



Decolonizing research with the Fala methodology

Author

Faingaa-Manu Sione, Inez

Published

2024

Journal Title

Sage Research Methods: Diversifying and Decolonizing Research

Version

Accepted Manuscript (AM)

DOI

[10.4135/9781529685206](https://doi.org/10.4135/9781529685206)

Rights statement

This work is covered by copyright. You must assume that re-use is limited to personal use and that permission from the copyright owner must be obtained for all other uses. If the document is available under a specified licence, refer to the licence for details of permitted re-use. If you believe that this work infringes copyright please make a copyright takedown request using the form at <https://www.griffith.edu.au/copyright-matters>.

Downloaded from

<https://hdl.handle.net/10072/430283>

Griffith Research Online

<https://research-repository.griffith.edu.au>

DECOLONIZING RESEARCH WITH THE FALA METHODOLOGY

Published in *Sage Research Methods: Diversifying and Decolonizing Research*, March 2024

<https://doi.org/10.4135/9781529685206>

INEZ FAINGA'A-MANU SIONE

Griffith University & Village Connect Ltd.

i.faingaa-manusione@griffith.edu.au

Abstract

When Indigenous peoples become the researchers and not merely the researched, the process of creating new knowledge is transformed. Decolonization focuses on Indigenous ways of engaging with communities and their knowledge systems, on their terms. My doctoral study used the Fala methodology to explore the health perspectives of three generations residing in Southeast Queensland, Australia, of Māori, Tongan, Samoan, Fijian, and Cook Island heritage. The fala is a traditional mat of high cultural value in Tonga, Fiji, and Samoa. I applied stages of the fala-making process to inform my research approach, resulting in a culturally grounded way to conduct research that is embedded in Pasifika Indigenous epistemologies and ontologies. The Fala methodology is a decolonizing approach to the research process that acknowledges and respects the lived experiences and cultural values of Pasifika-heritage peoples, including those residing in Australia. As I reflect on the process of creating the Fala methodology, I explain the challenges and learnings that my journey as a doctoral candidate provided.

Learning Outcomes

At the conclusion of this case study, readers will be able to:

- explain that to decolonize research with Indigenous peoples, the research methodology must be culturally grounded, place-based, and context-specific;
- describe the Fala methodology and its association with Talanoa methodology and constructivist grounded theory; and

- discuss the importance of the Fala methodology, established upon Pasifika epistemologies, when researching with Pasifika peoples.

Case Study

Project Overview and Context

I completed my doctoral research in Southeast Queensland, where there is growing representation of Māori and Pasifika peoples. In an Australian context, the term *Pasifika* refers to those who are “genealogically, spiritually and culturally connected to the lands, the skies, and the seas of the Pacific region and who have chosen to settle in and call Australia home” (Gerace et al., 2023, p. 11). This definition is widely accepted and used by Australian academics and educators; however, in New Zealand, *Pasifika* denotes those with Pacific Island heritage and the term *Māori* refers to the Indigenous people of Aotearoa. It is my experience as a community worker in Australia that most people prefer the New Zealand nomenclature. In using this term, then, I acknowledge the heterogeneous nature of the Pasifika cohort and that it comprises many diverse ethnic heritages, with each of them affording further levels of diversity. However, what most Pasifika peoples share is a history of colonization that has, in the context of research, resulted in Eurocentric methodologies and the need for a decolonizing approach.

To decolonize research with Indigenous peoples, methodologies must be reflective of the culture and context of the people engaged in the study. Failure to do so proliferates a deficit narrative informed by research methodologies that are not cognizant of Indigenous peoples’ ways of knowing, being, and doing (Leenen-Young et al., 2021). Therefore, as a Pasifika woman researching with and for Pasifika peoples residing in Australia, my use of a Pasifika Indigenous methodology was intentional for achieving a decolonizing approach that privileges Pasifika ways of being and producing knowledge.

My doctoral study focused on the health perspectives of Pasifika peoples in Southeast Queensland. It involved three generations: Māori and Pasifika elders, representing Tongan, Samoan, Fijian, and Cook Island ethnicities; parents; and their adolescent children, all from a Pasifika church, predominantly Samoan. There were three phases of data collection: Phase 1

involved one-on-one conversations with elders, Phase 2 consisted of group conversations with parents and teenagers, and Phase 3 involved observations.

