

NATIONAL UNIVERSITY OF SAMOA

# SAMOA CONFERENCE II

---

## ABSTRACTS

SECRETARIAT

4/13/2011

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 01		9
	1. "LIVING POETRY FOR SAMOAN YOUTH: SPOKEN WORD AS A TOOL FOR EMPOWERMENT"	9
	1 <i>Natasha Saelua</i>	9
ABSTRACT ID: 02		9
	2. THE ROLE OF THE CHURCH, ITS INFLUENCES ON CULTURE AND CUSTOM, AND IMPACT ON THE VALUES AND PERFORMANCE OF THE MODERN PUBLIC SERVICE	9
	1 <i>Afamasaga Toleafoa</i>	9
ABSTRACT ID: 03		11
	3. A SAMOAN CULTURAL LENS FOR TODAY.	11
	1 <i>Tagaloatele Peggy Fairbairn-Dunlop</i>	11
ABSTRACT ID: 04		11
	4. SAMOAN ARCHAEOLOGY	11
	1 <i>David Addison</i>	11
ABSTRACT ID: 05		15
	5. EXPLORING SAMOAN FEMALE SEXUALITY THROUGH IDEAS OF MOETOLO, TOSO TEINE AND PA	15
	1 <i>Seiuli Vaifou (Centre for Samoan Studies, NUS)</i>	15
	2 <i>Eseta Hope (Centre for Samoan Studies, NUS)</i>	15
	3 <i>Telesia Lafotanoa (Centre for Samoan Studies, NUS)</i>	15
	4 <i>Lineta Tamarikaiyaroi (Department of Tropical Horticulture, NUS)</i>	15
	5 <i>Leua Leonard (Faculty of Arts, NUS)</i>	15
	6 <i>Naomi Fuamatu (Samoa Head of State Office)</i>	15
	7 <i>Saunimaa Ma Aiolupotea (Faculty of Nursing and Health Sciences, NUS)</i>	15
	8 <i>Tamasailau Suaalii-Sauni (University of Otago, NZ)</i>	15
ABSTRACT ID: 06		16
	6. GALUOLA A NIU-WAVE FOR INFORMING PSYCHOLOGY FROM SAMOA CULTURAL KNOWLEDGE SYSTEMS	16
	1 <i>Siautu Alefaio-Tugia</i>	16
ABSTRACT ID: 07		16
	7. HOW TO RAISE NON SAMOAN SPEAKERS TO SPEAK IN MY MOTHER TONGUE	16
	1 <i>Lepule Leuma Gali (BA Honour PACS (Canterbury student 2010))</i>	16
ABSTRACT ID: 08		17
	8. "MALIETOA, WILLIAMS AND SAMOA'S EMBRACE OF CHRISTIANITY."	17
	1 <i>Andrew Robson</i>	17
ABSTRACT ID: 09		17
	9. NAFANUA AND SAMOAN FEMALE SEXUAL PERSONAE: A PERSONAL VIEW	17
	1 <i>Dr Melani Anae</i>	17
ABSTRACT ID: 10		18
	10. NOTIONS OF 'SPIRITUALITY' FROM A SAMOAN EDUCATOR'S PERSPECTIVE	18
	1 <i>Seiuli Luama Sauni</i>	18

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 11		19
	11. OTHER PLACES / OTHER SPACES: SPACE AND SAMOAN IDENTITY	19
	1 <i>Albert Refiti</i>	19
ABSTRACT ID: 12		20
	12. GAPATIAGA I LE MALIU: EXAMINING SAMOAN CUSTOMS AND CULTURAL PRACTICES THAT SUPPORT MEN AND THEIR AIGA THROUGH DEATH AND BEREAVEMENT EXPERIENCES.	20
	1 <i>Byron Seiuli</i>	20
ABSTRACT ID: 13		20
	13. SAMOAN SHORELINES: FORTY YEARS OF RETURNING TO SAMOA	20
	1 <i>Brad Shore</i>	20
ABSTRACT ID: 14		20
	14. SPIRITUALITY AND EDUCATION	20
	1 <i>Vera Anderson</i>	20
ABSTRACT ID: 15		21
	15. THE ROLE OF PASIFIKA PARENT SUPPORT: THE VOICE IN THE WIND	21
	1 <i>Meaola Amituanai-Tolaa</i>	21
	2 <i>Stuart McNaughton</i>	21
	3 <i>Mei Kuin Lai, Airini</i>	21
ABSTRACT ID: 16		22
	16. WORKING WITH INDIGENOUS KNOWLEDGE: A PĀKEHĀ TREADS CAREFULLY	22
	1 <i>Chris Jenkin</i>	22
ABSTRACT ID: 17		23
	1. NOT EQUAL ENOUGH: LEGISLATED INEQUALITY FOR INDIGENOUS WOMEN IN CANADA	23
	1 <i>Pamela D. Palmater</i>	23
ABSTRACT ID: 18		25
	2. CULTURAL POLICY: SETTING THE SAMOAN STANDARD	25
	1 <i>So'ona'alofa Sina Malietoa and Elise Huffer</i>	25
ABSTRACT ID: 19		25
	3. TITLE: O LE AFIOGA TUTASI A LE AIGA TAUA'ANA MA LE LATOU TAMA. VILLAGE GOVERNANCE IN FALELATAI: TRACING VILLAGE GOVERNANCE STRUCTURE, CHANGE AND CONTINUITY.	25
	1 <i>By Morgan Tuimaleali'ifano</i>	25
ABSTRACT ID: 20		26
	4. THE LAND OF MILK AND HONEY? REVIEWING THE HOUSING STATUS OF SAMOANS IN NEW ZEALAND	26
	1 <i>Juliet Boon Nanai</i>	26
ABSTRACT ID: 21		27
	1. CLIMATIC AND CULTURAL DYNAMICS IN THE HISTORY OF SAMOA, CA. 1200 BC TO 2010 AD – AN INTERDISCIPLINARY RESEARCH PROJECT	27
	1 <i>Julius Riese</i>	27

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 22		28
	2. ECOPRENEURS AS SUBJECTS OF ENVIRONMENTALISM: A DISCUSSION OF THE PHENOMENA OF ENVIRONMENTAL ENTREPRENEURS	28
	1 <i>Dr Sara Walton</i>	28
	2 <i>Dr Jodyanne Kirkwood</i>	28
ABSTRACT ID: 23		28
	3. THE IMPLICATIONS OF NATIONAL DEVELOPMENT AND PEOPLE’S ADAPTIVE STRATEGIES IN A SAMOAN FISHING VILLAGE.	28
	1 <i>BumChul Koh</i>	28
ABSTRACT ID: 24		29
	4. TOE TIMATA LE UPEGA: A CRITIQUE OF COASTAL GOVERNANCE IN SAMOA	29
	1 <i>Anita Latai</i>	29
ABSTRACT ID: 25		29
	5. URBANIZATION : AS EXPERIENCED IN APIA.	29
	1 <i>Susana Taua’a</i>	29
ABSTRACT ID: 26		30
	6. THE USE OF NEW TECHNOLOGICAL RESOURCES (DVD AND CDS) FOR THE TEACHING OF SAMOAN LANGUAGE	30
	1 <i>Leautuli Sauvao</i>	30
ABSTRACT ID: 27		30
	7. ANALYSES OF STUDENT PROGRAMMING ERRORS IN JAVA PROGRAMMING COURSES AT THE NATIONAL UNIVERSITY OF SAMOA	30
	1 <i>Ioana Chan Mow</i>	30
	2 <i>Hobert Sasa</i>	30
	3 <i>Agnes WongSoon</i>	30
	4 <i>Sega Asafo</i>	30
	5 <i>Foilagi Maua-Faamau</i>	30
ABSTRACT ID: 28		31
	8. NUS AND THE USE OF ICTS IN EDUCATION: OPEN EDUCATIONAL RESOURCES - THEIR USEFULNESS AND IMPLICATIONS	31
	1 <i>Letuimanu’asina Emma Kruse Va’ai</i>	31
ABSTRACT ID: 29		32
	1. EDUCATING FOR ENTREPRENEURSHIP IN SAMOAN SOCIETY	32
	1 <i>Janice Trafford</i>	32
ABSTRACT ID: 30		32
	2. THE DEVELOPMENT OF ACCOUNTING IN SAMOA: THE LONG AND WINDING ROAD	32
	1 <i>Agnes C Masoe</i>	32
	2 <i>Semisi M Prescott</i>	32
ABSTRACT ID: 31		33
	3. THINKING ENTREPRENEURIALY IN SAMOA’S HEALTH CONTEXTS	33
	1 <i>Sasae Walters (Faculty of Business and Entrepreneurship, NUS)</i>	33
	2 <i>Tupuola Vaa Potoi (Faculty of Business and Entrepreneurship, NUS)</i>	33
	3 <i>Tamasailau Suaalii-Sauni (University of Otago, NZ)</i>	33

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 32		33
	4. TO SPEAK OR NOT TO SPEAK: THE PLIGHT OF THE ACCOUNTANT	33
	1 <i>Semisi M Prescott</i>	33
	2 <i>Agnes C Masoe</i>	33
ABSTRACT ID: 33		35
	1. ART HISTORIAN AND FOCUS ON ARCHITECTURE, CLOTH, AND SPACE IN SAMOA	35
	1 <i>Anne E. Guernsey Allen</i>	35
ABSTRACT ID: 34		5
	2. BLOOD, BONES AND BREATH: THE HUMAN BODY AS A CULTURAL SITE OF KNOWING	5
	3. EXPLORING MULTIPLE NOTIONS OF TRINITY WITH VA TAPUIA AS THE BASIS OF THE LIVED SAMOAN EXPERIENCE	5
	1 <i>Cresantia Frances Koya</i>	5
ABSTRACT ID: 35		6
	4. HEALING THE WOUNDS AND MOVING ON FROM THE PACIFIC TSUNAMI THROUGH THE ARTS AND LITERATURE	6
	1 <i>Dr. Sina Vaai</i>	6
ABSTRACT ID: 36		6
	5. LET THE ARTS SPEAK (MOVING ON: HEALING THROUGH THE ARTS)	6
	1 <i>Leua Leonard-Latai</i>	6
ABSTRACT ID: 37		7
	6. CONTEXTUALIZATION OF CONTEMPORARY ARTS IN SAMOA: IMPLICATIONS FOR LEARNING FOR LIFE IN PRIMARY TEACHER TRAINEES	7
	1 <i>By Momoe Malietoa Von Reiche</i>	7
ABSTRACT ID: 38		7
	7. TROPICAL ISLANDS: PERFORMING IDENTITY	7
	1 <i>Dr Tina Engels-Schwarzpaul</i>	7
ABSTRACT ID: 39		8
	8. WRITING WITH OUR LIMBS: BODIES AND TONGUES	8
	1 <i>Allan Ailani Alo</i>	8
ABSTRACT ID: 40		9
	1. PACIFIC INSULAR CASE: AMERICAN SAMOA – DOES “WE THE PEOPLE,” INCLUDE ALL AMERICANS	9
	1 <i>Line Kruse</i>	9
ABSTRACT ID: 41		10
	2. A PASIFIKA LEARNING VILLAGE MODEL: A WAY FORWARD FOR EQUITABLE OUTCOMES	10
	1 <i>Juliet Boon Nanai</i>	10
ABSTRACT ID: 42		10
	3. DEVELOPMENT OF PUBLIC HEALTH IN SAMOA BY ITS’ EMERGING ACADEMIC ELITE	10
	1 <i>Antonina Savelio</i>	10
ABSTRACT ID: 43		11
	4. “FAFINE LAITI” - O MAUPAOLO I TOTONU O NUU.	11
	1 <i>Maiava V Peteru</i>	11

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 44		11
	5. IS THIS REALLY FRIENDSHIP: PACIFIC TREATIES	11
	1 <i>Dr. Heather Devere</i>	11
	2 <i>Dr. Camille Nakhid</i>	11
ABSTRACT ID: 45		12
	6. MEANINGS OF BODY WEIGHT FROM THE PAST; PROBLEMATICS OF STRATEGIES FOR OBESITY AND DIABETES IN THE PRESENT.	12
	1 <i>Margaret Mackenzie</i>	12
ABSTRACT ID: 46		12
	7. MY OCEANIC JOURNEY: A LAY COUNSELLOR TO CROSS CULTURAL COUNSELLOR	12
	1 <i>Miriama Ruta Tanielu-Etuale</i>	12
ABSTRACT ID: 47		13
	8. ONE SIZE DOES NOT FIT ALL	13
	1 <i>Falegau Melanie Siulu</i>	13
ABSTRACT ID: 48		13
	9. SAMOAN PARENTS VIEWS ON INCREDIBLE YEARS PARENT MANAGEMENT TRAINING PROGRAMME	13
	1 <i>Mercy Drummond</i>	14
ABSTRACT ID: 49		14
	10. THE FAATOSAGA GIFT	14
	1 <i>Fulisia Aiavao (Faculty of Nursing and Health Sciences, NUS)</i>	14
	2 <i>Saunimaa Fiu Aiolupotea (Faculty of Nursing and Health Sciences, NUS)</i>	14
	3 <i>Fiso Evelini Faamoe (Centre for Samoan Studies, NUS)</i>	14
	4 <i>Naumati Vasa (Centre for Samoan Studies, NUS)</i>	14
	5 <i>Tamasailau Suaalii-Sauni (University of Otago, NZ)</i>	14
ABSTRACT ID: 50		14
	11. THE GLOBAL SAMOAN VILLAGE	14
	1 <i>Cluny and La'avasa Macpherson</i>	14
ABSTRACT ID: 51		15
	12. MICHAELA HOWELLS <sup>1,2</sup> , DR. JOHN AH CHING <sup>2</sup>	15
	1 <i>Michaela Howells</i>	15
ABSTRACT ID: 52		15
	13. WARRIOR CHIEF AND SACRED KING: THE ROLE OF THE MILITARY IN FIJI'S POLITICS	15
	1 <i>Jone Baledrokadroka</i>	15
ABSTRACT ID: 53		16
	1 <i>Isalei Sioa</i>	16
ABSTRACT ID: 54		17
	1. "EXAMINE THE MULTIPLE PERSPECTIVES OF THE PARTICIPANTS VIEWS TOWARDS TEACHING AND LEARNING FOOD AND TEXTILES TECHNOLOGY (FTT) IN SECONDARY SCHOOL CLASSROOMS IN SAMOA"	17
	1 <i>Faámoemoe Soti</i>	17

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 55		17
	2. "...HOW BUSINESS STUDIES TEACHERS MADE SENSE IN USING THE CURRICULUM MATERIALS TO IMPLEMENT THE NEW BUSINESS STUDIES CURRICULUM."	17
	1 <i>Faálogo Teleuli Mafoa</i>	17
ABSTRACT ID: 56		18
	3. "CONTINUITY OF IDENTITY, LANGUAGE AND CULTURE AT THE TIME OF TRANSITION FROM A'OGA AMATA TO MAINSTREAM PRIMARY SCHOOL."	18
	1 <i>Ruta Mckenzie, BTchLn (2002), Dip Tchg (primary) 1974 Samoa</i>	18
	2 <i>Jocelyn Wright, MTchLn (pending), BthcLn (2000), Dip Kdtg (1975)</i>	18
	3 <i>CORE Education, Early Years professional development facilitators</i>	18
ABSTRACT ID: 57		19
	4. DR. AUGUSTIN KRÄMER'S <i>DIE SAMOA INSELN</i> , A CRITICAL HISTORY OF AN OCEANIC-ETHNOLOGICAL CLASSIC	19
	1 <i>Sven Mönter</i>	19
ABSTRACT ID: 58		19
	5. MANY RESEARCH STUDIES IDENTIFY PARENT INVOLVEMENT IN CHILDREN	19
	1 <i>Faaosofia Siliato Daly</i>	19
ABSTRACT ID: 59		20
	6. TRACING PASIFIKA STUDENTS IN THE UNIVERSITY OF AUCKLAND: EXAMINING FACULTY OF EDUCATION ENROLMENT TRENDS.	20
	1 <i>Antoinette Vaha</i>	20
	2 <i>Mata George</i>	20
	3 <i>Corrine Aitken</i>	20
ABSTRACT ID: 60		20
	7. FROM 'TELLING' TO CRITICAL THINKING FOR PASIFIKA STUDENT SUCCESS	20
	1 <i>Meaola Amituanai-Toloo</i>	20
	2 <i>Tim Baice</i>	20
	3 <i>Papali'i Moeimanono Fouva'a</i>	20
	4 <i>Meryl Ulugia-Pua</i>	20
	5 <i>Vaiolesi Passells</i>	20
	6 <i>Jayne Schwalger</i>	20
ABSTRACT ID: 61		21
	8. SU'I FEFILOI – INTEGRATING MULTIPLE PHILOSOPHIES IN TEACHING, LEARNING AND PRACTICES "TRACING FOOTPRINTS FOR TOMORROW: PAST LESSONS, PRESENT STORIES, AND FUTURE LIVES"	21
	1 <i>Kaye Jujnovich</i>	21
	2 <i>Tulimalefasi Isabella Tanielu-Dick</i>	21
ABSTRACT ID: 62		21
	9. THE PAST CREATES OUR PRESENT LIVES! THE FUTURE DEPENDS ON THE PAST AND THE PRESENT! AS LEARNERS AND TEACHERS WE FIND MANY STOPPING POINTS IN OUR EDUCATIONAL JOURNEYS! WE CREATE TURNING POINTS AND CREATE POSSIBLE SOLUTIONS AND FUTURES!	21
	1 <i>Patisepa Tuafuti</i>	21

