in the Samoan context, culturally speaking, to do so when a more formal discussion is favoured. Where the subject matter is not so serious or where more open and unstructured conversations are encouraged, they could adopt the talanoa. The formal character or seriousness associated with the fa’afaletui concept may be traced to an old Samoan story associated with the term. (p.335)

In deciding whether to use fa’afaletui or talanoa for my research, I needed to acknowledge that both forms of research methodology are deeply rooted in the Fa’asamoa (Samoan way) and Samoan oratory. With this in mind I have decided for my thesis to use the ‘Talanoa’, because this will enable a more open dialogue with my participants in a more relaxed atmosphere. Initially I was leaning more to using fa’afaletui but on reflection I felt the nature of the conversations I would have with my participants favoured a talanoa approach where I would let them just ‘talk’ without any constraints and allow open uninterrupted conversations.

PART TWO: RESEARCH METHOD

For this study, I decided on individual interviews using talanoa. As Seidman (2013) said “the narratives of experience have been the major way throughout recorded history that humans have made sense of their experiences.” (p.8) Talanoa is about nurturing the social bonds, and fostering relationships built on mutual respect. A process of fa’aalo’alo (respect) is essential during the talanoa, in order for the participants to bring with them their past, their present, and their future hopes and aspirations.

Each talanoa will begin with Samoan process of fa’atulima (Initial process of acknowledgement) this is where I greet the participant acknowledging their status as a guest, matai and using their village (fa’alupega) salutation. The participant would reply back using my village fa’alupega and acknowledging my status as a researcher and also as a matai tulafale. The fa’atulima process thanksgiving would be given to God with an opening prayer and concluding the talanoa in prayer as well. A prayer is the culturally appropriate way to begin and end any Samoan meeting, function, talk, talanoa or gathering of any kind.

Before each talanoa session the participants are asked to sign an approval form (see appendix A) for talanoaga to be digitally recorded to ensure that the richness and the depth of each conversation was captured. The digital recording also allows me to replay over and over various part of the talanoa session to ensure that I have captured the essence of what each participant is conveying. These voice recording were transcribed into files and once were returned back to each participant so they can check that the transcriptions are correct and accurate.

The talanoa sessions are not restricted to any time limit and are free to carry on until they lose their mālie (in this case connection), or until subjects had been exhausted (Vaioleti, 2006). The success of the talanoa, and the phenomenological nature of this study, relies on me being able to create a rapport or relationship with participants so that, in the words of Vaioleti (2006) the views shared had more mo’oni (truth). This relationship was achieved foremost by giving each participant a choice of language to conduct the talanoa in. It is also important that the participants feel a sense of sincerity in my approach and in what I say. My role as a researcher in the talanoa is to listen more than I talk.

At the conclusion of each talanoa, a small meaalofa (gift) was given to each research participant not as a tau (reward), but rather as acknowledgment of their time, energy and knowledge they had shared. This was just something small to thank them for what they had sacrificed in order to help and participate in the study. The meaalofa ranged from CD vouchers, movie vouchers, VISA, pressy cards", petrol vouchers and gift vouchers. Each meaalofa although small, was a token of appreciation accepted by each participant

Participant criteria

I decided on a sample of 10 participants the criteria and the selection of my participants was they identify as New Zealand born Samoans who have completed or in the process of completing an aganu'u class in the last two years. They shall be aged between 35 to 50 years old. I will also aim for an even spread by male and female.

How the participants were selected

I drew participants from Samoan Community Courses in Auckland, as the Pasifika Education Centre and Epiphany Pacific Trust Aganu'u Fa'asamoa 101. Both these Samoan Community Course providers offer free Samoan language and cultural classes in Auckland. The Pasifika Education Centre offers classes at beginner, intermediate and advanced level while Epiphany Pacific Trust Aganu'u Fa'asamoa is offering classes at the 101 level. They both currently only offer Samoan language and cultural classes out of Auckland but the Epiphany Pacific Trust Aganu'u Fa'asamoa 101 has run one week blocks in Wellington and the demand for their classes has seen them deliver programmes overseas in Brisbane, Sydney, Melbourne and Perth. They are looking at delivering their programme in America as well in the future.

To assist sample selection I first approached the managers of these centres and asked if I can speak briefly to the classes about my research and invite class members to participate. At the conclusion of each aganu'u class I will give prospective participants an information sheet about my research (see Appendix A & B) and my email contact. If they are interested in participating I will ask them to contact me. Notably I was overwhelmed with responses to my email, by those who were so keen to share their journey as New Zealand born Samoans. As mentioned in my ethics approval (see Appendix C) I selected the first ten emails I received with a provision that I had five males and five females.

Interview Schedule

For my interview schedule (Appendix D) I drew on my literature to help formulate my questions. I also piloted my questions before using them so I could gauge whether they were appropriate or they needed altering. (see Appendix B) I tried to look at using an equal number of male and females with my interview schedule and also an even spread of matai and non-matai.

ETHICS

Ethical approval was gained on 13 September 2016-application 16/285 (see Appendix C) from AUTEC.

DATA INTERPRETATION

I chose to use a thematic approach in analysing my data because as Van Manen (1990) suggests thematic analysis of phenomenological data is to “grasp the essence” (p. 78) of lived experience, which involves reflection, appropriation, clarification, and making the structure of lived experience explicit. My data interpretation process involved me reading thoroughly the transcripts of my participants numerous times. As Tuāfuti, (2016) argues “thematic data analysis involves familiarising oneself with data; generating initial codes; searching for themes; reviewing themes; defining and naming themes; and producing the report. Themes in a thematic analysis are thus not merely convenient headings for use.” (p. 16)

The transcripts were downloaded from voice recordings of the ten participants. During the first few readings, I noted down on the side margin the views which seemed to be keenly related to my research questions. Notably each transcript I read produced new insights the views or the voice of each of the participants. A lot of time was spent reading and re-read the transcripts looking for themes, connecting the themes, and applying potential themes to the other cases. I began highlighting emerging themes in the margin, using different colour highlighters for each research question.

Once this was completed, a list of themes with quotes was created using the research questions as a guide. Some of the themes that emerged during the initial stages of my analysis related to language struggle, New Zealand born Samoan identity, culture and perseverance. Next I looked for possible connections between

the themes. This involved a more theoretical ordering of the data. In this process, some themes stood out as standalone themes, while other clusters of interrelated themes emerged through this process of analysis. I found deciding what the key themes were to be particularly challenging. This process was repeated for each of the ten participants.