I chose a focus on health perspectives, as lifestyle diseases such as obesity and diabetes have risen faster in Pasifika communities in Australia and in Pasifika diaspora around the world (Hawley & McGarvey, 2015; Matenga-Ikihele et al., 2021). In Southeast Queensland, where this study was conducted, Pasifika peoples are seven times more likely than populations with non-Pasifika backgrounds to be hospitalized for diabetes-related complications (Ndwiga et al., 2020). Despite this over-representation, culturally tailored, cost-effective, long-term responses to this situation remain limited (Littlewood et al., 2020; Vaughan et al., 2018). Consequently, better understanding of factors influencing Pasifika peoples' health choices is needed to provide effective responses (McCabe et al., 2011).

Three core research questions guided the study:

1. What factors influence the health choices of Pasifika communities in Southeast Queensland?
2. How and why do these factors influence health choices?
3. What are the implications of the findings for developing healthier lives and greater longevity in Pasifika communities?

Section Summary

The three main points of this section are:

1. The importance of decolonization in research, and, as such, prioritizing Indigenous methodologies in research with Indigenous communities.
2. The importance of developing a methodology informed by Pasifika knowing to research the Pasifika health context.
3. The urgent need to explore factors influencing the health choices of Pasifika participants.

Research Design

Research conducted within any Indigenous community should uphold the cultural protocols and practices lived by people within those communities (Wilson, 2003). The Indigenous cultural and ceremonial protocols should inform the research design. Pasifika researchers have promoted this view when working with their communities in either Pacific Island nations or in Pacific Rim nations such as Australia, New Zealand, and the United States. Epeli Hau'ofa's (1994) focus on Indigenous ontologies and epistemologies created a space and voice to challenge Eurocentric research methodologies that have misinterpreted Pasifika peoples and their knowledge (Anae, 2019). Other Pasifika scholars (Smith, 1999; Tamasese et al., 2005; Thaman, 1997) have also refuted Western research approaches and argued for approaches founded upon the values and cultural protocols of Pasifika peoples.

In Australia, Talanoa methodology (Vaiotei, 2006) is commonly used by researchers conducting studies with Pasifika peoples. *Tala* means to relate, to talk casually or formally (Vaiotei, 2006); *Noa* means to reach a state of equilibrium (Tecun et al., 2018). Vaiotei (2006) described Talanoa methodology as “ecological, oral and interactive, where people story their issues, realities and aspirations” (p. 21). The Talanoa process allows for the co-construction of meaning through conversations (Matapo & Enari, 2021), while cultural notions of humility, respect, and maintaining relationships with others are observed (Anae, 2019). Despite these strengths, various Pasifika researchers (Fa'avae et al., 2016; Tecun et al., 2018; Tunufa'i, 2016) have criticized the methodology's lack of a logical process for collecting, analyzing, and disseminating data. I shared their concerns, especially about the methodology not providing clarity regarding data analysis. This concern and search for something more led me to Kathy Charmaz's (2017) constructivist grounded theory (CGT) methodology.

Pasifika researchers in Australia have used CGT in studies conducted with Pasifika peoples (Shahab et al., 2019; Tualaulelei & McFall-McCaffery, 2019). They have also combined Talanoa methodology with non-Pacific methodologies such as CGT (Akbar et al., 2021), an example being the Lālangu (weaving) methodology, which combined CGT and the Kakala framework (Malungahu et al., 2017). This prompted me to use Talanoa methodology in conjunction with CGT.

Constructivist grounded theory brought strengths to the study. Its emphasis on purposive sampling made me think carefully about recruiting participants. Furthermore, CGT prioritized the voices and experiences of the participants. Most importantly, CGT offered specific stages for data analysis and encouraged an inductive approach where theoretical findings are developed from the ground, meaning the voices and contexts of the participants, as opposed to in relation to the literature.