## SAMOA CONFERENCE II ABSTRACTS

ABSTRACT ID: 63		22
	10. ENCAPSULATING THE POLITICAL PAST; LYRICAL ANALYSIS OF PESE SAMOA AS A FORM OF NARRATIVE.	22
	1 <i>Shana Malio-Satele</i>	22
ABSTRACT ID: 64		1
	11. CHILDREN’S TRANSITION FROM EARLY CHILDHOOD EDUCATION TO PRIMARY SCHOOLS	1
	1 <i>Leautuli Sauvao</i>	1
ABSTRACT ID: 65		1
	12. WHERE ARE ALL THE FLOWERS GONE? NUS GRADUATES AND THEIR DESTINATIONS	1
	1 <i>Letuimanu’asina Dr Emma Kruse Va’ai</i>	1
ABSTRACT ID: 66		1
	1 <i>Seiuli Luama Sauni</i>	1
	13. TITLE: SAMOAN RESEARCH METHODOLOGY: A NEW PARADIGM	1



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

## THEME 1 ABSTRACTS: CUSTOM & RELIGION / SPIRITUALITY

ABSTRACT ID: 01

---

### 1. “Living Poetry for Samoan Youth: Spoken Word as a Tool for Empowerment”

*1 Natasha Saelua*

Samoan young poets have blazed a new path in the United States, tracing a sensitive multigenerational struggle to assimilate into a society very determined to keep our rich brown skin, eyes, and voices out. Their stories, art and performances offer a unique lesson on the shifting nature of Samoa’s ancient oral tradition. Poetry has become the voice of freedom for young people: it is their method of release from the constraints of American notions of race, as well as Samoan notions of gender. My paper seeks to contribute to the field of Samoan Studies an analysis and articulation of the youth voice within the Samoan island and diasporic community. I will trace individual youth as they move through daily life, and problematize their decisions to write poetry and speak or sing it. Is poetry an action in defiance to a culture and society where young people must be “seen and not heard?” Is Samoan culture a site where young people’s (particularly female) bodies enact ancient and revered traditions (‘ava ceremonies, taupou, providing labor during cultural ceremonies or fa’alavelave) yet whose voices are considerably absent in cultural, political or social realms? I will conclude that young people’s poetry and song is a call, across the Pacific, its endless blue distances measured not in miles but in verse: a tribute to the thousands of voices have been silenced, disrupted, abandoned, stolen, forgotten. Voices that rise along with fists, voices that blend in soul-shattering harmony, a people united in blood and tradition, attempting to overcome and move through arbitrary political boundaries placed between our people and islands. My purpose is to advocate that poetry and spoken word can become sources of empowerment and maturity for Samoan youth, both on island and abroad.

ABSTRACT ID: 02

---

### 2. The role of the church, its influences on culture and custom, and impact on the values and performance of the modern public service

*1 Afamasaga Toleafoa*

An earlier version of this paper was presented at the Pacific Human Resource Managers Conference in Canberra in March this year. This was part of a programme for public service managers to explore and to better understand and manage the conflict between indigenous cultural and church values on one hand, and the requirements and values of modern democratic government on the other. In the event, Samoa with 180 years of Christian experience, 50 years of democratic self rule and a vibrant indigenous culture and way of life, was taken as a case study

In Samoa as with most Pacific island countries, the Christian church or Gospel [Tala Lelei] and democratic government were introduced to the country by way of Europe. Both have value systems that reflect European experience as the cradle of modern democracy and of Christianity as we know it today. Samoan culture or Faa-Samoa on the other hand is indigenous to Samoa, a product of Samoa’s own

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

history and experience, with values and practices that reflect Samoa's subsistence economy and collectivist way of life. This paper examines the interplay between these three forces and their respective value systems, and in particular the impact of the church and Samoan culture on modern public service.

**Religion occupied an important place in the culture** and lives of Samoans. Before the arrival of Christianity, Samoa's religious system, like most pagan forms of worship was based on fear and superstition and belief in the power of the spirit world to influence and control human affairs. Some of these beliefs continue to form part of Faa-Samoa, although their more extreme manifestations have been discontinued after contact with Christianity.

The arrival of Christianity changed much of Samoa's religious system with pagan worship practices quickly displaced by Christian forms. And after 180 years of change and adaptation, the Christian church is now a central part of Samoan culture. This may be seen today in the dominant role of the church in everyday life, in the proliferation of church denominations, in the church buildings that dominate the landscape, and in the highly visible and mutually supportive partnership between the church and government at both central and local government level. From all appearances, Christianity has displaced pagan worship in the lives of the people of Samoa.

But this interchange has also profoundly changed the character of the church itself with Samoan cultural values and practices taking over, albeit with a Christian outer lining. In the process, foundational values and practices of Christianity itself have been severely compromised in many instances, and in some cases done away with altogether. Individual freedom of choice and individual accountability have little place in the church today for example, replaced by a collectivist approach to religion based on Samoan cultural imperatives and community expectations. Christian worship in all its forms has become a public affair, conducted in line with Samoan cultural values and beliefs. The church itself has been turned into an institution of Faa-Samoa in a process often referred to as Samoanization or indigenization of the church.

**A similar** process of indigenization of the public service is also being observed as loyalties are divided between the collectivist values of Faa-Samoa on one hand and the democratic ethical basis of modern public service on the other. Allegiance and loyalty to the collectivist interests of one's group are central to Faa-Samoa, with the operative groups being the extended family [family clan] and local village [nu'u]. The Samoa public service on the other hand, like other institutions of democratic government operates on the basis of individual freedom of choice and individual accountability. Loyalty in the public service is to the interests of the people of Samoa as defined by government's strategic direction and by the values of the public service.

Conflict between these opposing loyalties and sets of values is the background against which the modern public service operates in most Pacific island countries today. Understanding the nature of this conflict and the impact of culture on democratic institutions such as the public service will help address a challenge that all Pacific island democracies face today.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

**ABSTRACT ID: 03**

---

**3. A Samoan cultural lens for today.**

*1 Tagaloatele Peggy Fairbairn-Dunlop*

As with other Pacific nations, national research, reporting and other narratives continue to emphasise the uniqueness of the faaSamoa including the family and nuu centred values this implies. The Samoan world view is seen to apply across all sectors – education, health, production and use behaviours and is evidenced in our respect for the land and natural resources. As reported, the faaSamoa world view is alive and well in the diaspora as well. In fact for some, the over-emphasis on the faaSamoa has been seen to be an obstacle to educational progress in New Zealand schools today. Drawing on recent research this presentation will focus on two points. First, what could be a Samoan cultural lens comprise today and how could this be determined? Second, how Samoan youth are constructing their identities and negotiating issues relating to cultural maintenance and participation in the wider New Zealand society today. More specifically how youth participation in a Polynesian Club (customs, practices, language & values) promoted positive identity, integration and social and cultural connectness, which in turn, carried over into educational gains.

**ABSTRACT ID: 04**

---

**4. Samoan Archaeology**

*1 David Addison*

[Have requested confirmation on which paper he wished to present on 11<sup>th</sup> April 2011]

Addison, D. J.

2002a Recent and ongoing projects in American Samoa. Proceedings of the Pacific Archaeology: Assessments and Prospects. International Conference for the 50th anniversary of the first Lapita excavation. Kone-Noumea, New Caledonia.

2002b Traditional Marquesan Land Use: Evidence for an Intensely Managed Landscape at Hatihe'u Valley, Nuku Hiva – Continuity of Landuse and Site Destruction, Paper presented at the 17th Indo-Pacific Prehistory Association Congress, 6-15 September 2002, Taipei

2004 Pecked stone pounders, catastrophic volcanic ash falls and other recent archaeology from American Samoa. Paper presented at. Proceedings of the New Zealand Archaeological Association 50th Anniversary Conference. New Plymouth, Taranaki.

2005 To'aga on Ofu Island: the last 1000 years. Paper presented at the Pacific Explorations Conference, August 2005, Nukualofa, Kingdom of Tonga.

2007a ASCC 2007 Field School investigations at Alao Village, Tutuila Island, American Samoa, Report on file at the American Samoa Historic Preservation Office.

2007b Basalt Tool Manufacture at Masefau Village, Tutuila Island, American Samoa, Report on file at the American Samoa Historic Preservation Office

2007c Creating a Searchable Online Bibliographic Database of Pacific Archaeology. *Proceedings of the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August.* Gotland, Sweden.

2007d Draft Report on Test Excavations at the New Ta'u Dispensary Site, Report on file at the American Samoa Historic Preservation Office

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

2007e DRAFT report, A Possible Basalt-Grater Manufacturing Site at ~550-300 cal BP in Leone Village, Tutuila, Territory of American Samoa: Shovel Test Excavations at the Puapua Bus Shelter Site for FTP Bus Pullouts, Report on file at the American Samoa Historic Preservation Office

2007f *The East-West Polynesia Boundary: An Archaeologically Useful Concept?*, Paper presented at the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August, Gotland, Sweden.

2007g Lithic Manufacture at Amaua Village, Tutuila Island, American Samoa, Report on file at the American Samoa Historic Preservation Office.

2007h A Quarry and Two Large Lithic Manufacture Areas at Alao Village, Tutuila Island, American Samoa, Report on file at the American Samoa Historic Preservation Office.

2007i *The Tutuila Basalt Export Industry, the 1200-1400 AD Samoan Maritime Expansion, and Possible Earlier Periods of Samoan Regional Influence*, Paper presented at the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August, Gotland, Sweden.

2007j *The Utusi'a Quarry and Lithic Flaking Area, Tutuila Island, American Samoa*, Report on file at the American Samoa Historic Preservation Office.

2008a The Northern Atoll Arc and Sailing Strategies between West and East Polynesia. Paper presented at the 19th Annual Maritime Archaeology and History of the Pacific Symposium, 16-18 February, Honolulu, Hawai'i.

2008b A Possible Basalt-Grater Manufacturing Site at ~550-300 cal BP in Leone Village, Tutuila, Territory of American Samoa: Shovel Test Excavations at the Puapua Bus Shelter Site for FTP Bus Pullouts, Report on file at the American Samoa Historic Preservation Office

2008c Puna Valley Archaeological Remains: Casual Observations by David Addison, Report on file at the American Samoa Historic Preservation Office

2008d Report on Archaeological Test Excavations at the New Ta'u Dispensary Site, Report on file at the American Samoa Historic Preservation Office

2008e The Tutuila Basalt Export Industry: one "Measina a Tutuila". *Journal of Samoan Studies* 3(1):212-225.

in prep Ancestral Polynesian Society: Assessing culture-history models in West Polynesia.

in press The Tutuila Basalt Export Industry and the 5600 km distribution of Samoan adzes at ~700-600 BP. In *The Gotland Papers: Proceedings of the VII International Conference on Easter Island and the Pacific*, edited by S. McLaughlin. Easter Island Foundation, Los Osos.

in review Daily wind patterns and sailing routes between Samoa and East Polynesia: why the northern atoll arc was crucial.

in review (expected 2008) The East-West Polynesia Boundary: an Archaeologically Useful Concept? In *Proceedings of the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August, Gotland, Sweden*, edited by C. M. Stevenson, G. Lee and F. J. Morin. Easter Island Foundation, Los Osos.

n.d. Excavations at Vaipito, Pago Pago, American Samoa.

Addison, D. J. and T. S. Asaua

2006a 100 new dates from Tutuila and Manu'a: additional data addressing chronological issues in Samoan prehistory. *Journal of Samoan Studies* 2:95-117.

2006b Samoan archaeology in 2006. *Journal of Samoan Studies* 2:1-3.

Addison, D. J., B. Bass, C. C. Christensen, J. Kalolo, S. P. Lundblad, P. R. Mills, F. Petchey and A. Thompson

2009 Archaeology of Atafu, Tokelau: some initial results from 2008 *Rapa Nui Journal* 23(1):5-9.

Addison, D. J. and J. Kalolo

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

2009 *Tokelau Science Education and Research Program: Atafu Fieldwork August 2008*. Samoan Studies Institute and Tokelau Department of Education, Pago Pago and Atafu.

Addison, D. J., A. Levine, A. Morrison and M. Sabater

in prep 2500 years of stability in fish catches for Tutuila and Manu'a: combining archaeological, historic, ethnographic, and modern data sets.

Addison, D. J. and A. Morrison

in press The Lapita Settlement of Samoa: Is a Continuous Occupation Model Appropriate? In *The Gotland Papers: Proceedings of the VII International Conference on Easter Island and the Pacific*, edited by S. McLaughlin. Easter Island Foundation, Los Osos.

Addison, D. J. and E. Radewagen

n.d. Waterline Subsurface Survey at Fagamalo Village, Tutuila, American Samoa. ASPA Archaeology manuscript in preparation.

Addison, D. J., T. M. Rieth and A. Morrison

2007 *The Lapita Settlement of Sāmoa: Is a Continuous Occupation Model Appropriate?*, Paper presented at the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August Gotland, Sweden.

Addison, D. J. and C. Sand (editors)

2008 *Recent Advances in the Archaeology of the Fiji/West-Polynesia Region*. University of Otago Studies in Prehistoric Anthropology · No. 21, Dunedin.

Addison, D. J., T. Tago, J. Toloa and E. Pearthree

2006 Ceramic deposit below 5th-6th century AD volcanic ash fall at Pava'ia'i, Tutuila Island, American Samoa: preliminary results. *New Zealand Journal of Archaeology* 27:5-18.

Addison, D. J., J. Toloa, T. Tago and S. Vaueli

2008 Samoan Plain Ware Ceramics of Tutuila Island, American Sāmoa: Some Thoughts on their Spatial and Chronological Distribution. In *Recent Advances in the Archaeology of the Fiji/West-Polynesia Region*, edited by D. J. Addison and C. Sand, pp. 97-115. University of Otago Studies in Prehistoric Anthropology No. 21, Dunedin.

Addison, D. J. and F. Valentin

2006 The Fatu-ma-Futi site in the context of Tutuila prehistory. Paper presented at. *Proceedings of the 18th Indo-Pacific Prehistory Association Congress*. Manila.

Addison, D. J., G. Walter and A. E. Morrison

2008 The initial investigation of Fatu-ma-Futi: an ancient coastal village site, Tutuila Island, Territory of American Samoa. *New Zealand Journal of Archaeology* 29 (2007):89-107.

Addison, D. J.

in prep The Ulu Tree II Site, Faleniu Village, Tutuila, Samoa Report in preparation.

Diessner, R. and D. J. Addison

in prep The Reliability of the Engagement with Beauty Scale with Samoan Participants.

Ishimura, T. and D. J. Addison

2005 Basalt industries of Tafuna and Pava'ia'i on Tutuila Island, American Samoa. *Quarterly of Archaeological Studies* 52(2).

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

2007 Ateliers of basalt: Basalt industries of Tafuna (AS-31-150) and Pava'ia'i (AS-31-170), Tutuila Island, American Samoa. *Archaeology in Oceania* 42(1):33-40.

Morrison, A. and D. J. Addison

2008 2500 Years of Marine Procurement in American Samoa: Patterns and Implications Based on Archaeological Records. Paper presented at the American Samoa Coral Reef Fishery Workshop, 21-23 October, American Samoa.

Morrison, A., T. Rieth and D. J. Addison

2007 A GIS Based Model for Locating Lapita Aged Settlements in American Samoa: Integrating Prehistoric Landscape Change with Radiocarbon Chronology. *Proceedings of the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August*. Gotland, Sweden.