Participant profiles

As seen in table 1, pseudonyms are used to represent each participant name and age. Table 1 also shows to what degree the participants themselves feel proficient in speaking the Samoan language. They have been asked to judge themselves of three scales minimum- they have some understanding of the language, moderate- they understand the language and speak it a little, and fluent- are able to hold a conversation in Samoan and understand the language.

Table 1- Participant Profiles

Variation by age	Gender	Place of birth	Samoan Language	Hold matai titles	Matai Alii or Tulafale
35	Male	Wellington	Fluent	Yes	Tulafale
46	Male	Auckland	Moderate	Yes	Alii
47	Female	Auckland	Moderate	Yes	Alii
36	Male	Auckland	Moderate	Yes	Tulafale
45	Female	Auckland	Fluent	Yes	Alii
42	Female	Wellington	Moderate	No	
42	Male	Auckland	Fluent	No	
47	Female	Auckland	Fluent	No	
47	Female	Auckland	Minimum	No	
36	Male	Auckland	Moderate	Yes	Tulafale

The above table of participant profiles shows the age spread with three in their thirties and seven in their forties. The majority of the participants were born in Auckland which is not surprising as Auckland was the first port where many Samoans settled in the 1960's and 70's. Many of the participants were able to speak Samoan to some degree and the majority held matai titles. Three of the participants held tulafale

titles while the other three held alii titles. Finally there was an even spread of male and female participants.

PART THREE - REFLECTIONS ON DATA COLLECTION

With my data collection process there a few things that I would to reflect on. I believe the process of talanoa allowed me to gain a real insight into my participant's world as New Zealand born Samoans. They all acknowledged and participated in the process of faatulima (Initial acknowledgement) tatalo (Prayer) fa'afeiloa'iga (welcome) and fa'afeta'i (Thank you) which were covered in aganu'u classes. During the talanoa I could see they were so proud that they could reply appropriately back in their mother tongue. This was so when I initiated some formal Samoan process of engagement before, during and the end of the talanoa. The process of talanoa allowed the participants to speak freely in English and Samoan.

Second, all participants wanted to share their views openly and their passion for the aganu'u came through clearly. The talanoa also allowed the participants to practice certain phrases they had learnt during the classes and share about their aganu'u journey. Some of the participants did share freely in the talanoa for longer than the allocated time slot but this was because they were so passionate about their fa'asinomaga.

CHAPTER 4: SU'ESU'EGA

Findings

“O la ga gagana ole fale o oloa taua,ole punavai magalo, ole lagi tuasefulu o lo o I ai le

fa'atufuaga ma le atoa lio ole tofamamaino “

“Our language is a house of treasured goods, the source of pure water, the ten heavens of creations with the wholeness of pure wisdom”.

INTRODUCTION

This chapter presents the responses of ten participants, and guided by my three research questions.

1. What has sparked your interest in taking Samoan aganu'u classes as adults at this point in your life?
2. What has been the value of attending these Samoan aganu'u classes?
3. Is Samoan language and culture an essential part of being a leader for New Zealand born Samoans adults today?

Although many of the responses featured a mix of influencing factors I present them separately for ease of discussion. I have also intentionally aimed to present a mix responses by gender.

QUESTION 1: What sparked your interest in taking Samoan aganu'u classes as adults at this point in your life?

Four major themes emerged themes from question 1.

1. Importance of aganu'u journey in New Zealand today.
2. Responsibility as a matai was closely associated with the ideal of leadership and tautua
3. Language and community engagement

4. Other reasons for joining

While there are links between each theme each will be discussed separately.

Importance of the aganu'u journey in New Zealand today

Responses here featured a mix of family, community focus and individual. That many elders who were confident in the language were passing away and who was going to take up this mantle of leading the extended family? As expressed by (M-1):

A lot of the elders are getting older and we are looking at the next generation and who is going to be doing a lot of these things. (M-1)

Next were individual reasons about the aganu'u journey

Really a void has been filled although it's not filled completely and it's a learning process and triggered those good feelings about your sense of identity, sense of belonging, sense of pride and obviously your sense of identity. (M-4)

I found it quite frustrating so I wanted to do something about and I was contacted by a friend and I saw NZ born getting into the aganu'u this could be a journey worthwhile seeing NZ born trying to reconnect back to their ancestors through the aganu'u classes. (M-5)

Over the years growing up with my family we did speak Samoan at home but when my mum died my dad was a bit relaxed on us he/dad wasn't as strict on us as our mum was. Like other things going to church yeah cause we were at the end of our college years so yes we didn't need to go to church anymore and it kind of came from that.(F-4)

Well Faasamoa has always been a massive part of my life whether it's been forced and it's just one of those things that I had grown up with. (F-5)

Some of these comments seemed to have their origins or were associated with being a NZ born Samoan, an issue which, they said, is becoming wide spread in NZ born today. For example M-5 and F-4 said:

I have a high chief title there are opportunities for you to speak and you should be able to speak a few words rather than sitting quietly and that made me feel a bit uncomfortable. Because I should be speaking even though my Samoan is limited and I have a high chief title there are opportunities for you to speak and you should be able to speak a few words rather than sitting quietly... (I felt frustrated because I didn't know the Aganu'u and how to address people on formal occasions. (M-5)

Just the loss of the really rich language because my siblings we don't converse in Samoan anymore as we speak in English to each other...because my husband's Maori so we really didn't speak or converse in Samoan but my instructions to my son sometimes was in Samoan but very basic. (F-4)

M-5 talked about his inability to fully participate in Samoan related events which in his view, was likely the experience of other NZ born Samoans. He said it was his utter frustration of not being able to take full participation in family fa'alavelave (family event) that spurred him to enrol in the classes:

Another inspiration I was growing tired of going to fa'alavelave and not having the urge to speak and that made me feel a bit uncomfortable because I should be speaking even though my Samoan is limited. (M-5)

M-2 added that he had always wanted to join the classes but decided that he would get his tatau first and that would be the catalyst for him learning the language and culture:

Because they always say 'Ta muamua le gutu' but I thought I would do it the other way around and that way it would force me to go out and learn... you know as we grow older and within your church more responsibility come in work as well I felt that being NZ born and fluent in everything to do in English and fluent in that. But I felt I was lacking in the cultural component of my DNA. (M-2)

Are responsibility as a matai closely associated with the ideal of leadership and tautua ?