While I acknowledge the relative strengths of Talanoa methodology and CGT, along with their potential for complementarity, the combination was still unable to relieve the tensions that emerged among the three generations of participants. Within Pasifika cultural protocols, elders carry positions of high esteem as knowledge holders of family, Indigenous, spiritual, and cultural capital. Young people and children hold a different role, which is to serve and grow in their maturity through service. They do not hold the responsibility of speaking for or on behalf of themselves or their families. To truly decolonize means to authentically uphold such cultural protocols. However, the insights of the Australian-born Pasifika teenagers were still significant, requiring a voice. I needed something more that would offer a process to resolve these tensions. This was when I turned to Tongan fala weaving and developed the Fala methodology, a Pasifika Indigenous research methodology that includes elements of talanoa and CGT (Fainga'a-Manu Sione, 2023b). The Tongan fala weaving recognizes that each leaf is of significance and must be woven together to present a holistic fala (traditional mat) that best reflects the village.

Fala Methodology

The fala is a highly valued artefact in Tongan, Samoan, and Fijian culture that is used at significant cultural events. I observed how a fala was made and applied ten of the fala-making stages in my research to gather, code, and analyze data. This approach is summarized in Table 1. At each stage in the table, the fala-making process is outlined and an explanation of its research application provided. Stages 1 to 4 deal with identifying participants and collecting the data, while Stages 5 to 8 concern data analysis. Stages 9 and 10 emphasize the importance of co-creating with Indigenous peoples in making sense of the findings and deciding how new knowledge may be disseminated so that it is beneficial to those who contributed to the knowledge creation process, and beyond.

Table 1. *Stages of the Fala-making Process and Applications to Research*

Stage	Fala-Making Process	Application to Research
1.	<i>Tā 'o e lau'i kie</i> : Selecting the kie leaves. Not all leaves make a fala	Just as particular leaves are selected for the fala, participants cannot be selected randomly. Charmaz (2017) referred to this process in CGT as <i>purposive sampling</i> .
2.	<i>To'o e tala</i> : Removing the sharp edges of leaves	The literature review identified sharp edges or key issues and strengths regarding Pasifika people's holistic health. This offered insight into developing the research questions; however, talanoa sessions privileged participants' perceptions. This approach aligns with CGT's focus on building theories grounded in the data.
3.	<i>Takai</i> : Coiling leaves into groups	Being mindful of cultural hierarchy, privileging the knowledge of elders and those in authority and hesitance to discuss gender-sensitive issues, gender/age-specific talanoa groups were adopted. This reflects Charmaz's (2014) emphasis on ensuring that multiple perspectives are given space to have voice.
4.	<i>Haka</i> : Boiling leaves, causing them to change form	Talanoa encourages authentic conversations. It involves deep listening and requires generational tailoring, depending on participants. This may affect decisions regarding use of humor, dress code, and type of foods shared during talanoa.
5.	<i>Tatala</i> : Splitting kie leaves in two	Transcripts are read sentence by sentence and coded. Each sentence requires a macro and micro perspective of emerging categories informed by Pasifika ways of knowing, being, and doing. Pasifika informants and participants will be instrumental in this phase to ensure that the coding is reflective of Indigenous perspectives.
6.	<i>Ngaohi e maea</i> : Bundling kie leaves together	The categories are grouped into key themes. The theory emerges from the data for the narrative to form.

7. <i>Tuku 'i tahi</i> : Soaking kie leaves in the ocean for weeks to change color and texture	Detaching completely from the data for a period of time allows a fresh lens to be formed for analysis. This is not about memoing or analyzing; it is about creating space away from the research project. The environment plays a part in knowledge creation by changing the form and texture of the kie leaves as they soak in the ocean. In the same context, time and space away from the research project recognizes this Indigenous way of knowledge creation.
8. <i>Ha'alo</i> : Scraping each leaf until it is smooth and ready for weaving	Deep probing of each talanoa analysis is needed. Questions are asked, such as, Are changes occurring? If yes, what is changing and how? If no change, why not? What conditions act as catalysts for change or prevent it?
9. <i>Lālanga</i> : Weaving the leaves to create the fala	Research participants, community leaders, and Pasifika peoples from community are consulted regularly to check and confirm themes. Many contribute to weave together the fala of new knowledge.
10. <i>Foaki</i> : Gifting the fala	For this research, the gifting is my feedback to community, my commitment to ensure the dissemination of findings from the study serves the community's best interests and also to find other ways to continue to work with the community as led by them.