Morrison, A., T. M. Rieth and D. J. Addison

in press A GIS based model for locating Lapita aged settlements in American Samoa: Integrating prehistoric landscape change with radiocarbon chronology. In *The Gotland Papers: Proceedings of the VII International Conference on Easter Island and the Pacific*, edited by S. McLaughlin. Easter Island Foundation, Los Osos.

Morrison, A. E.

2005 Shell analysis from two test units at Fatu-ma-Futi. Appendix in Walter, G. and D. J. Addison (2005). Fatu-ma-Futi Water Mitigation Project, Tutuila Island, Territory of American Samoa: Excavation Report and Preliminary Findings, ASPA Archaeology draft report submitted to the American Samoa Historic Preservation Office.

Morrison, A. E. and D. J. Addison

2008 Assessing the role of climate change and human predation on marine resources at the Fatu-ma-Futi site, Tutuila Island, American Samoa: an agent based model. *Archaeology in Oceania* 43:22-34.

2009 Examining causes and trends in marine trophic level change: 1500 years of fish exploitation at Fatu-ma-Futi, Tutuila Island, American Samoa. *Journal of Island and Coastal Archaeology* 4(2):177-194.

Morrison, A. E., T. M. Rieth and D. J. Addison

2007 A GIS based model for assessing Lapita Aged settlements: American Sāmoa. Paper presented at. *Proceedings of the 18th Annual Maritime Archaeology and History of the Pacific Symposium*. Honolulu.

Petchey, F., D. J. Addison and A. J. McAlister

in review Re-interpreting old dates: Radiocarbon determinations from the Tokelau Islands (South Pacific). *submitted to JPS*.

Petchey, F. J. and D. J. Addison

2008 Radiocarbon Dating Marine Shell in Samoa: a New delta-R from Known-Age Specimens. In *Recent Advances in the Archaeology of the Fiji/West-Polynesia Region*, edited by D. J. Addison and C. Sand, pp. 79-86. University of Otago Studies in Prehistoric Anthropology · No. 21, Dunedin.

Rieth, T. M. and D. J. Addison

2008 How Dark Are They? The Sāmoan Dark Ages, ~1500-1000 BP. In *Recent Advances in the Archaeology of the Fiji/West-Polynesia Region*, edited by D. J. Addison and C. Sand, pp. 78-96. University of Otago Studies in Prehistoric Anthropology No. 21, Dunedin.

Rieth, T. M., A. E. Morrison and D. J. Addison

2008 The temporal and spatial patterning of the initial settlement of Sāmoa. *Journal of Island and Coastal Archaeology*.

Sand, C. and D. J. Addison

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

2008 Archaeology in the Polynesian Homeland: The State of Play at the Beginning of the 21st Century. In *Recent Advances in the Archaeology of the Fiji/West-Polynesia Region*, edited by D. J. Addison and C. Sand, pp. 1-6. University of Otago Studies in Prehistoric Anthropology No. 21, Dunedin.

in prep *Developments in the Archaeology in the Fiji/West-Polynesia Region: Discussions at the Archaeology of the Polynesian Homeland Conference.*

Shepard, E. M., R. A. Chow, E. Suafo'a, D. J. Addison, A. M. Perez-miranda, R. L. Garcia-Bertrand and R. J. Herrera

2005 Autosomal STR variation in five Austronesian populations. *Human Biology* 77(6):825-851.

Storey, A. A., J. M. Ramírez, D. Quiroz, D. V. Burley, D. J. Addison, R. Walter, A. J. Anderson, T. L. Hunt, J. S. Athens, L. Huynen and E. A. Matisoo-Smith

2007 Radiocarbon and DNA evidence for a pre-Columbian introduction of Polynesian chickens to Chile. *Proceedings of the National Academy of Sciences* 104(25):10335-10339.

Suafo'a, E. and D. J. Addison

in prep A Samoan Village at the Rising Sun: Archaeological Survey of Saau, Ta'u Island, Territory of American Samoa, Report for the National Park of American Samoa.

Valentin, F., E. Herrscher, F. J. Petchey and D. J. Addison

2007 Human diet in prehistoric Tutuila, American Samoa: Carbon and nitrogen stable isotope evidence. *Proceedings of the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage, 20-25 August*. Gotland, Sweden.

in review An analysis of the last 1000 years of human diet on Tutuila (American Samoa) using carbon and nitrogen stable isotope data.

Walter, G. and D. J. Addison

2005 Fatu-ma-Futi Water Mitigation Project, Tutuila Island, Territory of American Samoa: Excavation Report and Preliminary Findings, ASPA Archaeology draft report submitted to the American Samoa Historic Preservation Office

Wilson, W. H. and D. J. Addison

in prep Language in the north, basalt in the south: an East and West Polynesian puzzle. Paper to be presented at the 8th International Conference on Oceanic Linguistics - COOL8, Auckland NZ, 4-9 January 2010.

## ABSTRACT ID: 05

---

5. **Exploring Samoan female sexuality through ideas of *moetolo, toso teine* and *pa Seiuli Vaifou* (Centre for Samoan Studies, NUS)**
- 1 *Seiuli Vaifou* (Centre for Samoan Studies, NUS)
- 2 *Eseta Hope* (Centre for Samoan Studies, NUS)
- 3 *Telesia Lafotanoa* (Centre for Samoan Studies, NUS)
- 4 *Lineta Tamarikaiyaroi* (Department of Tropical Horticulture, NUS)
- 5 *Leua Leonard* (Faculty of Arts, NUS)
- 6 *Naomi Fuamatu* (Samoa Head of State Office)
- 7 *Saunimaa Ma Aiolupotea* (Faculty of Nursing and Health Sciences, NUS)
- 8 *Tamasailau Suaalii-Sauni* (University of Otago, NZ)

The question of sexuality has preoccupied human society since time immemorial. American anthropologists such as Margaret Mead, Jeanette Mageo and Bradd Shore both popularised it and

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

theorised about it in relation to Samoan society. Given this discursive academic backdrop eight academic Samoan women in Samoa, of different backgrounds and ages, engaged in a process of *faafaletui* (Tamasese et al, 2005), reflecting on the cultural nuances of *moetolo*, *toso teine* and *pa* and how they might inform an understanding of contemporary Samoan female sexuality. This presentation shares the findings of our *faafaletui* session.

**ABSTRACT ID: 06**

---

## **6. Galuola**

### ***A niu-wave for informing psychology from Samoa cultural knowledge systems***

*1 Siautu Alefaio-Tugia*

*School of Psychology, Massey University (Aoteroa, New Zealand)*

“**Va’ai**, Fa’alogo, Tautala” – is a Samoan metaphorical narrative describing ways of knowing, being and doing inherent in practices of learning within the environments of Samoa (Alefaio, 2001). A new expedition is needed, one that is birthed from within the regions of the deep ocean of the Vasa Pasefika, one that was perhaps lost within the conundrum of colonial and imperial encounters. For, there is a generation of children born of the Vasa Pasefika who bear new scars from wounds of war ravaged by the seas of “dispossessed knowledges”. As we rapidly move towards globalization, where children of the generation of “dispossessed knowledges” live in the margins of crime-infested, low socio-economic, disparate educational opportunities, from these margins also lay deep discoveries of ancient ways. These ways of ‘knowing, being and doing’ that have guided our ancestors across the most difficult of terrains may once again provide us with fresh insights that our ancestors have known all along. These ways we will use as markers along our journey of life and perhaps become ‘tools for engagement’ in our current environments of learning, be that in a therapeutic environment, prison, aiga/family, nu’u/village/community, school or training institute.

*The underpinnings of FaaSamoa* – the world-view of Samoa nations which lie within the vast ocean of the South Pacific are yet to be uncovered in the realm of psychology. It is vital these unique perspectives are sought as valid contributions of knowledge formation to inform the ‘science of psychology’ as it encounters Indigenous people of the land ‘tagata o le atunu’u’ and also ‘alo ma fanau o le atunu’u’ (Samoa peoples of the Pacific diaspora).

**ABSTRACT ID: 07**

---

## **7. How to raise non Samoan speakers to speak in my mother tongue**

*1 Lepule Leuma Gali (BA Honour PACS (Canterbury student 2010))*

Looking for more ideas to teach our Pacific Island Languages in Aotearoa and other parts of the world is relying on the experience of the teacher. But my presentation will base on my own teaching experiences from Samoa. Teaching of the Samoan language in an adult learning centre in the community evening classes, the linguistic Honour class in Canterbury University, primary school and intermediate school in Christchurch brought up the varieties of techniques of how to raise non Samoan speakers to speak in my



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

mother tongue. I will argue about the simple methods to deliver our mother tongue to non-Samoan speakers.

**ABSTRACT ID: 08**

---

## **8. "Malietoa, Williams and Samoa's Embrace of Christianity."**

*1 Andrew Robson*

*The central events in most versions of the acceptance of Christianity in Samoa are the arrival of the missionary John Williams and his encounters with the matai Malietoa Vainu'upo in 1830 and 1832. This paper complicates this story. Christianity was already present in Samoa in 1830, and Williams and Malietoa, although important and intriguing figures, played relatively modest parts in the full story of the establishment of the new religion. Williams spent only about a month in Samoa in these first two visits, and Malietoa, although he embraced Christianity in 1832, lived in ways that debarred him from church membership and angered some of the resident missionaries. The snapshots collected here may or may not debunk these men's legends, but they are intended to encourage a reassessment of their place in this part of Samoan history.*

**ABSTRACT ID: 09**

---

## **9. Nafanua and Samoan female sexual personae: a personal view**

*1 Dr Melani Anae*

*O le tagata e sau i le nu'u o tane, ona sau lea i le nu'u o fafine, ona sau ai lea le oneone uli ma le papa, ona toe sau ai lea i le nu'u oneone sina, ona o'o mai ai lea i le vai"*<sup>1</sup>

At the Measina Conference 2010 I presented an early draft of this paper. In this revised and enhanced paper I discuss the centrality of Samoan female sexual personae for the redefinition of the relationships of shared well being for Pacific women among the lands of men and proposes that discourse analysis and identity construction are central in contemporary debates. This paper is an effort on my part to conscientise Pacific women, to create a new intellectual and spiritual space where we can celebrate our Pacific femaleness, where we can expose subversive discourses that [say that](#) women are powerless and subservient to men; that we are merely sexual objects; that nature is to be controlled and that culture rules our worlds; and to propel Pacific women to a more empowering space. A space which will allow us to understand and take ownership of the entitled power of women as females, as mothers, as sisters as wives, despite being victims of rape and incest, or as women who have aborted our babies. These scripts have come down to us from time immemorial through the stories and experiences of our matriarchs - our mothers and grandmothers, of the war goddess Nafanua, and of Salamasina. It is an effort to explore contemporary western contexts in which female sexuality/sexual personae is defined and the

---

<sup>1</sup>Translation: A person comes to the land of men, then to the land of women, then to the land of black sand and rock, then to the white sandy land and then to the water (Lutu-Drabble, 2000, in Amituana'i-Toloa 2005:7).

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

opportunity to undertake struggles around gendered identities and understandings of Samoan women within this context.

**ABSTRACT ID: 10**

---

## **10. Notions of ‘Spirituality’ from a Samoan Educator’s Perspective**

*1 Seiuli Luama Sauni*

This paper will identify the notions of ‘spirituality’ from a Samoan educator’s perspective drawing on personal reflections and evaluations from students in a pre –service teacher training programme at the Faculty of Education, University of Auckland.

The courses are based on philosophical concepts which promote the values of ‘fa’asamoa’ and provides room for exploring dispositions of spirituality and indigenous religion within the learning environment of diverse learners. The “spiritual experiences for the teachers and students are manifested in image, music and other expressions of creativity” (Tisdell, 2003) which have provided a platform for Pasifika students in the programme to develop their own sense of spiritual and cultural connections which are appropriate, enriching and empowering in an educational institutional context.

Alipia (2004) describes the values of *fa’aaloalo* (respect), *alofa* (love) and *tautua*

(service) as inseparable because these are based on Biblical principles. In secular contexts of learning such as Universities, notions of spirituality possibly takes the ‘backseat’ and often ignored, resisted or discouraged from being in the ‘forefront’ of intellectual learning and development. However, the New Zealand Curriculum document for Early Childhood education– Te Whariki recognises the importance of spirituality within the holistic approach delivery for every individual child in the early years.

The holistic development underpins the philosophy of *child development particularly in early childhood settings such as Aoga Amata, which were established in the early 1980’s in New Zealand* for the the purpose of maintaining Samoan culture, values and language.

While spirituality is promoted and *implemented within the* early childhood programmes, there is still the need for teachers to explore more meaningful and purposeful spiritual experiences through relevant pedagogical approaches and activities to serve a new generation of Samoan children living in a different context from which their parents had been raised.

The purpose of this paper is to highlight the importance of spirituality in the construction of Samoan identity and furthermore, provide an understanding of how spirituality can be connected to various roles of authority, leadership, responsibilities and obligations within the contexts of early childhood education of these students during the course of practicum experiences and during the interactions in the classrooms. Teachers and educators working with young children need to develop the confidence and freedom to create their own modes of knowledge that is authentic in transmitting and transitioning between our cultural values, [beliefs and](#) traditions and those of the Western world. The challenge remains for educators in New Zealand, to maintain children’s heritage languages and cultures but it is also essential to prepare children for living in a global community. Spirituality is the thread which connects the hearts of Samoan children. It embraces the principles of knowledge, faith, love, beliefs,

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

values and their language which are central to their understandings of human interpersonal relationships.

**ABSTRACT ID: 11**

---

## **11. Other Places / Other Spaces: Space and Samoan Identity**

*1 Albert Refiti*

This paper presents some preliminary findings from my PhD2 research and focuses on the question: “Why has space become an important component of the quest for cultural identity for Samoans living outside Samoa?” A significant amount of recent scholarship has focussed on this question, in the search for possible new sites for the reconstruction of ‘Pasifika’ identities in New Zealand, Australia and the United States. These are attempts to try and bond identity to space, in a desire to create alternative spaces of relations for Samoan and Pacific subjects in new territories. Space becomes central to this search, and for many Samoans, because it revives traditional concepts (already an amalgamation of space/place and identity) as in the case of the *Fonofale* (Pulotu-Endemann) *Fa’afaletui* (Suaalii-Sauni) and *Teu Le Va* (Wendt & Anae), to advance a foundational poetics of identity.

Doreen Massey has suggested that space is “no longer place(s) or region(s) or nation(s) as simply bounded territories with essential external characteristics which somehow grew out of the soil, rather we now lay stress on understanding the identity of place as the product of its relations with elsewhere” (2001: 469). It is along these lines that the construction of Samoan and ‘Pasifika’ community has come about in these other places and spaces. An example is the Samoan concept of *vā*, which according to Bradd Shore, folds space towards a relational field of action and thereby “order(s) social relations” (Shore 1977: 367). An explication of the *vā* as “the space-between” will be undertaken, paying close attention to the reason for it having acquired currency in New Zealand and elsewhere. Karlo Mila-Schaaf promotes *vā* as a “site of relationships”, a “conceptual glue” which puts “all other principles (as) subservient to this greater idea, that relationship is the site of all ethical actions” (2009: 104). Albert Wendt, whom Mila-Schaaf cites, had proposed earlier, that “*vā* is the ‘Unity-that-is-all’” (Wendt 1996). What is implied in this reconstruction of a traditional Samoan concept is that it can be enacted in other locations, outside the context of Samoan traditions. In this new context it acquires new characteristics (material and ethical) that are dependent on relationships between diasporic communities and governmental authorities, people and things within that particular location.

The paper addresses these issues and problems *in* the advancement of *Samoan* studies in ‘other’ *places* and spaces. The paper will look at a number of projects including the Fale Pasifika in Auckland and Tropical Islands in Berlin (in conjunction with a paper proposed for the conference by Engels-Schwarzpaul & Simati) as architectural examples of this.

---

<sup>2</sup> The PhD is titled ‘The Spatial Exposition of Samoan Architecture’ and addresses a couple of questions 1. “How does space occur in Samoan thinking?” 2. “How may an understanding of Samoan space guide explanations of Samoan approaches to architecture?”