Next responses focussed more on the fact that knowing the language in terms of *Tautua* (service). Participant M-1 talks about earning the right to voice his opinion at family fono (meetings) and M-2 talks about when he was getting his chiefly matai title in Samoa that notion of service to the village in Samoa, the church and his extended family was important to him:

I feel like through service to the family aiga I will have an opportunity and right to speak on behalf of our family. A lot of the elders are getting older and we are looking at the next generation and who is going to be doing a lot of these things...talking on behalf of the family at weddings and funerals. (M-1)

I wanted to make sure that I 'tautua' le Aiga Sa Pulotu and I remember at the sao'fa'i the pastor and the head of the village saying tautua the village, the church-ekalesia, ma le aiga. (M-2)

A second major point that a lot of NZ born Samoans struggle with is trying to articulate what is their role and to understand the nuances of being a Samoan matai (chief). M-2 put forward the notion that because he was a matai he had the responsibility to learn the aganu'u:

I'm a matai holder and been thinking long and hard about it and I need an understanding of the aganu'u (M-2).

Participant M-5 discusses in depth the struggle faced with accepting a matai title and not feeling worthy of it. M-5 also talks about the struggle of not being able to speak the language of a High Chief (Matai):

I was to receive the Peseta title on the Saturday we were to play Tonga so I couldn't make the 'Ava Ceremony 'when I was still playing rugby. I ended up receiving the title but I disagreed with it. .I knew nothing about the duties and responsibilities of the title but I thought yea I will take the title so spoke to dad about it and he also had thought that someone older should receive the title his younger brother or cousins older than me.(M-5)

Language and community engagement

M-2 and M-3 share examples of how speaking the Samoan language helped them with their engagement with the community:

I wanted to make sure I could speak the language because it shows the pacific community in particular the Samoan Community that I cared about them enough to learn the language. I wanted to be able to converse with them in Samoan. I felt we got a better response from the government agencies in Samoa if I spoke to them in Samoan...more of an acceptance speaking our language.
(M-2)

I work for an agency which deals with a lot of pacific people, I come into contact a lot with the Samoan community so the Samoan language is very important. (M-3)

Other reasons for joining

Other reasons for enrolling in classes included supporting friends, seeing an aganu'u video clip, watching an M.C. at a wedding and the death of a relation. Three participants said they had been inspired and encouraged to join the aganu'u classes by friends. Others had said they had seen video clips of these aganu'u classes advertised on face book:

I think I saw on fb a video clip and one of the ex-students there he was talking about his experience and about this aganu'u class and what he had just done and how scared he was what not and I thought it would be something that my brother might be interested in.(M-4)

When he (friend) came across this bilingual aganu'u class he told me to have a look at it and come along to one of the sessions and I enjoyed it from there. (F-1)

I think at first i was invited by sister in law that said we should do these aganu'u classes who is in education they kind of ran the idea that we should do this together as educators and so hence I thought yea. (F-3)

M-1 shared how he had watched an M.C. at a recent wedding:

His knowledge of the aganuu that night blew me away and I was amazed by the way that he facilitated the day through the language and I spoke to him afterwards about some help in learning the aganu'u (Samoan). (M-1)

The loss of a father, gave F-3 and F-4 a responsibility and also a desire to keep the aganu'u alive:

With the passing of dad and he was an orator and I thought you know what maybe its timing because yeah so yeah I guess why I decide to go (F-3)

My dad passes about 3 years ago and had lost my mum on a trip to Samoa in 1985 and because they are gone now and my son is going to be 30 next year. So I thought I need to keep the aganu'u alive for my little son. (F-4)

QUESTION 2: What has been the value of attending these Samoan aganu'u classes?

Four key themes emerged as to the value of the classes. All the participants described the classes as a very safe environment for learning, especially for NZ born, where they can practice their Samoan and not be afraid to make mistakes.

M-1 M-3 and M-4 highlight not being ridiculed was very important:

Classes stimulated or created a safe place to talk and practice the culture...I think the fa'afaletui is a safe place environment where you can learn/practice what you need to do. Also you are surrounded by other NZ born people who have the same passion and the same drive. (M-1)

This is the first time that I feel that I can learn the aganu'u in a comfortable environment (M-3)

Speaking Samoan you could easily muck up the words and the people because of the age group would either laugh or either support you either or, it was quite safe. Safe environment a place of

comradery a sense of trying to get to the end of the course. (M-4)

On this point all of the respondents talked about the way classes were organised and presented

I think what was really cool was they did it in English and for someone who's gagana isn't as fluent as I would like it to be. It was really good they explained it in English that we understood what was being taught to us in Samoan. (M-1)

So I think a seed has been planted but not grown then suddenly with all these aganu'u classes the seed has grown. (M-2)

But you don't know why you are contributing to this fa'alavelave but having done the aganu'u classes now you have a general understanding (M-3)

I love the fellowship it was like minded people that wanted to learn for young and old. At first I thought OMG there's a lot of school kids in here but there are a lot of NZ born that were much older way older than me in there and I thought WOW. (F-5)

A number of participants explained that the classes had brought about a personal awakening for them. M-2 and M-3 said how understanding the culture and language also woken up a dormant part of their culture that had been asleep for many years. While F-4 said she had been offended that people thought she was Maori not Samoan and this had driven her to brush up on her Samoan:

For me it was an inner spiritual growth and I tapped into something that was missing. The journey was humbling and enriching- looking at this year increasing my language. I remember speaking in my mother tongue for the first time as the chairman and people came up to me after and saying 'thank you' for talking to us in our language. (M-2)

It's like having an understanding of an intrinsic world view that's part of your genetic and cultural make up- it's like unlocking it. It's always been there but a part that has remained dormant. (M-3)

I guess I got to the point where I was offended because I'm not Maori I don't even act Maori. Is it because my English is so articulate and a lot of Samoan I grew up with speaks like me they are like me. When we I'm out and about people think I'm Maori I don't know maybe because its last name and this in part pushed me, urged me to learn the language and culture. (F-4)

Greater appreciation of the Samoan aganu'u

Participant M-4 and F-3 both talk about how having a greater knowledge of the Samoan Aganu'u has given them a greater appreciation for it and confidence to use it. F-4 focussed on the joy of learning about her parents villages in Samoa but also the other side of her hatred towards Samoa:

For me I think understanding the aganu'u is enough and the way you go about is part and parcel of it you know. The respect the fa'aaloalo to it is I understand it I have an opinion about it. (M-4)

In the past I would have been a bit hesitate to speak using the aganu'u and mother tongue. I was sort of confident but I think you know my Samoan I think it's ok and can converse but this has been me the next level. (F-3)

It was learning about my dad's nu'u (village) and my mums nu'u (village) because after my mum died I had this real, kind of hatred for Samoa and the aganu'u because this is where my mum passed/died and I hadn't been back till we went in 1985 we bought her back here because my sister couldn't travel and at last I felt at peace with myself. (F-4)