Section Summary

Key points from this section include:

- Decolonizing research should observe the cultural processes and practices lived by the Indigenous people within a particular community.
- In the last 30 years, Pasifika researchers have encouraged decolonizing approaches when working with Pasifika Indigenous peoples.
- Talanoa methodology provides a culturally appropriate way to gather data in Pasifika Indigenous communities.

- A strength of CGT is its clarity around a process for data analysis.
- Fala methodology uses a framework of Tongan fala weaving, which can include two methodologies: talanoa and CGT, where appropriate.

Research Practicalities

Three key challenges arose during the research. The first challenge concerned the recruitment of participants. The second challenge involved the cultural value of reciprocity, while the third challenge related to the need to navigate between Western ways of research and Pasifika ways of knowing, being, and doing.

Recruitment of Participants

An important consideration for a research study is the selection of participants. This was best achieved through lengthy consultation and networking with members of the Pasifika Indigenous community where the study was located. In consultation with the community, I developed a set of criteria for selecting the right people as participants in the study. In terms of the elders, those who were approached were born and raised in a Pacific nation but, as adults, had migrated to Australia with their families. Since arriving in Australia, they were members of a Pasifika Indigenous diaspora and respected for their commitment and service within that community and for their upholding of Pasifika Indigenous cultural traditions. I was able to achieve this, as I had established, strong connections with the local Pasifika community. For non-Pasifika researchers who are outsiders to community, time for relationship building and trust is needed. Finding prominent, well-respected community leaders, elders, and trusted coaches within sporting clubs that have a large Pasifika community would be an integral starting point. Fortunately, my insider status was helpful when recruiting participants. However, while familiarity with the local Pasifika community was beneficial, there were challenges I had not foreseen. The cultural value of reciprocity required immediate, ongoing service to community.

Reciprocity, an Imperative Cultural Value

Decolonization means privileging Indigenous protocols, and by extension, navigating many and often opposing worlds and perspectives. That does not mean one world or perspective is better than the other, but the researcher must be aware of and understand how each world works and be

respectful of differences. For Pasifika Indigenous peoples, reciprocity is a cultural privilege and responsibility that includes an ongoing journey of giving and receiving throughout the lifespan of relationships (Fainga'a-Manu Sione, 2023a). It was not enough to conduct research and write recommendations that would benefit Pasifika Indigenous people's health status; I needed to provide service in a manner defined by participants and their priorities and reflective of the cultural value of reciprocity. For example, I was asked by some elders to work with them in addressing tensions within the board of their community organization, assisting with writing of resumes for employment, and providing families with advice for their children about navigating the tertiary education system. Given the trusted relationship built with participants and their families, reciprocity was an important process of decolonization when conducting the research, which can otherwise often remain strictly based around the scope of the research project. It is culturally inappropriate to deny requests for reciprocal support; therefore, one must allow for time to both conduct research and provide service. A strategy that worked for me was sourcing other Pasifika Indigenous doctoral candidates, who kept me accountable to my research while engaging in the privilege of service to community in a reciprocal manner (Fainga'a-Manu Sione et al., 2023). It is important when working with Indigenous communities to be mindful of the need for reciprocity. A researcher cannot expect to collect data in an extractive manner without some form of reciprocal exchange occurring, as defined by participants.

Navigating Western Ways of Research and Pasifika Ways of Knowing, Being, and Doing

As a doctoral candidate, I was bound to a tertiary institution and required to observe its guidelines for the ethical conduct of research. I found that the assumptions underlying these guidelines were sometimes incongruent with Pasifika Indigenous peoples' ways on several levels. This involved the process for gaining participants' consent and the offering of a cultural gift to participants as a gesture of reciprocity.

In formal cultural gatherings, Pasifika traditions do not include completing forms or written documents, as knowledge is exchanged orally (Wolfgramm-Foliaki, 2016). Verbal expression is accepted as a basis for mutual commitment and trust, whereas Western research institutions require formal written procedures for gaining participants' consent. Consequently, I used two strategies to address the situation: first, I explained that my tertiary institution believed this was the best way

to ensure participants' safety and respectful involvement throughout the research. Next, having finalized the formal procedures of signing forms, I intentionally allowed for time and space through talanoa to laugh, build connection, and re-establish a more informal, culturally safe space for participants.