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

**ABSTRACT ID: 12**

---

**12. Gapatiaga i le maliu: examining Samoan customs and cultural practices that support men and their aiga through death and bereavement experiences.**

*1 Byron Seiuli*

In October 2009, as a counsellor of Samoan heritage, I was called to Samoa to support families, students and staff, and frontline responders through the aftermath, trauma and devastation of the Tsunami. While the Tsunami rippled through and ruptured relationships globally for the Samoan community, personal conversations with survivors reveal specific impacts on Samoan men. Those present at the contact sites were deeply affected, particularly the men who were called upon to search for missing people, to transfer and bear the injured to care, and to retrieve bodies of loved ones. How have they coped? How have they made sense of their experiences? What are their psychological and mental health needs? It was strikingly clear to me that helping professionals who were fluent in Samoan language and culture were more effective in therapeutic intervention than those who were not. The scale of death caused by the tsunami saw what have become customary mourning and bereavement rituals significantly disrupted. Grieving families scrambled to mourn for their loved ones and comfort each other as best they could, and some arranged simple burial services to honour their dead; a departure to customary practice. However, death rituals do not necessarily bring about closure for the bereaved. This paper will examine traditional understandings of how Samoans made sense of death and grief experiences and the pathways that help them re-engage into normal life routines.

**ABSTRACT ID: 13**

---

**13. Samoan Shorelines: Forty Years of Returning to Samoa**

*1 Brad Shore*

Anthropology has [always developed its vision](#) of human life from two very different sources. The first is internal debates both among anthropologists and between anthropologists and scholars from related disciplines about the big ideas and organizing concepts underlying the comparative study of human culture. We call this Theory. The second source of anthropological vision has been its particular encounters with particular places and people. The specific encounters between cultures that ethnography requires has been one of the most life-giving sources of new ideas for anthropologists. This paper will reflect on the important ways that my forty-year relationship with Samoa has shaped my view of anthropology more generally. The paper is intended as a long-overdue thank-you to my Samoan friends, family and acquaintances for helping to shape my own sense of anthropology.

**ABSTRACT ID: 14**

---

**14. Spirituality and education**

*1 Vera Anderson*

In these post-modern times the term 'spirituality' seems to be a more acceptable topic of discussion especially now in current education circles. But as a baby-boomer growing up in NZ and being

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

schooled by a secular education system, the topic of spirituality was not even included in our curriculum. Spirituality did not quite fit into a secular 20<sup>th</sup> century education system which was predominantly influenced by a scientific paradigm and it was therefore expected to be the domain of so called church schools.

More recently however, spirituality as a topic or phenomenon has gained popularity in education. Thanks to Howard Gardner and his multiple intelligence model, various intelligences (including spiritual intelligence) can now be explored. Spirituality, as another way of knowing and/or form of intelligence is also now included in the current NZ school and Early childhood education curriculum. This is exciting although the term spirituality is complex and challenging to define.

In our [recent tertiary classes](#), when students were asked about their views on 'spirituality' most of them linked this term to various forms of religion. Whilst this is acceptable and part of our current diverse/multi-cultural educational climate, I would like to explore 'spirituality' from a Christian perspective. More importantly I would like to explore the role of Christian spirituality in education. I believe that people are spiritual beings and this spiritual part of us also needs nurturing and development in order for us, our students and our children to be whole.

At the NUS conference I would like to explore this topic further and expand on why I believe it is important for us/educators to not only embrace spiritual education but to also promote it as it is important to a total sense of well-being.

## ABSTRACT ID: 15

---

### **15. The role of Pasifika parent support: The voice in the wind**

*1 Meaola Amituanai-Tolosa*

*2 Stuart McNaughton*

*3 Mei Kuin Lai, Airini*

Beliefs and ideas of Pasifika parents about education and particularly about how their children should be taught and supported in schools have not always been effectively utilised in New Zealand schools. This is despite what we know about what parents do to support their children at home (McNaughton, Amituanai-Tolosa, & Wolfram, 2009; Amituanai-Tolosa, 2002; McNaughton, 1995). Thus it implies that parent knowledge about culture, language and family practices has not always been taken as valid for teaching and learning of Pasifika children in schools. As such, parents rarely have an audible voice in the running of the school and more importantly in the education of their children. Contrary to the strong evidence also from international studies that stress the importance of parents' engagement in the education of their children, it appears that parents' voice, as an important part of that engagement is, silent (e.g. Lumby, 2007). The silencing of parents' voice has been the belief that they lack understanding about what schools do especially in relation to curriculum and pedagogy – areas believed to be where teachers are more knowledgeable about. This paper reports on parents' voices on knowledge and beliefs about how their children could be taught and supported in schools in order to succeed academically. In a study to examine the support of Schooling Improvement in schools with high

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

numbers of Pasifika populations in New Zealand, there is strong evidence to suggest that parents are more knowledgeable about education, capacity building and schooling than we are first led to believe.

Keywords: parent voice, Pasifika education, parent engagement, home-school partnership

**ABSTRACT ID: 16**

---

## **16. Working with indigenous knowledge: A Pākehā treads carefully**

*1 Chris Jenkin*

During my doctoral research there was a consideration that troubled me: that of a Pākehā working with indigenous knowledge. Over the last two or three decades, so-called Māori research by non-Māori has been seen as problematic and Eurocentric (Cram, 2001). What is more appropriate is kaupapa Māori research which is by Māori for Māori, where the “validity and legitimacy of Māori is taken for granted” (Cram, 2001, p. 41). In this study, however, I was investigating how mainstream teachers incorporate bicultural curriculum within their centre practices. As a Pākehā, my knowledge and understanding of Māori are limited. Te reo Māori that I speak and understand, is limited and similar in standard to that of many early childhood teachers I have a some knowledge and understanding of Māori culture and protocol; yet although my knowledge is, by my own self-assessment, quite limited, it is gradually evolving. Nevertheless, I remain an outsider both in terms of ethnicity and knowledge, and the potential to misunderstand and misrepresent Māori tikanga in this study was consequently high. To assist with working in an ethical manner with regards to Māori, I establish a Māori Advisory Committee. It was also important for me to understand that Māori “knowledge is highly valued and particular types of information” [are] highly prized and tightly regulated” (Jahnke & Taiapa, 1999, p. 42). As I am not Māori, I have not been privy to what this knowledge may be, merely that this protocol exists. This presentation describes some of the strategies I used in my research to be mindful and respectful of Māori knowledge and protocols.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

## **THEME 2: Law / Law & Ethics & Social Justice, Globalisation**

**ABSTRACT ID: 17**

---

### **1. Not Equal Enough: Legislated inequality for indigenous Women in Canada**

*1 Pamela D. Palmater*

**The** traditional Indigenous Nations in Canada, like the Mi'kmaq, Mohawk, and Maliseet, have been divided into hundreds of tiny Indian bands by Canada through the various Indian Acts. Our vast traditional territories have been taken up for settlement and resource extraction, and the little land that remains in our possession is concentrated into tiny reserves. The only way to accomplish the settlement of Indigenous lands was to create assimilation policies which not only tried to convert and educate Indigenous peoples, but were also designed to ensure that their numbers would gradually reduce over time.

As a result of Canada's legislative determination of who is an "Indian", traditional Indigenous identities have also been divided into many legal and political units such that it has caused families and communities to be divided along these same political and legal lines. Many Indigenous people now identify as status and non-status Indians, with further sub-categories like sections 6(1) and 6(2) status Indians, or original band members and restored band members. Despite recent attempts to reassert our traditional identities, these traditional groups sometimes react by trying to model themselves after the archetype of Indian.

This presentation looks at the long history of government interference with the identities of Indigenous peoples and their communities and how that continued interference has resulted in divided communities, lengthy litigation, and bitter politics, which have disproportionately impacted and excluded Indigenous women and their children. While Canada has officially rejected assimilation as a goal, the antiquated *Indian Act* still imposes racist criteria for determining Indian identity and excludes large groups of Indigenous women and their children from membership in their home communities. This in turn impacts our access to basic social services as well as land, treaty, and other constitutionally protected rights.

This has resulted in Indigenous women being forced to bring these equality issues before our domestic and international courts. While there have been some limited victories, the court process is slow and thousands of children are not able to access education, health, housing and other vital social services in the meantime. Given that Indigenous peoples in Canada suffer high rates of disease, suicide, violent death, incarceration and lower rates of education, employment and political representation, the restricted access to core services has caused crisis in our communities.

This presentation will argue that the Canadian government does not treat Indigenous men equally with Indigenous women, and in fact continues to advance new legislative initiatives that would further their disadvantaged position. Canada's perpetuation of this inequality in our communities rests on a policy of financial prudence.

**NOTES / Additional Info:**

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

**EDUCATION:**

Doctor in the Science of Law (JSD), Dalhousie University, 2009  
Master of Laws Degree (LLM), Dalhousie University, 1999  
Bachelor of Laws Degree (LLB), University of New Brunswick, 1997  
Bachelor of Arts Degree (BA), St. Thomas University, 1994

**EXPERIENCE:**

Associate Professor, Chair in Indigenous Governance  
Centre for Indigenous Governance, Ryerson University - August 2009 – to present

Legal Counsel – Justice Canada  
Director – Indian and Northern Affairs Canada - June 1998 - 2008

Human Rights Investigator – Nova Scotia Human Rights Commission  
June 2008 to October 2008

**SELECTED COMMUNITY / VOLUNTEER WORK:**

Native Child and Family Services of Toronto - Board Member  
Nameres – Native Men’s Residence Toronto – Volunteer  
New Brunswick Aboriginal Peoples Council – Former Vice-President, board member, volunteer  
NB Native Indian Women’s Association – Former member and volunteer

**SELECTED PUBLICATIONS:**

“Matnting: The Battle for My Mi’kmaq Identity” (submitted for publication 2011).

“Legislating Inequality in Canada: Bill C-3 and Gender Discrimination” (to be published in the Ontario Bar Review, June 2011).

“Crisis in Canada: First Nations Poverty” (to be published in special edition of Canadian Review of Social Policy, Sept 2011).

Beyond Blood: Rethinking Indigenous Identity (book release April 4 2011).

“In My Brother’s Footsteps? Is R. v. Powley the Path to Recognized Aboriginal Identity for Non-Status Indians?” in J. Magnet, D. Dorey, eds., Aboriginal Rights Litigation (Markham: LexisNexis, 2003) 149.

“An Empty Shell of a Treaty Promise: R. v. Marshall and the Rights of Non-Status Indians” (2000) 23 Dal.L.J. 102.

**SELECTED PRESENTATIONS:**

April 20, 2010 – Appeared before the House Standing Committee on Aboriginal Affairs and Northern Development (AAON) regarding Bill C-3 – Gender Equity in Indian Registration Act

June 7, 2010 – Appeared before the Senate Standing Committee on Human Rights regarding Bill S-4 – Family Homes on Reserves and Matrimonial Interests or Rights Act



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

**ABSTRACT ID: 18**

---

**2. Cultural Policy: Setting the Samoan Standard**

*1 So'ona'alofo Sina Malietoa and Elise Huffer*

Samoa is a member of the Council of Arts and Culture Working Group on the development of a Regional Cultural Strategy. The RCS, entitled Investing in Pacific Cultures 2010-2015, is a guiding document for cultural policy at the national and regional levels, mandated by Objective 11.1 of the Pacific Plan, 'to maintain and strengthen Pacific cultural identity'. The RCS sets out to:

guide the integration of culture in development in the Pacific region

Address the barriers to cultural development in the Pacific.

Reflect emerging issues pertaining to culture which confront Pacific Islanders

Be a standard setting tool for cultural development in the Pacific region

Define priorities for development cooperation in the culture sector

This paper examines the background, content and future of the Strategy and Samoa's role in designing and implementing it.

**ABSTRACT ID: 19**

---

**3. Title: O le Afioga Tutasi a le Aiga Taua'ana ma le latou tama. Village Governance in Falelatai: Tracing village governance structure, change and continuity.**

*1 By Morgan Tuimaleali'ifano*

The A'ana village of Falelatai in south-western Upolu is an ultra-conservative village known for conducting its village affairs according to ancient custom and tradition. Its Village council decisions are encapsulated in a decree or an edict called the Afioga Tutasi. Invariably, this is translated as once a consensus is reached, the decision is conveyed through a delegation and obedience is expected. If challenge, the consequences are incarceration, torching of property and if necessary, death. This custom is encapsulated in an old saying 'E mafai e le tagata ona alo the pulufana, ae le mafai ona le afioga tutasi' - one can duck a bullet but one cannot from the afioga tutasi. The unique feature of the afioga tutasi decision is not whether it is right or wrong, challenging the decision is forbidden. The decision is irreversible. The decisions range from fa'asalaga to banishment. The Aiga Taua'ans has a reputation of taking the law into its own hands on the basis that this has been the ancient custom of the village in the past and it is the way that they believe e mamalu ai 'aiga ma Falelatai - it maintains the peace of the village. The infamous case of Tuivaeti Tariu and Nanai Likisone in the mid-1980s are cases in point. More recent cases include the banishment of Pastor Keilani Tagoa'i in 1985 and Tama a 'Aiga Tuimaleali'ifanon Va'aletola'a Eti in 2001. The Tuivaeti Tariu case was one of the main reason which led to the instigation of 1990 Village Fono Act by the Tofilau HRRP government enforcing the power of Village Councils. A recent case witnessed a major change in the conduct of the afioga tutasi. When the falefa of the Aiga Taua'ana was challenged by a villager of Matautu, the falefa instead of taking the law into its own hands, brought the matter before the court in March 2011. At face

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

level, it appears to represent a major breakthrough for individual rights, in that Falelatai is seeking a higher body to verify their customary procedure. Are we witnessing a revolutionary change in the Afioga Tutasi and Village Council proceedings of the Falefitu of the Aiga Tau'ana in Falelatai or is this just a passing phase?

Key words

Afioga Tutasi

Aiga Tau'ana

Falelatai

1990 Village Fono Act

**ABSTRACT ID: 20**

---

#### **4. The land of milk and honey? Reviewing the Housing status of Samoans in New Zealand**

*1 Juliet Boon Nanai*

There is a common perception that New Zealand is the land of milk and honey, however for those who have made a place in the promise land discover that it is quite difficult to meet basic needs, one of which is housing. From a national perspective, the Ministry of Pacific Island Affairs and Statistics New Zealand revealed many disparities among Pacific groups when compared to other migrants. Pacific groups have lower homeownership rates than the overall New Zealand population. As a result, 59% Pacific Island people were twice as likely to live in rental accommodation in contrast to 29% of the total population. Samoans constitute a high percentage of those living in cheap rental housing due to low incomes and therefore have low homeownership rates. Because most homes are built according to Pakeha standards, design and layout, a large number live in overcrowding houses which have detrimental effects on their health status and quality of living. Despite the extent and wide range of government policy interventions in New Zealand housing, Pacific groups' housing needs in terms of tenure, affordability, accessibility, supply and quality is still inadequately met. The purpose of this paper is to review existing literature to identify the factors and gaps in some of the government policies contributing to the low housing status of Samoans and Pacific people in general residing in Aotearoa, New Zealand. Housing is regarded essentially a basic need and a human right, hence, unmet housing needs is therefore a social issue. Although, housing constitutes one of the four pillars of the social welfare components in New Zealand, it is a forgotten milestone in government priorities. To alleviate the problem, a partnership approach has been proposed between the private, government or public and community housing associations to establish a Pacific housing delivery model that will inform Housing Corporation New Zealand policies to improve housing provision for South Auckland people where the majority of Pacific and Samoan people are living.

## Theme 3: Environment, Science & Technology

ABSTRACT ID: 21

---

### 1. Climatic and cultural dynamics in the history of Samoa, ca. 1200 BC to 2010 AD – an interdisciplinary research project

*1 Julius Riese*

Over the last ten to fifteen years or so, Pacific island communities have become increasingly aware of the various effects of current anthropogenic global climate change on their island homes. However, relatively little academic and public attention has so far been paid to the question as to how past climate changes, past short-term climatic fluctuations and other relevant modes of past climate variability impacted on local communities in the Pacific (“past” in this context means prehistoric and historical time periods as well as “modern times”, i.e. the decades leading up to the present day). The research project I am presenting is essentially a case study which aims to partially fill this research gap. At the same time, I am hopeful that—in the face of current and future climate change on the Samoan Islands—its research outcomes will be of practical use for the Samoan people.

My project aims at reconstructing the climatic and cultural history of the Samoan Islands from the beginning of human settlement (about 1200 BC) to the present day. This means to try to find out how long-term changes in climate (on the scale of millennia down to several decades) as well as short-term climatic variability (various fluctuations and oscillations ranging from decades to years) and single weather events (e.g. cyclones) have affected Samoan society through direct impacts on livelihoods/economies, infrastructure and settlement as well as through various indirect (secondary) effects.