Others referred to the way the classes had added significantly to their understanding of the Samoan language and culture and the relationship between language and Fa'aSamoa values and beliefs and how these were part of their family systems and protocols:

F-1, F-2 and F-3 shared their views on the confidence they gained by understanding the Samoan Culture and more importantly being able to respond in Samoan at appropriate times. F-2 also talked about now being able to share the knowledge she has gained with her children:

In terms of the classes I gained more understanding of cultural practices- when to do why to do and how to do, what not to do...cultural practices...Its helped me have a dialogue with well-established community leaders .I was never confident speaking to a faifeau my faifeau and members of parliament but since studying, dealing with our Samoan community leaders the classes have been beneficial. (F-2)

I think one of things I understand the process more and a lot more of the why...connections back to the village and bringing back know who you are... identity. But for me attending the class was knowing the significant of your village yeah you know...understanding more appreciative of fa'alavelave and funerals actually you know the process and how. (F-3)

Many discussed the confidence they had gained through understanding the Fa'aSamoa processes and in turn being able to contribute more effectively to family and community meetings and gatherings:

So one it's given me confidence in understanding my culture and it's also broader my knowledge of my culture it's helped with my understanding so when I go to family events and fa'alavelave. I know what they are talking about and have that confidences to sort of respond back using you know certain language or oratory language but not as formal but I have the confidence now and I enjoy going to these events now because I have the understanding. (F-1)

What it's what also I've achieved is knowing I can give back this knowledge that I've learnt to my children three younger but also pass on to my family member and friends that were too scared to attend these classes and just help share that knowledge.” (F-1)

Firstly I've gained a little more confidence having the opportunity to speak at Samoan formal occasions. Confident where my role is in the community not only my church and family my only this inward looking view but also have this outward looking view and appreciate who's who in your community (M-5)

Participant M-2 spoke about how humbling it had been to start learning Samoan, while M-4 shared about how truly understanding the Samoan language had opened a new world for him. He had now seen how

poetic the language is:

It really humbled me it's a great leveller; it doesn't matter if you are a CEO or just a worker you can be at the same level in terms of learning the language. (M-2)

For me personally I thought it was much more unique...I think what was I found out Samoan had a beautiful language a very poetic language that you know it's so hard that probably even Shakespeare couldn't even break or wouldn't be able to understand. But the words the play on words they would use the analogies and the way they would play with words. (M-4)

Participants F-3 and F-4 also commented on the richness of the Samoan language and culture and how poetic our gagana is:

I learnt our language is poetic I didn't know that before and I thought it was the next level up and we didn't need to know. But how poetic and beautiful it is and no wonder reminds me of my dad and how he was although he couldn't string a sentence in English together...But was an intelligent man and going through this I realised that . (F-3)

You know it really made me reflect on my upbringing and how rich that was it was steeped in the FaaSamoa then you go your own when you're grown up when you think you know something. I'd been living this culture that wasn't mind because a lot people thought I was Maori I said no I'm actually Samoan." (F-4)

In terms of outcomes and gains M-4, F-4 and F-5 had to say this:

The thing I gained actually from these classes was understanding what is being said and why it is being said in terms of why things are done going to funeral birthdays and listening to the elders or matai speaking and different language techniques they would use. (M-4)

Just before my dad died I got the opportunity to go and my friend took us around the island and I cried it's that realisation about what we talked about in Aganu'u 101 and you think wow. Our cultures awesome you know, for me it hit home I'm Samoan and that's why I came back to work in Otago it's for our people. (F-4)

Yeah I thought the content of the aganu'u class was good and the delivery was awesome also the tutors were very helpful. I also liked reporting it back to my family so my family that hadn't done the course they are very excited about getting their names down for the next course. A lot of them are NZ born women that are in the late fifties who want to get some of that culture back. (F-5)

QUESTION 3: Is Samoan language and culture an essential part of being a leader in New Zealand born Samoan adults today?

Seven main themes emerged regarding the relationship between knowing the Samoan language, aganu'u and leadership.

The positive influence of understanding Samoan language and culture

Participants M-2 shared how the Samoan aganu'u had empowered him especially when he became a matai and he was now fully engaging and taking part in his family affairs:

When I became a matai-Pulotu I threw myself into it, we meet monthly and it's in Samoan and I sit and let things go through me and in me. I love the Aganu'u... I think it's amazing dynamic our culture because I come along to our meetings with my NZ born way of thinking and try and blend it with the Samoan way-it's awesome. (M-2)

Most stressed that it was essential to speak the language if one aspired to be seen as a family or community leader:

Yes I think it's very important for NZ born be a leader to understand the culture and also speak it I

think to be a leader you need to have a good understanding of the oratory language that beautiful language. That I feel is what makes a good leader stand out that they have the understanding of the oratory and can speak fluently they able to when someone pops in you able to rattle off their fa'alupega and acknowledge them. (F-1)

Definitely It makes a different I think 'It's that cherry on the top' scenario if you understand and speak the language. (F-4)

You are as good as your self but if you have that extra language behind you that culture we are in Auckland a massive Polynesian hub it's an advantage to have it. I think it makes me different from a Samoan that goes into a palagi world and it's what got me the job I'm the manager of the Pasifika Centre and I needed to speak another language and understand the people that come through the doors. (F-5)

Learning the language had been a struggle

M-1 talks about the process addressing matai and practicing the formal process of initial engagement. M-4 points out the struggle speaking the Samoan when he switches to English to complete his speech. F-3 mentions the confidence of being able to use it especially to introduce herself to others in Samoan:

So that whole faatulima, that whole process I try and practice that in my family and when I meet other matai within our family so that they can see I'm trying to put that sort of learning into practice-speaking the language. (M-1)

It's a sort of thing that if I get the historical dates or historical gagana wrong, or I feel like I've let myself down and lose confidence that fine as long as I understand and respect what I'm saying. If I was to ever do it I'd probably plead my ignorance and say it in English if my lauga went wrong. (M-4)

I think for me personally the strongest part would understanding it but if I was to speak it I wouldn't have the sort of correct way of putting it all together...I know why they do it.. I know the different

stages break it down. Because I'm in a predominantly European setting and you are always the minority and after this and because there was a lot of support around I actually now believe I can cause I can and I am you know what I mean I'm not afraid when I have to introduce myself in front of Samoans I just use it now. (F-3)

The different forms of leadership in the Fa'asamoa

M-1 shares his thought around everyone in the family has leadership roles also leadership comes through service. While M-3 talks about the positive effect Samoan aganu'u has on leadership in that it add to your value as a leader in the Samoan and Palagi worlds:

I don't always speak Samoan cause before the 101 I thought I was an effective leader I guess it's the way you take on things because within my own family I'm the middle child. I'm the middle child I did the eulogy for my dad's funeral because we all have our own leadership roles within the family and the things we are good at. (M-1)

The predominant culture in New Zealand is palagi so knowing your aganu'u in a leadership role adds another strand to your leadership. Being able to walk comfortably in two worlds. Where I'm comfortable to walk in the palagi world and not so comfortable in the Samoan world. (M-3)

F-2, F-3 and F-4 all talked about the importance of the Samoan language and culture as part of their identity, as a way of gaining respect from the community, building self-respect and in terms of leadership within the family:

Yes it's important to for New Zealand born leaders to understand the aganu'u concept and the Faasamoa because it's part of their Samoan identity. I know when I've been out in the community at a Pacific event, leaders get up I have so much more respect for them when they get up and start a speech in their mother tongue, more so when they very are fluent and they know what they are saying. (F-2)

It built connections straight away with my Samoan community you know being able to understand the aganu'u and speak. I think with my leadership I gain respect when I go to the principals group

being a minority. (F-3)

But it's up to you cause prior to that I felt I still had that leadership within the Samoan community but it strength me personally doing the 101 I'm a better leader and gave me self-respect. My older sister automatically has the power cause she the eldest although I'm the middle child I did the eulogy for my dad's funeral because we all have our own leadership roles within the family and the things we are good at. F-4

M-3 spoke about the positive effect aganu'u had on leadership in that it added to your value as a leader in the Samoan and Palagi worlds:

But the aganu'u classes have given me the confidence as a leaders as an individual but also as a Samoan. Now it has changed perceptions of the way people look at me, see me more than a NZ born Samoan. Now they see me as someone who has a close connection to their culture. M-3

For me aganu'u plays a very big part in leadership, being a good leader is someone who knows himself really well cause you don't want a leader who tries to be someone else. F-3

Yes definitely, you can't be ignorant and I guess that's with any culture if you don't have that fluency in the gagana or understanding you can still be a leader. F-4

The impact on New Zealand born Samoan who are not able to speak Samoan or understand the culture

Most shared their thoughts on how the impact on NZ born not be able speak or understand the culture. There were many mixed views on this and sadness experienced around this. M-2 said people thought you were less of a Samoan if you could not speak the language.

I feel if you feel for the people and have compassion hope and aspiration for your people and you can't speak it. It doesn't make you less of a Samoan (M-2)

M-5 talked about a great leader who he knew definitely inspired Samoan views and knowledge within a western context but left the sharing of the aganu'u to others who in his view were more capable. He did

not speak the language or feel confident in speaking on formal occasions but inspired other Samoans with his leadership:

One guy that pops to mind he was a great leader great coach but didn't know anything about his aganu'u and doing great things with his coaching now but was a great leader. Left the aganu'u to others... So he did the coaching more of the westernized side of things But if you can do both, know your aganu'u then more kudos to you. He was very driven and barely spoke a word of Samoan... As a NZ born Samoan he was very proud Samoan but just couldn't speak the language or understand the culture but in terms of leadership he was very good. (M-5)

F-2 talked about being fluent in English but lacking in the cultural D.N.A. F-4 shared how elders looked down on those who could not speak the Samoan language:

You know as we grow older and within your church more responsibility come and at work as well. I felt that being NZ born I was fluent in everything to do in English but I felt I was lacking in the cultural component of my DNA being not able to speak the language. (F-2)

It's up to you and how you perceive yourself e.g. within the school there's a lot of older Samoans prior to that they wouldn't include a non-speaking Samoan in certain rituals because they look at you like you don't know anything. (F-4)

What does the future hold for New Zealand born Samoans?

M-5, F-4 and F-5 discuss how the future generations must continue to value and hold fast to the language and culture. That if it lost then trying to get it back could be a struggle:

So you do carry that community DNA in you and doing things like this is fulfilling this is cause life is an ongoing journey. (M-5)

I think if they don't value it now then you are in for a rude awakening when those that are masters of language and culture aren't here. As much as I would like to teach my daughter daily it won't be the same as if she was taught by my parents. (F-4)

So with our up and coming future leaders they just need to be hungry for it the aganu'u if they are not then I would worry that and a concern from my part that for our generation that we aren't doing enough to keep it and preserve it and then the next generation will lose it. (F-5)

Chapter summary:

These participants knew many elders were passing away and they saw it as their role now as NZ born Samoans and future leaders to take up the mantle of carrying on the family traditions. They felt that by attending the aganu'u classes they were filling up a cultural void and, all were adamant that they would continue the aganu'u journey of rediscovery. A difficulty most struggled with was trying to articulate their role in the Fa'aSamoa generally and as a matai or leader. Others had joined the classes to support their friends, because they had been awed by the wonderful oratory of an M.C at a wedding reception or because they had seen a video clip of the classes. Whatever their reason for joining, all were highly enthusiastic that they had. They described the classes as a really safe environment where they knew they could practice their Samoan and not be afraid to make mistakes. All shared the confidence they had gained as they increased their knowledge and understanding and how empowering this had been. This was especially so for those who already held matai titles. Each participant stated quite firmly that as a result of attending the classes they were now more confident in participating and fully engaging in family affairs and community activities and a small number described how their understanding of the aganu'u and language contributed to their workplace role as well. But most importantly, participants strongly believed their growing confidence in the language and aganu'u had enriched and reinforced their own sense of identity and their feelings of self-esteem. The importance of passing their new knowledge on to future generations was a priority. Each was very aware that they must continue to learn and hold fast to the Samoan language and culture.

CHAPTER 5: FELAFOLAFOA'IGA MA I'U O MANATU

Discussion, conclusions and recommendations

O LEA UA TAU LAU OLE FA'AMOEMOE UA ATOA FO'I LE AUINA OLE MASINA

I have reached the fulfilment of my task
The moon has risen full circle

My research aim was to explore and document the responses from NZ born Samoans to questions how they valued taking aganu'u classes at this point in their lives, the value to them of understanding the Samoan language and culture and did they believe it was essential to understand the aganu'u and gagana to be a leader.

I deliberately chose the age group of 35-50 years old because I believed that this age bracket were most likely to be the decision makers of the future for Samoans living in New Zealand and the group most likely to seek to get ahead culturally, socially and economically in New Zealand.

In this chapter, I present my discussion, research conclusions and recommendations.