Offering a financial cultural gift is a sign of respect and reciprocity that was also an issue of contention, particularly when writing the ethics application (Berti, 2018). From the tertiary institution's ethical standpoint, a nominal gift voucher of approximately \$20 to \$30 is deemed appropriate. From a Pasifika cultural perspective, this amount is perceived as disrespectful, lacking honor and acknowledgement of the cultural expertise, wisdom, and Indigenous knowledge carried by elders or those in authority. Addressing this situation involved explaining the institution's ethical procedures to the participants. Similarly, there is need to make ethics committees at research institutions aware of cultural gifting practices for different Indigenous communities and to accommodate the cost of appropriate cultural gifting practices in research budgets.

Section Summary

The main points from this section are:

- Recruiting the right people for your study requires community consultation and networking. For outsiders, allowing for time to build relational trust and respect is imperative.
- Cultural expectations regarding reciprocity must be considered when adopting a decolonizing approach with Indigenous communities.
- If decolonization is to be authentically achieved with Indigenous communities, ethical forms of engagement are needed, with the community's values and practices considered carefully.

Method in Action

Fala methodology offers a way to achieve a decolonizing approach when researching with Pasifika Indigenous communities. It does this by privileging Pasifika Indigenous ways of knowing, being, and doing at all stages of the research process. At the very first stage, I was not sure how to select the right participants for the study. Knowing that there are specific trees and leaves used for fala

weaving emphasized the need for developing criteria for the selection of appropriate participants. For example, in the case of elders, I sought Island-born elders, New Zealand and Island-born parents, and Australian-born Pasifika teenagers to achieve a cross-generational perspective. This diverse range of participants added a layer of complexity to the research design, which I addressed in the seventh stage of the Fala methodological framework: Tuku 'i tahi—soaking leaves in the ocean.

Tuku 'i tahi—Soaking Leaves in the Ocean

Pasifika Indigenous protocols stipulate that elders and those in authority will speak for and on behalf of families, individuals, and community, whereas young people listen (Fainga'a-Manu Sione, 2023a). Young people's role is to serve (Fa'aea & Enari, 2021). These differing roles and responsibilities relate to maturity through service, resulting in responsibility that is developed over time. Roles and responsibilities are not open for analysis or debate, but are to be observed as a cultural expression of respect, humility, and honor. The elders' rich Indigenous knowledge of cultural traditions caused their voices to dominate within the data, drowning out the young people's voices. They forced me to reflect on my own position as a Pasifika researcher who has lived in Australia most of my life, yet strongly immersed in my cultural heritage at home, within family, work, and community. I had not foreseen such complexities until the analysis process, when I was unable to weave findings together into one cohesive model because the young people's voices were absent.

Tuku 'i tahi offered a way to resolve this situation. It involves soaking the leaves in the ocean so they can be transformed by the ocean, void of human manipulation. This meant that I, like the kie leaves, needed to allow for time and space to be transformed. It was not about analysis, which is a colonial process of knowledge creation; it was about soaking in the ocean, void of human engagement, allowing the environment to participate in transforming the leaves to enable the weaving of new knowledge. Upholding the commitment to soak in the ocean resulted in me missing writing deadlines set by supervisors; however, while removing myself from the study, a process of unconscious transformation was taking place within me.

Upon returning to the research project, I found I had changed, like the kie leaves, and so I returned to analyzing the data, but this time hearing the voices of the young people. I doubt this

would have happened if I had not been guided by the Fala methodology framework, which recognizes that every leaf is significant in weaving a fala that best reflects the village.

Section Summary

Key points for the reader are:

- Fala methodology provides a decolonizing approach when researching with Pasifika Indigenous peoples.
- A cross-generational study involving Pasifika peoples must observe cultural protocols regarding the roles and responsibilities of each generation.
- Tuku 'i tahi (soaking in the ocean) provides a process for transformation and is an important part of the knowledge creation process.

Practical Lessons Learned

Terminology: Pasifika Indigenous elders rejected the familiar Western term, *health*, as it was perceived as being critical, clinical, and void of spirituality. This emphasizes the importance of not assuming that common Western terms are understood or accepted by participants. Checking with participants to define the appropriate terms is imperative.