The project is very much an interdisciplinary one as data and methods from a variety of disciplines will be used. These include:

- socio-cultural anthropology, history and archaeology along with various fields of Samoan Studies,
- climatology and other fields of meteorology,
- marine geology (for the purpose of paleoclimatic reconstructions) and
- geography, ecology and environmental science.

The listing demonstrates the need for true interdisciplinary collaboration in the field of climate impact studies: only by combining local ethnographic expertise with solid climate and environmental data can reliable assessments of climate impacts on human societies be made and the dangers of so called “climate determinism” be avoided.

Keeping in mind the conference theme of “Tracing Footprints of Tomorrow: Past Lessons, Present Stories, Future Lives”, it may be argued that climate is a phenomenon which very clearly demonstrates how lessons from the past can help humans to cope with difficulties in the present and the future: because, as climate has always been dynamic and changing, so have human populations always been trying to adapt to it. It is therefore safe to assume that knowledge about Samoa’s climatic history, about its effects on the islands’ natural environment and about the ways local communities have been reacting

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

to these dynamics, holds significant—yet largely untapped—potential for informing adaptation strategies to present and future climate-related risks in Samoa.

---

**ABSTRACT ID: 22**

**2. Ecopreneurs as subjects of environmentalism: a discussion of the phenomena of environmental entrepreneurs**

*1 Dr Sara Walton*

*2 Dr Jodyanne Kirkwood*

Ecopreneurs, a subset of sustainable entrepreneurship are the focus of this study which explores how ecopreneurs actively address environmental concerns and create economic value. Using discourse theory the paper examines how ecopreneurs use the discourse of environmentalism to constitute their ventures and create legitimate subject positions. Case studies of 14 ecopreneurial businesses in New Zealand were involved from a variety of industries. Descriptive findings show that ecopreneurs are proactively addressing environmental concerns by; using environmentally sensitive raw materials, operating in an environmentally sensitive manner and through changing consumers and their industries. To integrate environmental concerns with running a successful business they developed strategies of having a strong commitment to the environment as the primary business goal and adopting a non-traditional definition of growth. But it is the statements around environmentalism that help constitute their ventures and indeed themselves as 'ecopreneurs.' This paper uses a method for discourse theory as an analytical framework for empirical work. Presently there is much focus on the theoretical aspects of discourse theory as posited by Laclau and Mouffe (2001[1985]) and some empirical work using discourse theory, but little work explicitly discussing methodological approaches associated with such a theory. This paper offers a way for discourse theory to be used to facilitate a deeper understanding of various phenomena and shows how insights from a discourse theory analytic can provide a useful understanding of the topic under investigation.

---

**ABSTRACT ID: 23**

**3. The Implications of National Development and People's Adaptive Strategies in a Samoan Fishing Village.**

*1 BumChul Koh*

The current climate of the growing international fish trade has been offering a great opportunity of economic growth to Pacific island countries. However, in the meantime, the dramatic expansion of fishing industry poses many challenges, especially to developing countries. First of all, it is widely accepted that the world fisheries has been in crisis for decades due to over-exploitation and over-capitalization, which developing countries are less resilient to. In addition to this, rapid commercialisation has been accompanied by drastic socio-economic changes, and small-scale/artisanal fisher-folk in the third world countries are most vulnerable to these changes. Therefore, it is critical to establish a sustainable, both ecologically and socially, resource management institution.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

Commercial fisheries of Samoa have been fast growing, both in export sector and for domestic consumption: tuna has been the country's biggest export earner for more than a decade; bottom-fish and reef-fish provide an important source of lean protein to the nation. However, socio-economic changes induced by the development in fisheries and their impact on fishing communities have been rarely explored. Through a case study in Apolima village, this study attempts to trace how the fisheries development in Samoan has made social changes in the fishing community. Especially, it will examine the implications of national policies on a fishing village and the responses of fisher-folk to them.

**ABSTRACT ID: 24**

---

#### **4. Toe timata le upega: A critique of coastal governance in Samoa**

*1 Anita Latai*

**Toe timata le upega**, a Samoan fishing proverb means to thread in the rope through the meshes of the upper and lower ends of the fishing net when torn. If a fisherman is not careful in threading the net, the abundance and weight of the fish will cause the net to tear again. This paper argues that the adoption of the Integrated Environmental Management (IEM) model into the *faa-matai* [chiefly system] through the Coastal Infrastructural Management Strategy (CIMS) must include all of *faa-matai* principles to ensure an effective inclusion of local residents and their concerns to coastal governance. The findings are from three months of field work in Samoa. The informants comprised officers from the Ministry of Natural Resources and Environment (MNRE) and local consultants employed by Pacific Environment Consultants Limited (PECL). The information reported here also came from village residents in five districts on the main islands of Upolu and Savaii. They provided community views of the development and implementation of CIMS.

**ABSTRACT ID: 25**

---

#### **5. Urbanization : as experienced in Apia.**

*1 Susana Taua'a*

**Urbanization is a recent experience** for small Pacific island states, and Samoa having experienced rapid urban growth in the last twenty years need to address the issues of poverty and environmental degradation that emanate from this movement into Apia. A number of reports (Pacific 2020 Report) point to poverty and environmental challenges for the Pacific as a result of burgeoning urban growth. As such, the paper explores the incidence of poverty and environmental degradation within the vicinity of the Apia urban area. Street vending and hawking associated with the informal sector (outcome of urbanization) is explored as a visible pointer of hardship as well as an opportunity to make a livelihood within the urban setting.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

**ABSTRACT ID: 26**

---

**6. The Use of new technological resources (DVD and CDs) for the teaching of Samoan Language**

*1 Leautuli Sauvao*

Due to the lack of resources available for the teaching of Samoan language in Aotearoa, the presenter has already prepared, and recently launched a DVD and CD on Sulatoga; using poems/solo to provide communicative activities as imperative methods for teaching Samoan in schools and tertiary levels.

The poems in the resources will assist in the maintenance of Christian and cultural awareness, as this is vital in the holistic development of our children.

During the presentation, practical interaction through using of different methods will take place. This will hopefully accelerate the participants' awareness when teaching Samoan.

Questions and answers about the topic will be allowed at the end of the presentation.

Translation

Talu ai le oge o alaga'oa mo le a'oa'oina o le Gagana Samoa i Aotearoa, ua manatu ai le faipepa e ao ona faia se alaga'oa faaonapo nei, (DVD & CD) mo le faatinoga o galuega tau i le a'oa'oina o le Gagana Samoa. O lea ua tapenaina ai ni faatinoga (communicative activities) e faaaogaina ai solo o Sulatoga, mo le 'auusufono ina ia fesoasoani i faiaoga i le a'oa'oina o le gagana Samoa mai Aoga Amata e oo atu lava i Aoga faa Lunivesete.

O solo o Sulatoga ua iai le aganuu faapea foi ma le faakerisiano ina ia mautinoa ai le t'aua o le o faatasi o le aganuu ma le faakerisiano e tapu'e ai olaga atoa faaleatamai o e fanau.

O lenei pepa ole'a faatinoina ai ni metotia mo galuega fesoota'i e aoga i faia'oga mo le a'oa'oina o le Gagana Samoa. Ole'a iai foi le avanoa mo ni fesili ma tali i le faaiuga o lenei faaso.

Soifua.

**ABSTRACT ID: 27**

---

**7. Analyses of student programming errors in Java programming courses at the National University of Samoa**

*1 Ioana Chan Mow*

*2 Hobert Sasa*

*3 Agnes WongSoon*

*4 Segal Asafo*

*5 Foilagi Maua-Faamau*

Computing students' difficulties in making sense of Java programming provided a practical context for a critical investigation of why this continues to exist. An exploratory study was conducted by Computing department staff to investigate areas of difficulty and what errors students make in Java programming

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

classes. Examination scripts from undergraduate Java programming classes were analysed for errors. Errors were categorized based on an error framework used in a study on programming errors by Pillay and Jugoo (2006). Results of the analyses were used to form recommendations to inform course development and teaching practice.

**ABSTRACT ID: 28**

---

**8. NUS and the use of ICTs in Education: Open Educational Resources - their usefulness and implications**

*1 Letuimanu'asina Emma Kruse Va'ai*

**[NO ABSTRACT SUBMITTED YET]**

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

## Theme 4: Business and Entrepreneurship

**ABSTRACT ID: 29**

---

### **1. Educating for Entrepreneurship in Samoan Society**

*1 Janice Trafford*

**My** PhD research relates well to the Samoa Conference 11 theme “Tracing footprints for tomorrow: past lessons, present stories, future lives”

Working from a belief that education in a society is shaped by the society itself, and also that future society is shaped by education, my research focuses on how entrepreneurship existed in Samoan society in the past (and how can we learn from this?); how is it demonstrated presently (what is being done now?), and how might it exist, and be integrated into educational practices and learning in order to be part of shaping the future of Samoan society (how do we move forward into the future)?

In this paper I focus on my approaches to date in seeking answers to the following questions: (a) what is entrepreneurship and how is it demonstrated in societies globally; (b) what are the benefits and/or adverse effects of entrepreneurship for individuals and societies; and (c) how are other countries encouraging entrepreneurship in their education systems?

As this research is still in its infancy, my presentation will then: (a) outline my informal (and superficial) understanding of who have been and are the entrepreneurial actors in Samoa and what they have demonstrated or are currently demonstrating through their entrepreneurial practices; as well as (b) what impact these practices have had and/or are having on the present day society?

Finally I will discuss the planned approach for my formal investigation of the individual and group entrepreneurial players in Samoa in order to respond to my research argument that:

*Shared understandings of past and present entrepreneurship in Samoa among key stakeholders from both academic and experiential perspectives can promote further opportunities for a collaborative and sustainable future both by and for Samoan people.*

**ABSTRACT ID: 30**

---

### **2. The development of accounting in Samoa: the long and winding road**

*1 Agnes C Masoe*

*2 Semisi M Prescott*

The development of the accounting profession in Samoa is an important part of its present and future economic wellbeing. This paper traces the development of accounting in Samoa from the 1950s through to the present day. In particular, it brings to the forefront the challenges that have shaped its development and highlight the issues that are likely to influence its future.



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

The study is based on a series of unstructured interviews with accountants, entrepreneurs, auditors, politicians and members of the business community in Samoa. The study is qualitative and uses embeddedness theory as the framework of analysis. The findings suggest that the current status of the accounting profession is a product of influences both external and internal to Samoa. The external influences including international trade, foreign direct investments and globalisation have introduced practices that are foreign to Samoan society. The internal influences which characterises Samoan culture and society play an equally significant role in the development of the profession in terms of the regulatory framework and the practice of accounting.

The development of the profession has not always been straight-forward as collective cultural paradigms clash with the individualistic philosophies of the west. Its future development is unlikely to change and therefore continue to resemble that of a long and winding road. The findings are likely to assist in the development of policy relating to the profession and benefit practitioners who are confronted with these challenges on a daily basis.

Key Words: Accounting, development, Samoa

---

**ABSTRACT ID: 31**

**3. Thinking entrepreneurially in Samoa's health contexts**

*1 Sasae Walters (Faculty of Business and Entrepreneurship, NUS)*

*2 Tupuola Vaa Potoi (Faculty of Business and Entrepreneurship, NUS)*

*3 Tamasailau Suaalii-Sauni (University of Otago, NZ)*

In Samoa the term 'health entrepreneurship' is not yet commonplace. Two recent qualitative studies by Keith Morrison (2008) and Miranda Cahn (2008) raises discussion on entrepreneurship in Samoa: one focusing on understanding Samoan economic systems and the other on whether a Samoan style of entrepreneurship can appropriately sustain micro-enterprises. The idea of entrepreneurship as a social and societal activity is suggested to exist in Samoa through the incorporation of Samoan community or cultural values into business activities. This presentation reports on the findings of a pilot study exploring the idea of entrepreneurship and entrepreneurial culture in a selection of health organisations in Samoa.

---

**ABSTRACT ID: 32**

**4. To speak or not to speak: the plight of the accountant**

*1 Semisi M Prescott*

*2 Agnes C Masoe*

The practice of accounting in a non-western society is often challenging for accountants, auditors and the accounting profession in general. Using a qualitative research approach, this paper discusses the dilemma that accounting practitioners and auditors face in Samoa.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

The introduction of western accounting standards and practices to Samoa is inevitable given the growth of commerce, foreign aid, foreign direct investments and international trade that has occurred over the past thirty to forty years. The adoption of these western accounting standards (IFRS-International Financial Reporting Standards) has not met with significant objection. However, at the implementation level, actual practice is at variance from that outline in the accounting standards.

The paper draws on the experiences of accounting practitioners, auditors and other stakeholders, from a series unstructured interviews carried out in Samoa during 2009 and 2010. These experiences highlight that, during the execution of accounting rules and regulations, there is a clash between the individualistic social paradigms on which these regulations are based, with that of Samoa's collective social network. The findings support the notion that in order for the adoption of western accounting practices to be effective, in terms of business sustainability and economic growth, the Samoan cultural context needs to be a central part of any implementation plan.

Key Words: Accounting, Culture, Samoa, IFRS

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

## Theme 5: Media & Arts (Visual & Performing)

**ABSTRACT ID: 33**

---

### **1. Art Historian and focus on architecture, cloth, and space in Samoa**

*1 Anne E. Guernsey Allen*

#### **NOTES:**

I am very much interested in attending the conference and giving a paper, although at the moment I have no specific topic. If needed I would also be very interested in leading a panel. I am an Art Historian and focus on architecture, cloth, and space in Samoa. Of course all of this is contingent on funding at my end.

Since my primary research area is Samoa I have attached my CV as the quickest way to let you see my publications. Let me know if it doesn't come through and I can cut & paste.

CV

Anne E. Guernsey Allen

Associate Professor

Fine Arts **Department, Indiana University** Southeast

**4201** Grant Line Road, New Albany, IN 47150-6405

812 941 - 2396 [aeallen@ius.edu](mailto:aeallen@ius.edu)

VITA

Associate Professor of Fine Arts, Indiana University Southeast, New Albany, Indiana

Born - December 15, 1953 - Los Angeles, California

#### **EDUCATION**

1976 Bachelor of Arts, Biology, University of California, San Diego

1985 Master of Arts, Art History, San Diego State University

1993 Doctor of Philosophy, Art History, Columbia University

#### **PROFESSIONAL EMPLOYMENT**

1985 Adjunct lecturer, Art History Dept., San Diego State University

1985 - 87 Teacher, Art History and Cultural Anthropology, Morse High School, San Diego

1988 - 89 Assistant Curator, Slide Library, Columbia University

1989 - 90 Preceptor, Art History Dept., Columbia University

1989 - 90 Lecturer, Oceanic Art, Metropolitan Museum of Art, New York

1993 - 94 Consultant in Art History Curriculum Development for the New York City Laboratory School for Gifted Education

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

1994 Adjunct Assistant Professor, Art History, Montclair State University, Upper Montclair, New Jersey  
1994 - 2000 Assistant Professor, Fine Arts Department, Indiana University Southeast, New Albany, Indiana  
2000 - 2007 Associate Professor, Fine Arts Department, Indiana University Southeast  
2007 - Professor, Fine Arts Department, Indiana University Southeast

#### RESEARCH AND **SCHOLARLY AWARDS**

President's Fellow, Columbia University (1987, 1989)

Department of Art History and Archaeology Summer Research Grant, Columbia University (1988, 1989)

Preceptorship, Columbia University (1989, 1991)

National Gallery Ittleson Fellowship nominee, Art History, Columbia University

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

National Gallery Ittleson Fellowship Finalist (1990)  
USIA Fulbright Fellowship (1990 - 1991)  
Columbia University Traveling Fellowship (1990: declined)  
John Friede Oceanic Fellowship, Columbia University (1989, 1991)  
Indiana University Southeast Start Up Grant for Visual Resource Collection (1994)  
Indiana University Southeast Improvement of Teaching Grant (1994, 1996, 1997, 2001, 2002)  
Indiana University Southeast Office of Academic Affairs Student Assistant Grant (1995)  
Indiana Consortium for International Programs Travel Grant (1996)  
Indiana University Southeast Grant-In-Aid (1996)  
Indiana University Faculty Summer Fellowship (1995, 1997: declined, 1998)  
Indiana University Southeast Academic Computer Usage Grant (1996)  
Indiana University International Outreach Grant (1997)  
Indiana University Student Program Council Faculty Grant Guest Lecturer Award (1998)  
Indiana Humanities Council International Awareness Grant (1999)  
Indiana University Southeast Grant from the Office of Equity and Diversity (1999)  
Indiana University Southeast Grant from Academic Affairs (1999)  
Indiana University Southeast Second Meeting Travel Grant (1995, 1996, 1997, 1998) Indiana University Indiana University Foreign Travel Grant (1995, 2007)  
Indiana University Student Research Grant (2000)  
Acceptance into FACET (2004)  
Indiana University Distinguished Teaching Award (2005)  
Indiana University Southeast Summer Curriculum Development Grant (2008)  
Indiana University Southeast Trustees Teaching Awards (2008, 2009)

#### PUBLICATIONS

Review of Pacific Encounters by Steven Hooper. *Journal of the Polynesian Society*. Volume 116, Number 1, March 2007: 77 - 78.