FELAFOLAFOA'IGA – Discussion

Interest in taking classes at this point in their lives

There was a mixture of reasons why this group of NZ Samoan adults had taken classes at this time in their lives. These ranged from reasons of family, community or purely on an individual basis. What I did find interesting was that a number of this group were taking classes because of their responsibilities as matai. To me this desire closely aligns with the ideas of leadership and tautua as expressed by Apulu (2000) who argued that you must always remember your position and ensure that you accept it in order to receive your blessings from the aiga, you must learn to see service as a blessing not a burden (P-15). In other words, many of these participants were at an age when they saw it was their time to serve and lead their families. Another interesting point they shared was that the many Samoan elders and older generation were passing away and that increased the urgency that NZ born Samoans now step up and

take on the families responsibilities especially those associated with the Fa'asamoa.

Most said that their parents and elders had found it difficult to explain the essence of the gagana and aganu'u in a way that they, as children, could understand. Another said she had felt older Samoan teachers and elders had looked down at her and had not included her in some Samoan rituals because they thought she knew nothing about the culture and language. So attending these, classes had proved invaluable. All shared the confidence they felt in being able to deliver a lauga, a required skill in the Samoan language. As Hunkin (2012) each of these participants had come to see how important language and cultural heritage was especially for those who are not from the dominant ethnic group of the country in where they reside in e.g. Samoan living in New Zealand where the dominant ethnic group is European or Papalagi. Also, in line with Hunkin (2010) that the more people speaking a language the more likely the language will survive and remain vibrant.

Value

All these participants had enjoyed these classes. They talked about the aganu'u classes as a safe environment, a place to learn and make mistakes without fearing being embarrassed by others. That some of the Aganu'u classes were taught in English had been a major draw card. Most spoke with passion about how by taking these classes they were finally able to understand some of the language used by Matai during the family fa'alavelave and other events they attended. They spoke about how they now had a greater insight into how beautiful the language of Samoan oratory was when used by matai tulafale and that the Samoan language was very poetic and very Shakespearean. They had also become fully aware that the survival of the gagana in New Zealand depended heavily on NZ born Samoans understanding and speaking the language. This supports Hunkin (2012) that:

The higher the number of those who speak an ethnic language the more likely it is that the language and its attendant values are strong. Language loss suggests a weakening of these values and a questioning of ethnic identity (P-204).

At the time of this study, these participants experienced a strong sense of inclusiveness when they participated in the Samoan community events such as fa'alavelave. One spoke about the joy in her heart when she heard words used by the Samoan matai that she understood. It can be said that all had come to understand the truth of Tamasese's statement (2005) that when a language dies, histories die with it and identities change. In addition, these participants had come to understand the danger that the significant and nuanced connections between the past and the present may be lost to the future. (P-18) These participants shared their real sense of achievement in the host of skills they had learnt such as: how to deliver a lauga, a required skill in the Samoan language, understanding and knowing their own village fa'alupega (salutation), history, the process of the fa'atulima (initial acknowledge of a visitor) Paia o Samoa (Samoa's salutation) and being able to folafola sua (formally announce food brought by visitors) do a Lauga fa'afeloa'i (welcome speech) Lauga fa'afeta'i (thank you speech)

Is the Samoan Language and culture essential for a NZ born Samoan leader?

The overwhelming answer from this study is yes. Clearly, in these participants' experience knowing the Samoan language and culture was a huge and important positive, with respect to their present leadership roles as well as potential aspirations. They spoke about the confidence they felt in being able to deliver a speech in Samoan thereby demonstrating their connected to their culture and the respect they felt and showed to others in getting up and speak in their mother tongue.

Given that the predominant culture in New Zealand was papalagi, they emphasised that knowing your aganu'u in a leadership role earned respect from fellow peers and colleagues. Also, that their new knowledge of the aganu'u and gagana had enabled them to walk comfortably between two worlds - the papalagi one and Samoan world – they could understand better the demands of New Zealand society but also what was necessary to thrive in the Fa'asamoa. Their experiences aligned with Fairbairn-Dunlop (1991) that strong Samoan leadership was centred on the Fa'asamoa, family ties and kinship where family roles and lace were clearly defined. Developing Samoan leadership through the Samoan philosophy of service came through vividly as the participants spoke about tautua (service) to their family generally as in family fa'alavelave, service in the church, attending family meetings and supporting their parents or elders

and, more specifically in accepting the honour of being a family matai.

While this group expressed their pride in their developing connections with the Samoan community, all felt an empathy with those leaders who could not speak the language or had less understanding of the finer points of aganu'u. On this point, one said that if you had compassion, hope and aspirations for Samoan people then, you didn't need to speak the language to be a leader. That, it did not make you less of a Samoan or leader because you could not speak or understand the language. This point warrants much further discussion.

FA'AIFOGA- Conclusions

In our talanoa, participants shared their rich personal responses to the research questions. They also discussed very honestly their experiences of growing up as NZ born Samoans in New Zealand, some of the struggles they had experienced in learning and practising the Samoan language and culture and the pressures they were experiencing at this time of their lives including family responsibilities, leadership roles and whether or not to accept a matai title. The three questions were:

1. What has sparked your interest as a New Zealand born Samoan to take Samoan aganu'u classes as adults at this point in their life?
2. What has been the value of attending these Samoan aganu'u classes?
3. In what way is Samoan language and culture an essential part of being a leader for New Zealand born Samoans adults at this particular time in their lives?

Findings for question one were that many of this group had enrolled in the aganu'u classes at this time of their lives to gain a clearer understanding of the Fa'asamoa, language and culture, which they had not learnt or had explained to them while growing up in New Zealand.

On the one hand, they knew that many elders were slowly passing away and it was up to them as NZ born Samoans to play a leadership role and take up this mantle of carrying on the family traditions. At the same time, participants shared the many personal gains achieved in attending these classes. As they talked, it

was clear that before attending these classes many had not felt comfortable confident or secure in their knowledge of Samoan language or, in being Samoan. Most had been utterly frustrated at not being able to take full participation in family fa'alavelave or to play their roles in the Fa'asamoa. They had experienced, as one put it, a cultural void, which had been partially filled in their aganu'u journey of rediscovery. All but one strongly believed that with taking a matai title came the responsibility to learn the aganu'u. Other reasons for enrolling in classes included supporting friends, seeing an aganu'u video clip, watching an M.C. at a wedding and the death of a relation. Being inspired and encouraged to join the Aganu'u classes by friends was another common reason for joining.

Question two findings emphasised and reinforced the value of these classes. In supporting, them understand the Samoan culture and language the classes had also helped a) reaffirm to them their identity as Samoans and b) reinforced that they had a responsibility to shape the future Fa'asamoa in New Zealand especially as they were not moving into roles of leadership within their families. The classes had brought about a personal awakening for them and also woken up a dormant part of their lives that had been asleep for many years.