Mixed methodologies. The Fala methodology reflects how a decolonizing research approach may be used with Pasifika Indigenous peoples. As such, it upholds cultural protocols valued by the people. The methodology included elements of talanoa and CGT. This approach was useful, as it built on the strengths of each methodology while observing Pasifika Indigenous ways of producing knowledge.

My role as researcher. As a Pasifika researcher, I had knowledge of cultural protocols and had developed a trusting relationship with Pasifika peoples in the local community. However, my insider status also brought challenges, such as responsibility for reciprocity. I struggled frequently with trying to prioritize between community, family, church, work demands, and research and drew heavily on the support of other Pasifika scholars to achieve balance. A further challenge was my tertiary institution's procedures regarding ethical research boundaries. Do not hesitate to negotiate these with your institution so that they are culturally tailored to meet the needs of Indigenous participants.

My advice for readers planning their own research project is that the Fala methodology is about privileging the voice of participants and creating a fala (traditional mat) that best represents them. Be open to completely pivot once the participants begin the talanoa. The power of the fala is that it is context specific and place based. Establish strategies to check your biases. I used voice recordings of my thoughts, unexpected findings, strengths, frustrations, and perceptions. Drawing pictures and concept maps emerging from the data was important. Don't be afraid to completely disconnect if you are unable to resolve tensions. The Fala methodology allows for time and space to "soak in the ocean" during data analysis, or whenever you need. This provides a space to process the voices of all research participants to create a fala of new knowledge.

Section Summary

The key points the reader should take from this section are:

- Do not assume that Western terminology is appropriate when researching with an Indigenous community.
- Explore mixed methodologies as long as the resulting approach observes the Indigenous people's ways of producing knowledge.
- Researching with Indigenous peoples brings layers of complexity that must be addressed.
- Establish strategies to ensure that your research approach privileges the voices of your participants. This may involve stepping away from the data analysis approach for a period of time.

Conclusion

A decolonizing approach is an important priority when conducting research with Indigenous peoples. The Fala methodology will be of use for conducting research with migrant communities from Pacific Island nations, as it privileges their Indigenous ways of knowing, being, and doing. It recognizes that the participants are the experts and the holders of knowledge. It also emphasizes the importance of finding the right people to inform the research work through the use of community informants who are deeply rooted within their community and carry historical, social, and cultural knowledge that outsiders do not know. The Fala methodology works as a bridge between Western ways of conducting research and those of Indigenous peoples. It is deeply rooted

in Pasifika epistemology and ontology in a commitment to not only decolonize but more importantly to *Indigenize* research by and with Indigenous peoples.

While the Fala methodology originates in, responds to, and is intended for Pasifika Indigenous communities, it demonstrates principles and practices that may be more widely adopted in decolonizing research with other Indigenous communities. It has broader applications. Readers are encouraged to consider these when developing an organic methodology in their own local context.

Discussion Questions

1. Why is it important when researching with Indigenous peoples to have methodologies that are established upon their epistemologies and ontologies?
2. The Fala methodology offers a Pasifika Indigenous way of producing new knowledge, especially during the *tuku 'i tahi* (soaking in the ocean) stage. Why is this stage essential when conducting research in Indigenous communities?
3. Has reading about this study changed your perception of what it means to decolonize research; if so, in what ways?

Multiple Choice Questions

1. The benefit of the Fala methodology in decolonizing research with Pasifika peoples is that it:
 - a) is founded upon Pasifika epistemologies and ontologies and is informed by the Pasifika participants, their families, and their community. CORRECT
 - b) is the same as Charmaz's CGT.
 - c) is the same as the Talanoa methodology.
2. The distinguishing feature of the Fala methodology from CGT and talanoa is:
 - a) It focuses on the individual weaver, the researcher, to create the new knowledge.
 - b) It follows the 10 stages of traditional fala making to inform the research process and create the fala of new knowledge, which is led by the participants. CORRECT
 - c) It is a replica of CGT and talanoa, but from a Pasifika context.
3. The Fala methodology was developed because

- a) the researcher was of Pasifika heritage.
- b) the participants wanted to use a cultural artefact that had significance to them.
- c) there were tensions between the three generations of participants that CGT and talanoa could not resolve. CORRECT.

Further Reading

Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2011). Paradigmatic controversies, contradictions, and emerging confluences revisited. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (4th ed., pp. 97–128). SAGE.