Modernity and Tradition: Western Architecture Styles in Village Samoa. *Pacific Arts*, NS vol. 6, 2007: 14 - 23. Refereed.

The Tie that Binds: Siapo, Western Cloth and Samoan Social Space. In *Hybrid Textiles: Pragmatic Creativity and Authentic Innovations in Pacific Cloth*, Special Issue, *Pacific Arts*. NS, vol. 3 - 5, 2007: 94 - 103. Refereed.

Transforming Samoan Space into Place: Dance and the Construction of Community. *The International Journal of the Arts in Society*. Vol. 1, No. 5, 2007: 1 - 10. Refereed

Review of *Hiapo: Past and Present in Niuean Barkcloth* by John Pule and Nicholas Thomas. *Pacific Affairs*, vol. 79, no. 3, Fall 2006: 571 - 572.

Review of *Hawaiian Quilts: Tradition and Transition* by Reiko Mochinaga Brandon and Loretta G. H. Woodward. *Pacific Affairs*, vol. 78, no. 3, Fall 2005: 524 - 527

*Pride and Identity: The Legacy of Native American Art*. . Introduction to the exhibition catalog. New Albany, Indiana: Indiana University Southeast, 2003.

Review of *The Art of Tivaevae: Traditional Cook Islands Quilting* by Lynnsay Rongokea. *The Contemporary Pacific*, vol. 15, no. 2, Fall 2003: 511-512.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

The House as Social Metaphor: Architecture, Space, and Language in Western Samoa. In *Representing Space in Oceania: Culture in Language and Mind*, Giovanni Bennardo (ed.), Pacific Linguistics, Department of Linguistics, Research School of Pacific and Asian Studies, Australian National University, Canberra, 2002: 233 - 246.

Review of *Tongan Art* by Keith St Cartmail. *Pacific Arts*, vol. 23 and 24, July 2001: 147 – 148.

*Transporting the Spirit: Papuan Gulf Art from the Marc Seidler Collection*. New Albany, Indiana: Indiana University Southeast, 1999.

The Architectural Stage: Status, Ceremony and Theater in Western Samoa. *Easter Island in Pacific Context, South Seas Symposium: Proceedings of the Fourth International Conference on Easter Islands and East Polynesia*, Christopher Stevenson, Georgia Lee, F.J. Morin (eds.), Easter Island Foundation, 1998: 55 - 62. Refereed

*Art of Transformation Objects from the West African Collection of Berea College*. Introduction to the exhibition catalog. New Albany, Indiana: Indiana University Southeast, 1998.

All the World's A Stage: The 19th Century Kwakwaka'wakw (Kwakiutl) House as Theater. *American Indian Culture and Research Journal*, Center for Native American Studies, vol. 21, no. 4, 1997: 29 – 74. Refereed

The Guest House. *The Encyclopedia of Vernacular Architecture of the World*, Paul Oliver (ed.), Blackwell Publishers, Oxford, 1997.

Samoan *Fale* Spatial Organization. *The Encyclopedia of Vernacular Architecture of the World*, Paul Oliver (ed.), Blackwell Publishers, Oxford, 1997.

Review of *Picturing Paradise: Colonial Photography of Samoa, 1875 - 1925*. *Pacific Arts*, vol. 13 & 14, July 1996.

The Ritual of Architecture: The Creation of Samoan Guest *Fale*. *Pacific Arts*, vol. 9 & 10, July 1994. Refereed

A Stylistic Analysis of the *Codex Cozcatzin*: Its Implications for the Study of Post Conquest Aztec Manuscripts. *Estudios de Cultura Nahuatl*, vol. 24, 1994: 255 - 282. Refereed

Architecture as Social Expression in Western Samoa: Axioms and Models. *Traditional Dwellings and Settlements Review*, vol. 5, no. 1, Fall 1993: 33 - 46. Refereed

#### **VOLUMES Edited**

Re-positioning Pacific Art: Artists, Objects, Histories: Proceedings of the 7<sup>th</sup> International Pacific Arts Symposium. Crawford House Publishing. In press.

*Special Focus: Pacific Architecture*. vol. 6 *Pacific Arts*, 2007 (guest editor)

*Pacific Arts*, vol. 7 (co-edited with Carol Ivory and Virginia Lee-Webb)

*Pacific Arts*, vol. 8

*Pride and Identity: The Legacy of Native American Art*, Indiana University Southeast, New Albany, 2003.

Art of Transformation, Objects from the West African Collection of Berea College, Indiana University Southeast, New Albany, 1998.

#### **PAPERS Presented**

Universal Concepts: The Architecture of Islam, Judaism, Buddhism, Christianity and Hinduism. Invitational lecture presented at the Carnegie Center for Art and History, New Albany Indiana, June 2009.

Sacred Spaces: Medieval Architecture as Devotion. Invitational Lecture sponsored by the Indiana University Southeast Newman Catholic Fellowship. New Albany, Indiana, October 2008

Selling the Pacific: The Exhibition of Oceanic Culture at the Chicago World's Columbian Exhibition. Pacific Arts Association International Conference, Paris, July 2007. Competitively chosen.

Public and Private Devotion: Catholic Art Through Time as an Expression of Faith. Invitational Lecture sponsored by the Indiana University Southeast Newman Catholic Fellowship. New Albany, Indiana, March 2007.

From the Pacific Ocean to Oceania: Samoan Space and the Humanities. Keynote address for Southeast Indiana Humanities Conference. New Albany, Indiana, February 2007.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

Transforming Samoan Space into Place: Dance and the Construction of Community: International Conference on the Arts in Society. Edinburgh, Scotland, August 2006. Competitively chosen.

Constructing Tradition: The Objectification of Textiles and Architecture in Samoa. Pacific Arts Association International Conference, Salem, Massachusetts, July 2005. Competitively chosen.

Foreign Styles, Indigenous Priorities: The Assimilation of Western Architecture in Rural Samoa. College Art Association, Atlanta, February 2005. Competitively chosen.

Transforming Space into Place: Architecture, Dance, and the Construction of Community in Samoa. Pacific Art Association International Conference, Christchurch, New Zealand, June 2003. Competitively chosen.

From Object to Icon: The Globalization of Samoan Tapa and Fale. Association for Social Anthropology in Oceania, Auckland, New Zealand, February 2002.

Current Developments in Samoan Tapa and Architecture. Association for Social Anthropology in Oceania, Vancouver, British Columbia, February, 2000.

Changes in Samoan Material Culture. Association for Social Anthropology in Oceania, Vancouver, British Columbia, February, 2000.

Dance and the Actualization of Space in Samoan Social Practice. Association for Social Anthropology in Oceania, Vancouver, British Columbia, February, 2000.

Clash of Canons: Tradition and Modernism in Samoan Public Architecture. Pacific Art Association International Conference, Chicago, Illinois, November, 1999. Competitively chosen.

Dance as Negotiation: The Dynamics of Social Creation in Western Samoa. Association for Social Anthropology in Oceania, Hilo, Hawai'i, February, 1999.

Architectural and Ritual Space in Western Samoa, Association for Social Anthropology in Oceania, San Diego, February, 1998.

Architectural Strategies: The Adaptation of the Foreign in Samoan Domestic Structures, Association for Social Anthropology in Oceania, San Diego, February, 1998.

The Architectural Stage: Status, Ceremony and Theater in Western Samoa, South Seas Symposium: Easter Island in Pacific Context, Albuquerque, August, 1997. Competitively chosen.

Lashing the Samoan World: Architecture, Cloth, Space and Society in Western Polynesia, Invitational lecture, Grinnell College, Grinnell Iowa, April 1997.

The United States and Samoa at the End of the Nineteenth Century, Association for Social Anthropology in Oceania, San Diego, February, 1997.

The Tie That Binds (part 2). Association for Social Anthropology in Oceania, San Diego, February, 1997.

Old Patterns, New Contexts: Samoan Architectural Strategies in a Modern World, Association for Social Anthropology in Oceania, San Diego, February, 1997.

Research on Samoa: Mead, Freeman & Beyond. Invitational Lecture, Indiana University, Bloomington, November, 1996

Samoa in a Multi-National World. 7th Pacific Arts Festival Symposium, Apia, Western Samoa, September, 1996. Competitively chosen.

The Tie That Binds: Cloth and the Manipulation of Samoan Social Space. Association for Social Anthropology in Oceania, Kona, Hawai'i, February, 1996

Festivals and the Creation of Social Ties in Western Samoa. Association for Social Anthropology in Oceania, Kona, Hawai'i, February, 1996

Vernacular Architecture in Western Samoa. Association for Social Anthropology in Oceania, Kona, Hawai'i, February, 1996

Buildings as Symbolic Property: Transfer and Ownership in Samoan Village Architecture. College Art Association, Boston, February, 1996. Competitively chosen.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

Architecture Without Walls: Space and Social Relationships in Polynesian Samoa. Invitational lecture Indiana University, Southeast Faculty Colloquium, March 1995.

Trouble in Paradise: Art and Culture in Western Samoa. Invitational lecture sponsored by the Adult Student Center, Indiana University Southeast, February, 1995.

Native Australian Art as Statement of Identity. Invitational Lecture, Johnson County Community College, Kansas City, Missouri, April, 1994.

Australian Aboriginal Art: Links to the Past, Movement to the Future. Invitational Lecture, Maryland Institute of Fine Arts, Baltimore, April, 1994

South Pacific Architecture as Social Statement: A Samoan Example. Invitational Lecture, Knox College, Galesburg, Illinois, March, 1994

Spatial Destruction in Samoan Architecture: The Creation of Social Ties. Invitational Lecture, University of South Florida, Tampa, March, 1994.

Space, Boundary and Society: The Language of Samoan Architecture. International Association of Word and Image Studies Third International Congress, Ottawa, August 1993. Competitively chosen.

The Ritual of Architecture: The Creation of Samoan Guest Fale. Pacific Art Association International Conference, Adelaide, Australia, April, 1993. Competitively chosen.

Space as Social Construct: The Vernacular Architecture of Western Samoa. Invitational Lecture, Columbia University Symposium Pacific Orientations: New Directions in the Study of Oceanic Art, New York, March 1993.

Discourse and Dialogue: Meaning in Samoan Architectural Genre. College Art Association, Seattle, February, 1993. Competitively chosen.

The Tapa of Tonga and Samoa: An Analysis of Style. Southern California Association for the Study of African, Oceanic and Native American Art, San Diego, June, 1985. Competitively chosen.

#### **SESSIONS CHAIRED**

Cloth, Women, and Polynesia: The Legacy of Jehanne Teilhet-Fisk. College Art Association, Seattle, February, 2004.

Containing Ritual. Pacific Art Association, Christchurch, New Zealand, June 2003.

Negotiated Space and the Construction of Community Part II. Association for Social Anthropology in Oceania, Vancouver, February, 2000.

Artistic Agency in a Colonial / Post Colonial Pacific. College Art Association, Toronto, February, 1998 with Carol Ivory, Washington State University, Pullman.

Negotiated Space and the Construction of Community. Association for Social Anthropology in Oceania, Hilo, Hawai'i, February, 1999.

Constructed Space in Oceania. Association for Social Anthropology in Oceania, San Diego, February, 1998.

#### **SHOWS CURATED**

Art of Transformation: Objects from the West African Collection of Berea College, Ronald S. Barr Gallery, Indiana University Southeast, June 1998. Curated in conjunction with students.

Transporting the Spirit: Papuan Gulf Art from the Marc Seidler Collection, Ronald S. Barr Gallery, Indiana University Southeast, September 1999. *Pride and Identity: The Legacy of Native American Art*, Ronald S. Barr Gallery, Indiana University Southeast, February, 2003. Curated in conjunction with students.

#### **MASTER'S THESIS**

*The Tapa Cloth of Tonga and Samoa: A Study in Continuity and Change*. California State University, Art History Division, Fine Arts Department San Diego, 1985.

#### **DISSERTATION**

*Space As Social Construct: The Vernacular Architecture of Rural Samoa* Columbia University in the City of New York, Art History Department 1993.

#### **PROFESSIONAL ORGANIZATIONS**



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

College Art Association

Pacific Art Association

Polynesian Society

Association for Social Anthropology in Oceania

**ABSTRACT ID: 34**

---

**2. Blood, Bones and Breath: The Human body as a cultural site of knowing**

**3. Exploring multiple notions of trinity with Va Tapuia as the basis of the lived Samoan experience**

*1 Cresantia Frances Koya*

Nobel laureate Eric Kandel's life work examining dualities of 'learning' and 'memory' led to his dissertation that "we are what *we are through what we have experienced and what we have remembered.*" His ideas, that psychological and emotional processes are premised on our life experiences, were considered ground breaking in the scientific world and led to his Nobel Peace Award in 2000. Contrastingly, this ideology has underlined the basis of life in Pacific Indigenous Knowledge Systems (PIKS) for thousands of years. Premised on the wisdom of PIKS, this paper reflects on *cultural memory; experiential learning and identity formation.* It presents the lived Samoan experience of two diasporic realities and explores the notion of trinity within the wider cultural understanding of *Va Tapuia.*

**The** discussion situates cultural identity within the treble cosmological abstractions of place, space and time and their cognizance with physical and metaphorical notions of 'Land, Sky and Sea'. The authors examine the transference of these constructions to personal life philosophies of 'body, mind and spirit' in the context of the worldview of Va Tapuia; the sacred connection of all things. It uses *genealogy*, as the point-of-reference-text (Kinchelo and Berry, 2004) of perceived cultural reality and identity and assesses these from multiple frames of spirituality, gender, and sexuality.

Dual areas of interest investigated include 'indigenous standpoint theory' (Tuhiwai-Smith, 1999) and 'power' (Foucault, 1980). The authors take the standpoint of the Samoan life experience in relation to tensions within the multiple realities of the 21<sup>st</sup> Century. At the centre of this discussion lies the struggle for self-determination and expression as part of a collective cultural psyche against a backdrop of globalization where the mainstream prioritizes individualistic self-construct. The authors review their lineage as cultural points of reference and spirit-learning, through story-telling and personal experiences, as critical to the development of internalized self-image and identity. Within this line of reflexive cultural expression, particular attention is paid to the significance of spirit guardians and dreams as spiritual connection to 'knowing' place within the cultural space – time continuum.

**NOTES:**

Themes: Interwoven into both presentations are the following conference themes:

writing with our Limbs: Bodies and Tongues

Allan Ailani Alo

Visual & Performing Arts

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

In the CONTEXT OF:

Culture/custom

Religion / Spirituality

Gender and Sexuality

Education

PAPER 2: Blood, Bones and Breath: The Human body as a cultural site of knowing

Exploring multiple notions of trinity with *Va Tapuia* as the basis of the lived Samoan experience

Cresantia Frances Koya & Allan Ailani Alo

Culture/custom

In the CONTEXT OF:

Religion / Spirituality

Gender and Sexuality

Education

---

**ABSTRACT ID: 35**

**4. Healing the Wounds and Moving On from the Pacific Tsunami Through the Arts and Literature**

*1 Dr. Sina Vaai*

This paper explores the various attempts made through the arts and literary productions to heal the wounds and initiate the recovery from the trauma of the 2009 Pacific tsunami. It will discuss various pieces of poetry, fiction, especially of Wendt – Young and the Moving On: Art in Schools project of Latai- Leonard as therapeutic devices through which lessons can be learnt and futures moulded constructively and with sensitivity.

---

**ABSTRACT ID: 36**

**5. Let The Arts Speak (Moving On: Healing Through the Arts)**

*1 Leua Leonard-Latai*

This study was to explore if Expressive Arts Education could be introduced as an alternative approach to healing, learning and therapy for emotionally disturbed children of Samoa. The Moving On project is about the value of art therapy to the healing of traumatized children and emotionally disturbed children. In this instance the tsunami affected children was used as a means to carry out research to establish the significance and value of art therapy to traumatized children of Samoa. This investigative research is a part of an exploratory participatory research based on student's experiences with the Moving On program to identify benchmarks for success, potential problems areas for improvement and alternative strategies. Our qualitative methods approach allowed for specific in depth data about students' experiences with the program and aspects of the intervention that were deemed most helpful to their healing. This approach assisted us to better understand what it is like to for Samoan youth to be a part of the

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

intervention. Our advocacy lens allowed for Samoa students voice to help create a sustainable and strength-based culturally-inclusive model.