All participants described the classes as very safe environments for learning - where they could practice their Samoan and not be afraid to make mistakes. They had gained confidence through understanding the Fa'asamoa processes and then knowing how to apply this new knowledge in family and community meetings and gatherings. Going back to school had been a humbling experience, and one which had opened up a completely new world for them and their families.

In answer to the third question, all views, with the exception of one, were that a knowledge of the Samoan language and culture were necessary to being a Samoan leader. This was especially so for matai. Others reminded that actually everyone in the family had a leadership role to play, and that leadership was earned through service. Other views were that the aganu'u classes had added value to their place as a leader in both the Samoan and Palagi world. A few talked about some great Samoan leaders they knew who had inspired Samoan views and knowledge within a western context but had left the sharing of the aganu'u to others who in their view were more capable. One in particular, said didn't speak the language

or feel confident in speaking on formal occasions. Never the less, his reputation showed that he inspired other Samoans with his leadership.

Many shared their thoughts on how being able to speak Samoa and its impact on NZ born Samoans. There were many mixed views on this and some sadness. For example, they knew that thought you were less of a Samoan if you could not speak the language.

To conclude, these participants appreciated these Aganu'u classes as hugely beneficial to enhancing their lives. Their new learnings had also given them a sense of relief, as they began to understand better the language and culture of their ancestors. All agreed that now they must take steps to ensure future generations continue to value and hold fast to the Samoan language and culture. Once lost, then trying to get it back could be a struggle. For many of these participants unlocking the knowledge of the Aganu'u and Gagana the biggest values gained from attending the classes. As Hunkin (2012) argues, the health of a language indicates to some degree the health of an ethnic group (p.204).

RESEARCH LIMITATIONS

My study was carried out in Auckland, which is the Polynesian and Samoan capital of New Zealand a factor that undoubtedly influenced findings. Carrying out a similar study in other regions around New Zealand would likely yield a different picture.

In addition, although there was a good spread of participants by gender, the majority of my participants were matai. Carrying out a similar study with non-matai would be valuable

SUGGESTIONS FOR FURTHER RESEARCH

A number of recommendations for further research emerged in this study including

- What are the more specific impacts on the lives of NZ born Samoan adults completing Aganu'u classes e.g. in education, employment, cultural, social and economic advancement.
- It there a similar relationship between NZ born Samoans understanding their Faasinomaga and

their gaining leadership posts in New Zealand or, is their achieving identity security sufficient?

- Does enrolling and completing in Aganu'u classes encourage NZ born Samoans to accept matai titles?

FUTURE

The place and role of the Samoan language and culture will continue to be the topic of many spirited debates in years to come and increasingly through formats such as face book, Instagram, twitter and you-tube. Using these sites, Samoa diaspora will further debate how the Samoan language and culture can empower and enrich their lives.

In terms of the community classes, I feel that a closer working relationship between community run organisations would be beneficial especially in regards to advancing the knowledge of the Samoan language and culture for New Zealand born Samoan. For example, Aganu'u 101 is a successful beginners' programme targeting up to 40-50 students per session and completed over different periods of time ranging from an immersion week long daily programme to six to eight weeks featuring a once a week delivery. While the 101 programme has been highly successful, where do students go to if they want to further their knowledge of the Aganu'u Samoa. By way of contrast, the Pasifika Education Centre (PEC) runs Samoan Aganu'u classes at the beginners' level, bilingual through to Fa'amatai and Advanced Fa'amatai level. The student numbers vary from 15 to 30 per course. To my mind, the more comprehensive range of classes at PEC make PEC an ideal provider for extending aganuu knowledge and to this end, a closer collaboration between both agencies would be extremely beneficial to the preservation and enrichment of the aganu'u. Each community organisation could work together and advocate more for each other especially as both are subject to government funding. Hunkin (2012) put it simply that "the decline of ethnic languages such as the Samoan language in New Zealand signals a loss in identity that poses a serious threat to the wellbeing and productivity of Samoans in New Zealand." (p.212)

CONCLUDING STATEMENT

This thesis has enabled me to research in depth a passion that burns deep within me for the Fa'asamoa, Fa'amatai system of rule, Samoan oratory and the aganu'u and gagana. Being able to combine these passions through an academic lens has opened up a completely new world. Findings have supported that for diaspora communities indigenous languages are the lifeblood of cultures. After completing the classes all participants felt a strong sense of inclusiveness when they engaged in the Fa'asamoa and fa'alavelave and they said they understood what was going on. Research findings indicate to me that there is a great need for aganu'u classes for NZ born Samoans and as these classes continue, it is clear to see that the Fa'asamoa will continue to be alive and well in New Zealand.

There are many challenges ahead for NZ born in New Zealand especially in regards to Samoan leadership. I ask, what will the Fa'asamoa look like in future in New Zealand with the increasing number of New Zealand born Samoan matai running family affairs? What will the impact of mixed marriages have on the language and culture in the future and will there still a need to maintain it?

My hope is that the next generation of New Zealand born Samoans hold steadfast to language and culture a gift from God. I end my thesis by sharing some words wisdom by Tuiatua Tupua Tamasese Taisi Efi is his speech titled –O le e lave I tiga, ole ivi, le toto, ma le a'ano (He who rallies in my hour of need is my kin)

“I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies. I am not an individual, because I share my tofi (an inheritance) with my family, my village and my nation. I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my belonging”. (Tamasese, 2006, p.1)

In closing, I give praise and glory back to our Heavenly Father Le Matai Sili for all his strength and blessings, to him be all the glory.

O LE TATALO A TU AMA LE FUE MA TATALA LE FILI ALII IA ULIMASAO

MEA UMA ILE AGALELEI O TATOU MATAI SILISILI ESE

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APPENDIX A: Consent Form

For use when interviews are involved.