Thambinathan, V., & Kinsella, E.A. (2021). Decolonizing methodologies in qualitative research: Creating spaces for transformative praxis. *International Journal of Qualitative Methods*, 20, 1–9. <https://doi.org/10.1177/16094069211014766>

References

Akbar, H., Windsor, C., Gallegos, D., Manu Sione, I., & Anderson, D. (2021). Using talanoa in community-based research with Australian Pacific Islander women with Type 2 diabetes. *Progress in Community Health Partnerships: Research, Education, and Action*, 16(1), 119–128. <https://doi.org/10.1353/cpr.2022.0011>

Anae, M. (2019, August 28). Pacific research methodologies and relational ethics. *Oxford Research Encyclopedias: Education*. <https://doi.org/10.1093/acrefore/9780190264093.013.529>

Berti, M. (2018). Open educational resources in higher education. *Issues and Trends in Educational Technology*, 6(1). https://doi.org/10.2458/azu_itet_v6i1_berti

Charmaz, K. (2014). *Constructing grounded theory: A practical guide through qualitative analysis* (2nd ed. SAGE).

Charmaz, K. (2017). Constructivist grounded theory. *The Journal of Positive Psychology*, 12(3), 299–300. <https://doi.org/10.1080/17439760.2016.1262612>

- Fa'aea, A. M., & Enari, D. (2021). The pathway to leadership is through service: exploring the Samoan tautua lifecycle. *Pacific Dynamics*, 5(1), 93–100. <https://doi.org/10.26021/10643>
- Fa'avae, D., Jones, A., & Manu'atu, F. (2016). Talanoa'i 'a e talanoa—talking about talanoa: Some dilemmas of a novice researcher. *AlterNative: An International Journal of Indigenous Peoples*, 12(2), 138–150. <https://doi.org/10.20507/AlterNative.2016.12.2.3>
- Fainga'a Manu-Sione, I. (2023a). *Exploring perspectives on health among Pasifika participants from Southeast Queensland: A qualitative study of influencing factors* [Unpublished doctoral dissertation]. Griffith University.
- Fainga'a Manu-Sione, I. (2023b). The fala methodology. *Waka Kuaka: The Journal of the Polynesian Society*, 132(1/2), 237–256. <https://doi.org/10.15286/jps.132.1-2.237-256>
- Fainga'a-Manu Sione, I., Stanley, G., & Enari, D. (2023). Collective or individual—Why not both? *Waka Kuaka: The Journal of the Polynesian Society*, 132(1/2), 165–180. <https://doi.org/10.15286/jps.132.1-2.165-180>
- Gerace, G., Itaoui R., Moors-Mailei A., Williams, B., Patu, P., & Ponton, V. (2023). *Pasifika communities in Australia: 2021 Census*. Australian Pasifika Educators Network/Centre for Western Sydney. https://www.westernsydney.edu.au/content/dam/digital/images/centre-for-western-sydney/CfWS_PasifikaReport_2023_Digital.pdf
- Hau'ofa, E. (1994). Our sea of islands. *The Contemporary Pacific*, 6(1), 148–161. www.jstor.org/stable/23701593
- Hawley, N. L., & McGarvey, S. T. (2015). Obesity and diabetes in Pacific Islanders: The current burden and need for urgent action. *Current Diabetes Reports*, 15(5), 1–10. <https://doi.org/10.1353/cp.2016.0027>
- Leenen-Young, M., Naepi, S., Thomsen, P. S., Fa'avae, D. T. M., Keil, M., & Matapo, J. (2021). “Pillars of the colonial institution are like a knowledge prison”: The significance of decolonizing knowledge and pedagogical practice for Pacific early career academics in higher education. *Teaching in Higher Education*, 1–16. <https://doi.org/10.1080/13562517.2021.1928062>