---

**ABSTRACT ID: 37**

**6. Contextualization of Contemporary Arts in Samoa: Implications for Learning for Life in Primary Teacher Trainees**

*1 By Momoe Malietoa Von Reiche*

Contemporary arts according to Cioffari, (2006), is creating and re creating the self, a means of self-reflection and the developing of one's identity. On the other hand contemporary arts is an interpretation of traditional arts, looking at the appropriation of new innovations into life long learning in Samoan society. Using Primary teacher trainees in Samoa as subjects, this study sets out to examine how contemporary arts could enhance life-long learning. The methodology used is qualitative with observations, questionnaires, and interviews as the main means of data gathering. The conclusion of this study reveals that Samoan teacher trainees learn best when the learning situation is contextual and allows them to explore aspects of arts that they are familiar with such as performances, art experiences, and exchanges of ideas. It also pointed out that teacher trainees were less interested in studying techniques of the "essentials" of arts, rather they were more interested in the contextual and contemporary background information about creating artworks.

In this study also, teacher trainees found the process and productions of arts as an effective platform to explore, assess, and possibly reconcile the ongoing tensions between contemporary and traditional approaches of learning.

One of the important things that I learnt while doing this paper was that: learners in our society learn best when they interact with each other, sharing knowledge through dialoguing (talanoa). In doing this course also, I came to know the Primary teacher trainees who, like students everywhere needed support and encouragement in their own achievements and endeavors.

**MvR, 2011**

---

**ABSTRACT ID: 38**

**7. Tropical Islands: Performing Identity**

*1 Dr Tina Engels-Schwarzpaul*

**NOTE: If approved Organise** This paper will reflect on a research project, "Tropical Islands - Virtual Worlds", carried out by Albert L. Refiti and Tina Engels-Schwarzpaul between 2006 and 2009, which explored how traditional Samoan art and architecture are deployed in the globalised leisure industries. The specific case we investigated was the *Tropical Islands Resort* in Germany, which caters for a clientele who is unwilling or unable to travel to 'real' resorts. *Tropical Islands Resort* promises an experience of the tropics 'at home'. In the resort's "Tropical Village", a traditional Samoan fale was built in 2005 by Samoan tufuga fau fale.

Through interviews, observation and archival research, we sought to explore the fale's conception, production and reception. We wanted to establish how iconic Samoan cultural forms are deployed in spaces organised for tourism; how Samoan professionals and community representatives influence the representation of Samoan culture; and, finally, how iconic

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

representations in globalised tourism and leisure environments might reflect on Samoans' perceptions of Fa'a Samoa.

This paper traces the development of our project and suggests a number of possible frameworks for the interpretation of the fale's role at the resort. Such interpretations matter, we would argue, when it comes to assessing the possible role of Samoan architecture in the performance of Pacific identities world wide. Given an exponentially growing, global commodification of indigenous cultures, this is an increasingly critical issue.

We will also include an analysis of the *Tropical Islands Resort* configuration from the perspective of a spatial design student who designed an intervention to change its perception. The paper is intended to complement a paper by Albert Refiti, also to be presented at this conference, which will concern other aspects of our project, such as the role of the tufuga guild in the globalisation of Samoan art and architecture.

**ABSTRACT ID: 39**

---

## **8. Writing with our Limbs: Bodies and Tongues**

*1 Allan Ailani Alo*

**Performing Arts** Dance, Music and Poetry are expressions of human feelings; methods for communicating and telling stories of myths, legends, genealogies and histories that are the collective memories and conscience of Pacific Culture.

**Despite** vast research that supports the significance of the Performing Arts; dance, music and poetry, in education and human development among other things, little institutional level, is evident in the Pacific island countries. The overall images that emerge from literature are seen to be the kinds of activities strictly relegated to the realm of culture (with the exception of film), entertainment (for tourism, for example) or the privileged west and those with access to it.

**This panel presentation** will show how Performing Arts – Dance, Music & Poetry today not only reflect people's history and culture, but also explore society. They provide opportunity for critical examination of complex islander identities, modernity and development in the struggles against 1: tensions; 2: misinterpretations; and 3: globalization and climate change. First, **tensions** will highlight the notions of cultural and spiritual silence concerning taboos surrounding sex education and the effect that has on the spread of the HIV virus that is threatening entire Pacific cultures. *Second*, the **fa'afafine** journey has been recorded extensively in numerous ways by anthropologists, religious practitioners, psychologists, and film-makers with few attempts to appreciate how *fa'afafine* themselves understand their lives and identities hence, misinterpretations and misconstrued information about sexuality and *fa'afafine* phenomenology has been the norm in western constructs. *Third*, **Globalization and climate change** have had devastating impacts on Pacific island nations.

## Theme 6: Health and Political Governance

ABSTRACT ID: 40

---

### 1. Pacific Insular Case: American Samoa – Does “We the People,” include all Americans

1 *Line Kruse*

**American Samoa, an unincorporated** United States, it is administered by the U.S. Department of the Interior. U.S. Congress has not provided the territory with an organic act, which organizes the government much like a Constitution would. Instead, the U.S. Congress gave plenary authority over the territory to the Secretary of the Interior, who in turn allowed American Samoans to draft their own Constitution under which their government functions.

**THE NEED TO MAKE SPECIAL PROVISIONS FOR** annexed lands the Supreme Court ruled the U.S. to have flexibility in trade with its territories while allowing those territories (not "foredoomed" to statehood) with dissimilar cultural and societal backgrounds to keep their uniqueness. This is achieved by essentially holding that those not so fundamental provisions of the federal constitution do not apply to the territory if their applicability proves "impractical and anomalous." Meaning, the government of American Samoa is modeled after that of the United States with a few modifications intended to preserve Samoan culture.

**The U.S.** Constitution fosters the notion of individual rights balanced against the public good (national security, etc). In Samoa, the traditional *Fa'a Samoa* institution fosters group (family, village etc) rights over individual rights, hence the *pule* (power) of the *matai* (chief), and communal land ownership. The cornerstone of Samoan society is the *Fa'a Samoa* lifestyle. This lifestyle is essential to understanding how dissimilar the Samoan race, culture, habits, and traditions are to that of the continental American society. Recognizing the absolute need to restrict foreigners from taking these lands and obliterate the *Fa'a Samoa* institution, American Samoa established protections for ancestral American Samoans to maintain ownership of their lands and restrict non-American Samoans from having any right or claim to land in the territory.<sup>3</sup>

**U.S.** Congress formally recognized and accepted these exceptions to the Constitution when American Samoa became a territory. The *Fa'a Samoa* lifestyle has twin cornerstones - the *matai* system and communal land tenure.<sup>4</sup> This distinctive lifestyle is important to defining the special protections in place to protect this way of life that defines and is the essence what it is to be Samoan. These *Fa'a Samoa* customs in American Samoa are protected by Supreme Court case laws, as long as American Samoans uphold the *Fa'a Samoa* institution.

**The** communal land tenure in American Samoa is currently being challenged by a new classification of individually owned land, separating the individual owner from the *matai* system, communal-village traditions and obligations, and directly challenges the communal land system. The individually owned land classification is based on western values

---

<sup>3</sup> American Samoa Const. Art. I Sec. 3

<sup>4</sup> *Fairholt v. Aulava*, 1 A.S.R.2d 73, 78 (Land & Titles Div. 1983); *Tavai v. Silao*, 2 A.S.R.2d 1, 2 (Land & Titles Div. 1983); *Pen v. Lavata'i*, 1 A.S.R.3d 164, (App. Div. 1996).

of individual property rights; “mine” ownership that does not consider the *matai* system or the village, and “mine” sentiment over the natural and cultural resources, and access rights.

---

**ABSTRACT ID: 41**

**2. A Pasifika Learning Village Model: A Way Forward for Equitable Outcomes**

*1 Juliet Boon Nanai*

Samoan students are categorized as Pasifika students who have been traditionally under-represented in higher education within the last two decades. This has been an equity issue despite AUT University of Auckland’s vision to foster excellence, equity and ethics in learning, teaching and research. An American scholar once noted that if students are not satisfied with their educational experiences, they are likely to fail (Tinto, 1993). Moreso, ethnic students within the wider university community do not have equal access to resources to help them achieve. In response to this dilemma, the Faculty of Health & Environmental Sciences in collaboration with the Pasifika Students Support Services within AUT University at Auckland developed a Pasifika Learning Village (PLV) as an intervention model to improve Pasifika students’ educational outcomes. Although the PLV model was inspired by learning communities adopted in the American institutions, the Pasifika staff, the majority being Samoans ‘tailor made’ it to accommodate Pasifika students. Research has shown how specifically targeted and structured learning communities can enhance student achievement, engagement and completion rates particularly in Western tertiary institutions where a diverse student population is present, however limited research of this nature has been conducted in Aotearoa, New Zealand. Although the model is in its embryonic stages, remarkable success is apparent, and disparities among Pasifika students and other ethnic groups have been reduced. Although what is now apparent is the challenges within the model showing the need for improvement, keeping in mind that success does not happen in a vacuum. Hence, the purpose of this paper is to explore the model by highlighting the successes and its challenges through a participant observation method. If this initiative has worked for Pasifika students whom the majority is Samoan living in Aotearoa, other higher education institutions can benefit in using this model as a way to progress forward and possibly achieve equitable outcomes.

---

**ABSTRACT ID: 42**

**3. Development of public health in Samoa by its’ emerging academic elite**

*1 Antonina Savelio*

There is little written about the establishment of Samoa’s public health. Since the late 1920s its’ emerging educated elite from Central Medical School (now Fiji School of Medicine) became major players in influencing the country’s development. Their contribution and service to Samoa have remained invisible in current academic discourse. This paper aims discuss the graduates’ collective roles as agents of change for public health in the rural villages and regions they worked in.

The research will identify the doctors and bring together their stories through ethnographic narratives and oral histories. More importantly the study will highlight the multiplicity of roles these graduates utilised to gain successful outcomes.

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

It was found that some of these Samoan doctors constantly walked a fine line between facilitating public health goals as directed by New Zealand colonial administration and negotiating their own space amongst the community. For instance complex political arenas found in all villages and regions had to be worked through before any work could be carried out. This study will illustrate the graduates' daily tension of gaining mass acceptance of western medicine versus traditional practices and beliefs. During this period the latter was a fundamental feature in the daily lives of patients, their families and villages. This paper will trace the career pathways of some graduates to gauge how far reaching Samoa's educated elites contributed to their country's development.

---

**ABSTRACT ID: 43**

**4. “ FAFINE LAITI” - O MAUPAOLO I TOTONU O NUU.**

*1 Maiava V Peteru*

A woman's role as the wife of a matai sa'o or a taulealea can be both influential and subservient.

Undoubtedly, the roles from the past for these women have been well established and our culture defines and applies how a woman living in her husband's village should act and speak.

This paper develops the theme of how fafine laiti and other maupaolo within her spouse's village have lived, how they are presently dealing with contemporary issues and how they can meet the challenges of the future,

The author contends that Samoan women have relative freedom to develop themselves as leaders, even in the villages of their spouses. However, there are many women in these situations who still face severe obstacles. Attitudes must change if Samoa is to meet its CEDAW obligations and its moral obligations, apart from the customary standards of respect and protection of women live and serve, the villages of their children.

---

**ABSTRACT ID: 44**

**5. Is this really Friendship: Pacific Treaties**

*1 Dr. Heather Devere*

*2 Dr. Camille Nakhid*

This paper looks in more detail at this treaty and asks whether this is evidence of a proper friendship between nations, or is just a more convincingly-worded treaty.

The United Nations Treaty Series Database refers to about one hundred bilateral treaties relating to friendship. The language of friendship used in international relations follows the Treaty of Westphalia (1648) with reference to ideals such as 'universal and perpetual peace, amity and friendship'. The use of 'friendship' implies an agreement between two equal partners, based on fairness, mutual benefit and reciprocity.

A study of friendship treaties in the Pacific between 1855 and 1993 looks at treaties between some of the Pacific Islands and various larger powers including France, Great Britain, the USA and Germany reveals that in the wording of the treaties themselves, that greater benefit is granted to the larger power in the relationship, with the smaller island nation agreeing to allow

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

often exclusive access to their harbours and fisheries. The one exception is the 1962 Treaty of Friendship between Samoa and New Zealand (Gale and Devere 2010)

This paper looks in more detail at this treaty and asks whether this is evidence of a proper friendship between nations, or is just a more convincingly-worded treaty.

#### Bibliography

Gale, Ali and Heather Devere (2010a) *Peace in the Pacific: The Role of Friendship Treaties*. A Report for the AUT/TEC Summer Studentship, AUT University, Auckland

---

#### ABSTRACT ID: 45

### **6. Meanings of Body Weight from the Past; Problematics of Strategies for Obesity and Diabetes in the Present.**

#### *1 Margaret Mackenzie*

'Why are you studying something so trivial as how fat people are? When you have a baby, you gain weight and you don't lose it all. You gain more with the next pregnancy. By the time you've had five or six children, you're fat. Now why don't you study something that could be a real contribution to our nation's problems?' Thirty-five years ago the Samoan speaker could be said to be correct. In 1976, the weights of the people studied in Lalomalava were not associated with raised blood pressure, heart disease, or high rates of diabetes. Providing some baseline from the past before research initiated from Pennsylvania State University identified significant problems with obesity, diabetes, blood pressure and heart disease continuing to the present, and intensified with emigration, this paper reports on a medical and anthropological survey of physical health, meanings of body weight, eating, physical activity, and aging, led a cultural anthropologist, Bradd Shore, a medical anthropologist, Margaret Mackenzie, and a sociologist of aging, conducted in two three-week sessions, funded by an Earthwatch team that included three physicians, a physical education specialist, and volunteers. Using comparative data from California, the paper asks questions about using health education principles imported from overseas that are often unknowingly grounded deeply in different cultural principles that define the obese as morally inadequate, that focus on solutions for individuals, and that are advocated in a social context that makes it difficult for people to obtain and consume appropriate foods and take sufficient exercise. It will advocate a focus on locally feasible strategies.

---

#### ABSTRACT ID: 46

### **7. My Oceanic Journey: A Lay counsellor to Cross Cultural counsellor**

#### *1 Miriama Ruta Tanielu-Etuale*

My 'Oceanic journey' was in search of the world view of cultural counselling in relation to its relevancy and appropriateness to practise with people from all different cultural backgrounds. This journey spans over 15 years of personal studies, research, reflections and learning through practices with clients, peers and supervision. Client's perspectives of appropriate cultural counselling in comparison to other perspectives will be explored. Clients also identified barriers to overcoming the challenges they faced due to the lack of cultural support and cultural sensitivity to their issues.



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

So much of the counselling perspectives explored throughout my training in New Zealand stems from the Western and other European methodologies and perspectives. The likes of Cognitive Behaviour Therapy (*Amioga a le Mafaufau*); Modeling Therapy (*'Va'ava'ai ma Matau*); Existential Therapy (*Olaga ma le Soifuaga*) and Reflective Therapy (Toe Tēpa). These models labelled as Western or other European models existed in my own upbringing and so as my parents and my ancestors.

I decided to explore the world of counselling/counsellor mainly in New Zealand in search of appropriate cultural counselling practices and to enhance my skills from a lay counsellor to a cross cultural counsellor. In addition, gaining a counselling qualification when labelled by others as “unqualified” motivates my journey. When seeking to meet the diverse needs of clients, it is imperative to use culturally appropriate models of approach with high consideration given to culturally sensitive practices that will encompass the holistic world view of the client.

This presentation integrates culture/customs, and health science.

---

**ABSTRACT ID: 47**

**8. One size does not fit all**

*1 Falegau Melanie Siulu*

Is there a need for a Pacific-Specific Low Birth Weight Threshold in New Zealand? A comparison between Samoan infants born in Samoa and Samoan infants born in New Zealand.