Project title: *Samoa Leadership for New Zealand born Samoan through the Aganu’u journey of discovery- O le Isaraelu moni e tatala le faamalama ma vaava’ai atu I lona nu’u*

Project Supervisor: Professor Peggy Fairbairn Dunlop

Researcher: Lefeau Ianualio Sauvao Va’auli

- I have read and understood the information provided about this research project in the Information Sheet dated ___/08/2016.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yeso Noo

Participant’s signature:

Participant’s name:

Villages in Samoa _____

Participant’s Contact Details (if appropriate):

.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on **type the date on which the final approval was granted** AUTEK Reference number **type the AUTEK reference number**

APPENDIX A: Consent and Release Form

For use when recording is being used

*Project title: **Samoan Leadership for New Zealand born Samoan through the Aganu'u journey of discovery***

O le Isaraelu moni e tatala le faamalama ma vaava'ai atu I lona nu'u

*Project Supervisor: **Professor Peggy Fairbairn Dunlop***

*Researcher: **Lefeau Ianualio Sauvao Va'auli***

- I have read and understood the information provided about this research project in the Information Sheet dated /11/2016.
- I have had an opportunity to ask questions and to have them answered.
- I understand that I may withdraw myself, or any other information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information will be destroyed.
- I understand that the audio **will be used for academic purposes only and (omit this phrase only when c in the previous statement is used)** will not be published in any form outside of this project without my written permission.
- I understand that any copyright material created by the audio session is deemed to be owned by the researcher | artist **(where the researcher | artist has been commissioned to do the work, the name of the commissioning person or organisation needs to be used instead of 'the researcher | artist')** and that I do not own copyright of any of the audio.
- I agree to take part in this research.

Participant's signature:

Participant's name:

Villages in Samoa _____

Participant's Contact Details (if appropriate):
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on *type the date on which the*

final approval was granted AUTEK Ref

APPENDIX B: Participant Information Sheet**Date Information Sheet Produced:**

21/07/16

Project Title

*Samoan Leadership for New Zealand born Samoan through the Aganu'u journey of discovery
O le Isaraelu moni e tatala le faamalama ma vaava'ai atu I lona nu'u*

An Invitation

Talofa lava my name is Lefeau Ianualio Sauvao Va'aui, I am currently a post graduate student at the Auckland University of Technology where I am completing my Masters of Educational Leadership degree. I am of Samoan decent, born and raised in New Zealand. As part of my thesis I will be conducting research on the experiences of New Zealand born Samoan who have or are currently completing Aganu'u Samoan classes and their views on Samoan leadership in Aotearoa. This research is the final part in the completion of my Masters in Educational Leadership degree. I therefore, would like to invite you to take part in my research through reflecting back on your Aganu'u Samoa journey and to share your story. Participation is voluntary and you are able to withdraw from the research project at any stage.

What is the purpose of this research?

The purpose of this research is to explore why a growing number of New Zealand born Samoans are choosing to do Aganu'u Samoa classes as adults. I will also explore the correlation between Samoan aganuu and Samoan leadership in New Zealand. Finally I will look at New Zealand born Samoan identity in New Zealand.

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

An invitation flyer will be posted on the notice board of three or four community run Samoan Aganuu classes inviting those that are interested in participating to contact me by email. The tutors of these Aganuu classes to read out the invitation flyer before the classes conclude. Also in discussion with the classroom tutor he may suggest participants for the research.

What will happen in this research?

Individual talanoa sessions (indepth interviews) will be conducted with ten volunteer participants. The talanoa session will focus on your experience or journey during the completion of your aganu'u Samoa class. With your permission the talanoa will be recorded after you have completed and signed a consent form. The information shared will only be used for this research. As the circumstances of each individual are different these talanoa sessions will be held at a location where the participant feels comfortable.

What are the discomforts and risks?

Participants will be asked to reflect on their Samoan aganuu journey. It is not anticipated that the interview will cause any discomfort. During the talanoa session the researcher will look to make it a positive and inspiring experience.

How will these discomforts and risks be alleviated?

If for any reason you are not comfortable during the talanoa session, you will be free to discontinue the talanoa session. It is hoped that it will be an enriching and inspire experience for all involved.

What are the benefits?

The research could contribute to a deeper understanding of New Zealand born Samoans participating in aganu'u classes. The results and findings could benefit individuals and organisations with an interest in New Zealand born Samoans and Samoan Aganu'u along with Samoan diaspora.

Additionally, the findings and research could be presented at conferences and used for publications, submitted in article form. As a result the findings could help benefit the wider Pacific community.

How will my privacy be protected?

No names of the participants will be used. They will be instead accorded pseudonyms.

What are the costs of participating in this research?

Main cost to you will be your time (up to one hour) and a small contribution will be made for your travel costs.

What opportunity do I have to consider this invitation?

You will have a week to consider whether to participate in the research talanoa session.

How do I agree to participate in this research?

You will be asked to complete a consent form which can be emailed out to you or a hard copy can be mailed out.

Will I receive feedback on the results of this research?

You will be emailed a copy of the findings once they have been transcribed. You will be given the opportunity to amend any of the information that has been recorded before the findings are made final.

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, Professor Peggy Fairbairn Dunlop
pfairbai@aut.ac.nz 921 9999 ext 6584

Any concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 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:

Lefeau Ianualio Sauvao Va'auli

lsauvaovaauli@gmail.com

Project Supervisor Contact Details:

Professor Peggy Fairbairn-Dunlop

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted*, AUTEK Reference number *type the reference number*.

Reference number type the AUTEK reference number

APPENDIX C: Ethical Approval

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

13 September 2016

Peggy Fairbairn-Dunlop
Faculty of Culture and Society

Dear Peggy

Re Ethics Application: **16/285 Samoan leadership for New Zealand born Samoan through the Aganu'u journey of discovery.**

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

Your ethics application has been approved for three years until 13 September 2019.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 13 September 2019;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 13 September 2019 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there. To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,



Kate O'Connor

APPENDIX D: Interview Schedule

Individual Talanoaga:

Project title: ***Samoan Leadership for New Zealand born Samoan through the Aganu'u journey of discovery***

O le Isaraelu moni e tatala le faamalama ma vaava'ai atu I lona nu'u

Project Supervisor: *Professor Peggy Fairbairn Dunlop*

Researcher: *Lefeau Ianualio Sauvao Va'auli*

Profile:

- *Male/Female*
- *Age*
- *Employment*
- *Religion*
- *Fluent speaker of Samoan*

Folasaga/ Lead up:

- *Why have you decided/sparked your interest in joining this Aganuu Class?(Leadership role church, family or community, Laei Tatau-Malu, Matai title, Sense of duty(family/village)*
- *Why at this time or point in your life have you chosen to attend this Aganu'u class?*

The experience:

- *What have you gained by attending these Aganu'u classes? (Personal identity affirmation, socialisation, communal feeling, economic for work, socialisation.)*
- *Why is aganu'u important to NZ born Samoans?*

Impact:

- *Is speaking the language and understanding the Samoan culture (Aganuu Samoa) a prerequisite/is it important for being good leader?*
- *What are your perceptions of a good Samoan leader?*
- *What makes/traits of a good Samoan leader?*

Future:

- *Do you think you need to be a Matai to be a Samoan Leader?*

Are there any final comments you would like to make on your aganu'u journey or the topic?