- Littlewood, R., Canfell, O.J., & Walker, J. L. (2020). Interventions to prevent or treat childhood obesity in Maori & Pacific Islanders: A systematic review. *BMC Public Health*, 20(725). <https://doi.org/10.1186/s12889-020-08848-6>
- Malungahu, M., Ofanoa, S., Ofanoa, M., & Buetow, S. (2017). Lalanga: Weaving the kakala with constructionist grounded theory. *International Journal of Health Sciences*, 5(4), 48–52. <https://doi.org/10.15640/ijhs.v5n4a5>
- Matapo, J., & Enari, D. (2021). Re-imagining the dialogic spaces of talanoa through Samoan onto-epistemology. *Waikato Journal of Education, Special Issue Talanoa Vā: Honouring Pacific Research and Online Engagement*, 26, 79–88. <https://doi.org/10.15663/wje.v26i1.770>
- Matenga-Ikihele, A., McCool, J., Dobson, R., Fa'alau, F., & Whittaker, R. (2021). The characteristics of behaviour change interventions used among Pacific people: A systematic search and narrative synthesis. *BMC Public Health*, 21(435), 1–15. <https://doi.org/10.1186/s12889-021-10420-9>
- McCabe, M. P., Mavoa, H., Ricciardelli, L. A., Schultz, J. T., Waqa, G., & Fotu, K. F. (2011). Socio-cultural agents and their impact on body image and body change strategies among adolescents in Fiji, Tonga, Tongans in New Zealand and Australia. *Obesity Reviews*, 12(s2), 61–67. <https://doi.org/10.1111/j.1467-789X.2011.00922.x>
- Ndwiga, D. W., McBride, K. A., Simmons, D., & MacMillan, F. (2020). Diabetes, its risk factors and readiness to change lifestyle behaviours among Australian Samoans living in Sydney: Baseline data for church-wide interventions. *Health Promotion Journal of Australia*, 31(2), 268–278. <https://doi.org/10.1002/hpja.276>
- Shahab, Y., Alofiavae-Doorbinnia, O., Reath, J., MacMillan, F., Simmons, D., McBride, K., & Abbott, P. (2019). Samoan migrants' perspectives on diabetes: A qualitative study. *Health Promotion Journal of Australia*, 30(3), 317–323. <https://doi.org/10.1002/hpja.240>
- Smith, L. (1999). *Decolonising methodologies: Research and Indigenous peoples*. Zed Books.
- Tamasese, K., Peteru, C., Waldegrave, C., & Bush, A. (2005). Ole taeao afua, the new morning: A qualitative investigation into Samoan perspectives on mental health and culturally

- appropriate services. *Australian and New Zealand Journal of Psychiatry*, 39(4), 300–309. <https://doi.org/10.1080/j.1440-1614.2005.01572.x>
- Tecun, A., Hafoka, I., ‘Ulu‘ave, L., & ‘Ulu‘ave-Hafoka, M. (2018). Talanoa: Tongan epistemology and Indigenous research method. *AlterNative: An International Journal of Indigenous Peoples*, 14(2), 156–163. <https://doi.org/10.1177/1177180118767436>
- Thaman, K. H. (1997). Reclaiming a place: Towards a Pacific concept of education for cultural development. *Journal of the Polynesian Society*, 106(2), 119–130. <https://www.jstor.org/stable/20706708>
- Tualualelei, E., & McFall-McCaffery, J. (2019). The pacific research paradigm: Opportunities and challenges. *MAI Journal*, 8(2), 188–204. <https://doi.org/10.20507/MAIJournal.2019.8.2.7>
- Tunufa’i, L. (2016). Pacific research: Rethinking the talanoa “methodology.” *New Zealand Sociology*, 31(7), 227–239.
- Vaioleti, T. (2006). Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education*, 12, 21-34. <https://doi.org/10.15663/wje.v12i1.296>
- Vaughan, L., Schubert, L., Mavoa, H., & Fa’avale, N. (2018). “Hey, we are the best ones at dealing with our own”: Embedding a culturally competent program for Maori and Pacific Island children into a mainstream health service in Queensland, Australia. *Journal of Racial and Ethnic Health Disparities*, 5(3), 605–616. <https://doi.org/10.1007/s40615-017-0406-5>
- Wilson, S. (2003). Progressing toward an indigenous research paradigm in Canada and Australia. *Canadian Journal of Native Education*, 27(2), 161–178. <https://doi.org/10.14288/cjne.v27i2.196353>
- Wolfgramm-Foliaki, E. (2016). Under the mango tree: Lessons for the insider-outsider researcher. *Journal of Perspectives in Applied Academic Practice*, 4(3), 32–37. <https://doi.org/10.14297/jpaap.v4i3.165>