Pacific infants have an infant mortality rate 40% greater than the total New Zealand (NZ) population. When considering that the Pacific fertility rate is also considerably higher than the total New Zealand population this translates into a significant health problem. Although Pacific infant mortality is greater than the total New Zealand population Pacific infants are less likely to be of Low Birth Weight (LBW). This is surprising as it is generally accepted that LBW trends mirror infant mortality trends as birth weight is a proxy for health of the infant. Using two Samoan birth cohorts: firstly, birth registrations with the Samoan National Hospital – Tupua Tamasese Meaole (TTM) between January 2006 and January 2007; secondly the comparative sample of NZ born Samoan infants is taken from the Auckland Pacific Island Families (PIF) longitudinal cohort study. The current research hopes then to re-establish a more accurate Low Birth Weight (LBW) measure of <3000 grams to help identify ‘at risk’ Pacific infants and ensure that these infants receive appropriate care. This may then address disparities in infant mortality in New Zealand. Similarly the re-establishment of a more accurate measure may help identify ‘at risk’ Samoan infants. This particular research then hopes to ensure that all Samoan infants (New Zealand and Samoan born) receive appropriate care if deemed (under the proposed Pacific Specific LBW threshold) as being of Low Birth-weight.

---

**ABSTRACT ID: 48**

**9. Samoan parents views on Incredible Years Parent Management Training Programme**

**[wishes for longer time in presentation]**

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

## ***1 Mercy Drummond***

The Incredible Years Parent management Training Programme is an evidence based prevention and treatment programme, which has been shown over the last twenty years, to be effective for child and adolescent mental health conditions, such as conduct disorder, attention deficit hyperactivity disorder, and a range of other disruptive behaviour problems.

The programme has been supported by the New Zealand Ministry of Health, as a preferred intervention, and adopted by many mainstream child and adolescent mental health services in Aotearoa/New Zealand.

This presentation will describe the development of an adaptation of this programme for Samoan, and other Pasifika parents, resulting from a collaboration between a Pasifika Child and Adolescent Mental Health Service based in Porirua, Wellington and a local Samoan Church and non government organisations (NGO).

Evaluation and feedback from parents will be presented from these groups of parents who completed this programme.

**ABSTRACT ID: 49**

---

### **10. The *faatosaga* gift**

*1 Fulisia Aiavao (Faculty of Nursing and Health Sciences, NUS)*

*2 Saunimaa Fiu Aiolupotea (Faculty of Nursing and Health Sciences, NUS)*

*3 Fiso Evelini Faamoe (Centre for Samoan Studies, NUS)*

*4 Naumati Vasa (Centre for Samoan Studies, NUS)*

*5 Tamasailau Suaalii-Sauni (University of Otago, NZ)*

*Faatosaga*, or traditional midwives or birth attendants, are an important part of maternal healthcare in Samoa. Currently total registered *faatosaga* numbers is five times more than that of the total workforce of hospital midwives. While some information has been gathered on the work of *faatosaga*, little has been recorded on the deeper cultural meanings associated with what they believe to be specifically Samoan about what they do. Understanding the premises of these beliefs can contribute to the kind of assessment of *faatosaga* competencies that allows for an equal valuing of indigenous and western bio-medical knowledges. Without this traditional knowledges will always be unduly undermined. This presentation reports on the findings of a qualitative research project, carried out by the National University of Samoa and University of Otago staff, exploring the views of 16 *faatosaga* from throughout Samoa and mothers who were cared for by them on their views of what is Samoan about what *faatosaga* do.

**ABSTRACT ID: 50**

---

### **11. The Global Samoan Village**

*1 Cluny and La'avasa Macpherson*

Much of what happens in villages in contemporary Samoa is increasingly influenced by funds, ideas, and technologies from beyond Samoa. The nature and scale of this influence can be tracked by studying the ways projects are organised on the assumption that these resources will

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

be available and that people living abroad will participate. The terms 'village society' and 'village economy' need to be rethought to reflect the extent to which many Samoan villages are, in practice, now multinational entities with nodes in New Zealand, Australia, American Samoa, Hawai'i, and the continental US. We need also to consider the factors which may influence the future shape and viability of these multinational entities.

**ABSTRACT ID: 51**

---

### **The Impact of State-Assigned Identity on Pregnancy Outcomes in Samoan Women**

#### **12. Michaela Howells<sup>1,2</sup>, Dr. John Ah Ching<sup>2</sup>**

*1 Michaela Howells*

<sup>1</sup>University of Colorado, Boulder

<sup>2</sup>LBJ Tropical Medical Center, American Samoa

Inequalities exist throughout human populations and have been shown to significantly alter an individual's access to employment, education and health care. This research addresses the impact of inequality associated with state-designated identity (specifically resident / non-resident status) on women's access to prenatal care on the American Samoan island of Tutuila. Prenatal care reduces the number of pregnancy and delivery complications and decreases morbidity and mortality in both mothers and infants. American Samoan residents who begin prenatal care within the first trimester receive a financial discount. However, this discount favors residents over non-residents with non-residents paying 80% more for prenatal care than resident women. Collectively, non-resident women are less likely to access prenatal care than resident women and accordingly are at an increased risk of complication throughout pregnancy and delivery. This study included an equal number of resident and non-resident women who delivered at the Lyndon B. Johnson (LBJ) Tropical Medical Center in the past five years. LBJ has the only labor and delivery facilities in American Samoa. The number of prenatal visits, length of labor, weight and length of the newborn, and number of complications associated with pregnancy were analyzed to determine if there were any significant differences between resident and non-resident women. This presentation addresses the structural limitations to prenatal care in American Samoa and differential pregnancy outcomes associated with local policies.

**ABSTRACT ID: 52**

---

#### **13. Warrior Chief and Sacred King: The Role of the Military in Fiji's Politics**

*1 Jone Baledrokadroka*

The role of the military in the 1987, 2000 and 2006 Fiji coups is enigmatic. Expansion of the military's political role was underpinned, in several ways, by participation in international peacekeeping missions, but the trigger in each case has been a changing relationship between the military top command and Fiji's neo-traditional politics. Colonel Rabuka's 1987 coup reflected the traditional Turaga-Bati (chief-warrior) role, and was aimed at protecting Fijian political supremacy, as demonstrated by the adoption of an ethnically skewed constitution in 1990 under the influence of the Great Council of Chiefs. The 2000 coup proved a turning point, with the military uncertain whether to side with the forces of chiefly elitism and ethno –

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

nationalism or adopt a new political role in defiance of paramount chiefs. Fiji's President, Tui Nayau Ratu Sir Kamisese Mara was removed from office by the military top command and, once order was restored, the military's emerging antagonism with the government of Laisenia Qarase centred on the latter's association with prominent Bau and Cakaudrove chiefs who had sided with 2000 coup leader George Speight. Fiji's third coup, in 2006, was aimed at destroying the influence of at least one section of Fiji's chiefly elite and the associated 'old order', supposedly in the interests of modernization. This paper argues that Commodore Bainimarama's 2006 coup – as regards its relation to the Presidency - mimics the ancient hierarchical power inversion of a Fijian Sacred King (Roko Tui) by his Warrior Chief (Vunivalu), as discussed by anthropologist Marshall Sahlins in his treatment of the Bau-Rewa contrast.

#### **NOTES:**

##### Biographical statement

Jone is a former Colonel with 25 years in the Fiji Army having served as Chief of staff and Land Force Commander. He holds masters in Strategic Studies from Deakin University and a postgraduate diploma in Strategy and Defence. Jone is also a fellow of the Australian Defence College, the Australia Army's Land Warfare Study Centre, the Asia Pacific Center for Strategic Studies (Hawai'i) and the US Naval Postgraduate School, Monterey, California.

##### Research interests

Jone is researching the role of the Fiji military in ethnic politics.

##### Key Publications

##### Key Publications

chapter in *The 2006 Military Takeover in Fiji: The coup to end all coups* edited by J Fraenkel, S Firth, B Lal, ANU Press, 2009.

chapter in *The 2006 Military Takeover in Fiji: The coup to end all coups* edited by J Fraenkel, S Firth, B Lal, ANU Press, 2009.

#### **ABSTRACT ID: 53**

---

#### **YOU GIVE ME I GIVE YOU POLITICS**

##### *1 Isalei Sioa*

The act to solicit cash, food, material goods and services from candidates running for the general elections by voters seem to be imbedded in the campaign culture of Samoa's general elections. The Electoral Act, however, does not condone this kind of behaviour. It's a behaviour which does not contribute to a free and fair election which is the aim of every political process as people may not vote for the most capable candidate but instead would vote for the one who satisfy their needs. It's a barrier to aspiring well qualified candidates who do not have the resources to participate in this YOU GIVE ME I GIVE YOU POLITICS. This paper will examine this behaviour. It will attempt to place this behaviour in terms of culture, the candidates themselves and other relevant factors.

## Theme 7: Education

---

**ABSTRACT ID: 54**

**1. “examine the multiple perspectives of the participants views towards teaching and learning food and textiles technology (FTT) in secondary school classrooms in Samoa”**

*1 Faámoemoe Soti*

The aim of this research was to examine the multiple perspectives of the participants views towards teaching and learning food and textiles technology (FTT) in secondary school classrooms in Samoa. The study revolved around the change process to implement a new curriculum and investigated factors that impeded the successful implementation of the FTT teaching and learning in the classroom. The methodology of the study centred on a qualitative case study approach. Teachers, students and parents were interviewed face-to-face and by telephone and the analysis of documents provided additional information. The study revealed that progress in implementing the new curriculum was limited. The findings from my school visits indicated that the opportunity of FTT education could enhance options available for early school leavers but it was noted that teaching and learning of FTT in schools in Samoa was not a compulsory or priority option. Its inclusion in the school programme was dependent upon resources, availability of a trained teacher and willing students. The MESC policies were related to its shared vision of a change process to implement the curriculum. A number of recommendations to implement the FTT curriculum were detailed. Although FTT curriculum necessitates funding requirements, it was recommended that this should not preclude its being implemented in schools. It should be of high quality, sustainable and ongoing. All stakeholders need to be involved in the change processes. In order for the implementation of FTT to be successful, all the stakeholders should be active participants of the change process in the FTT programmes and all these programmes should be of high quality. Furthermore, it was noted that all the key stakeholders understand that the FTT curriculum is another opportunity to introduce students to higher-level thinking and examination of new concepts, skills and behaviour. Teachers must be professionally trained and be able to teach students effectively the knowledge and skills of FTT.

Overall, the findings of the study emphasised the importance of addressing change and innovation in the school context and the need to value vocational curriculum areas.

---

**ABSTRACT ID: 55**

**2. “...how Business Studies teachers made sense in using the curriculum materials to implement the new Business Studies curriculum.”**

*1 Faálogo Teleuli Mafoa*

McGee (1997) believes that teachers are key curriculum decision makers. They make a number of decisions with respect to the implementation of any given curriculum and to reach these decisions, they need to take into account the learning abilities of their students, the curriculum documents, resources available and their own strengths. Teaching is a continuous activity; a

teacher is in the middle or center of the class (a group of students) and the center of the classroom. (National Committee of Inquiry to Higher Education, 1997).

The purpose of this research was to find out how Business Studies teachers made sense in using the curriculum materials to implement the new Business Studies curriculum. This study was conducted in two colleges in Samoa, one government and one mission school. The information was collected from school visits, individual interviews and observation during classroom teaching. Discussions with the six teachers provide insights about their views and beliefs in teaching Business Studies. Descriptive analysis was used to summarise the qualitative data collected. Participants expressed the need for more professional training in order to develop skills like questioning, critical thinking and creating curiosity and interest in students. This study suggested that both pre-service and in-service trainees should be trained in a way which emphasizes the importance of developing these skills.

**ABSTRACT ID: 56**

---

**3. “Continuity of identity, language and culture at the time of transition from A’oga amata to mainstream primary school.”**

*1 Ruta Mckenzie, BTchLn (2002), Dip Tchg (primary) 1974 Samoa*

*2 Jocelyn Wright, MTchLn (pending), BthcLn (2000), Dip Kdtg (1975)*

*3 CORE Education, Early Years professional development facilitators*

One of the key messages from the New Zealand Ministry of Education’s Pasifika Education Plan (Ministry of Education, 2009) is that all sectors of education need to step up and share responsibility for improving outcomes for Pasifika children. The New Zealand curriculum and the early childhood curriculum, Te Whāriki, provide a sound platform for supporting continuity in learning for children as they move between sectors however, Pasifika fanau and āiga continue to face a common issue. Children who attend Pasifika A’oga Amata, where immersion in their mother tongue and culture underpins curriculum, can experience discontinuity of their culture, language and identity when they enter mainstream schools.

*“ A leai se gagana, ua leai se aganu’u, a leai se aganu’u ona po lea ole nu’u.”*

*“When you lose your language, you lose your culture, darkness descends on the village.”*  
(Fanaafi, 1996:1).

In 2009, an innovative transition to school programme was initiated between an A’oga Amata and a Primary school in Christchurch. This programme is called the So’otaga which means ‘connected’ in Samoan. The aim of this programme is for the child’s culture, language and identity to continue to be the strong foundation of the child’s journey as he/she enters the primary school

A key feature of this transition programme was the collaborative approach taken by teachers from both settings. This presentation will describe the initiative and illustrate the positive impact of the So’otaga programme. Other Pasifika centres in Canterbury have begun working towards “being connected” with their local primary schools with the vision for Pasifika children to continue their journey to primary school with a strong foundation in their culture, language and identity.

**ABSTRACT ID: 57**

---

**4. Dr. Augustin Krämer's  
*Die Samoa Inseln, a Critical History of an Oceanic-Ethnological Classic***

*1 Sven Mönster*

The two volume monographs *Die Samoa Inseln* were first published in 1902-3. They are generally referred to as a major and highly comprehensive treatment of Samoan genealogy. Written by Dr. Augustin Krämer (1865-1941), a German Navy surgeon and ethnologist, these monographs are not only used by anthropologists and Pacific scholars alike, but also create the basis for claims at the Land and Title Court in Samoa. Their increasing use has been facilitated by an English translation, which was published in the 1990s.

This paper will explore the history of these volumes which were Krämer's first major ethnographic publication and saw his interest shift from natural science towards ethnology. Special attention will be given to Krämer's fieldwork in Samoa which he began during a naval cruise in 1893-5 and intensified during a second Oceanic voyage from 1897-9. The paper will consider Krämer's relationships with Samoans and the fieldwork methods he developed. Although *Die Samoa Inseln* remains an ethnological classic, it also characterises the nexus between European anthropological discourses and field experience at the beginning of the twentieth century.

**[FULL PAPER SUBMITTED]**

**ABSTRACT ID: 58**

---

**5. Many Research Studies Identify Parent Involvement in Children**

*1 Faaosofia Siliato Daly*

Many research studies identify parental involvement in children's learning as one of the major factors in raising educational standards and attainment levels across the board. While many influences contribute to the academic performance of students at risk, the role of the parents has consistently been shown to be the factor of great importance. Literature on parental involvement has increased over the years as researchers, educators and the community acknowledge the fact that schools alone cannot educate students. Almost all of these research studies suggest that parental involvement fosters positive attitudes toward school, improves homework habits, reduces absenteeism, reduces student's risk of dropping out of school and enhances academic achievement. Though this aspect of parental duty has been widely accepted and highly recommended, its role for Samoan parents whose children are students in higher education has not been extensively researched. This study aims to carry out an indepth analysis of the Samoan parents' (NZ-born or Samoan-born living in Christchurch) cultural beliefs and attitudes (faasamoa) of parental involvement, and the means by which they exhibit this involvement in their children's academic journey in higher education. The findings from this research will be relevant to the wider Pacific communities and any community where Samoans live. This will also assist Pacific and non-Pacific educators and researchers to consider the context of faasamoa when conducting research of this nature.

**ABSTRACT ID: 59**

---

**6. Tracing Pasifika students in the University of Auckland: Examining Faculty of Education enrolment trends.**

*1 Antoinette Vaha*

*2 Mata George*

*3 Corrine Aitken*

A past trend of enrolment for Pasifika students in the Pasifika programme PIECE in the last two decades was noted as predominantly those of mature women whose families have been established, have had adult children and realising that they have time on their hands moved to make a positive contribution to the community in which they live. That trend was also in the wake of the rapid establishment of early childhood centres mainly within different Pasifika groups, for example, A'oga amata in which the child's language is the medium of instruction. In recent years, and following the phasing out of the PIECE programme and its replacement by the early childhood education Pasifika specialisation programme in the Faculty, this trend is gradually changing if not reversing. There is a noticeable increase in the number of younger people entering the programme and more specifically, school leavers. This paper argues that this trend is set to continue and it is anticipated to dictate the way the Faculty might re-examine its programmes with Pasifika content.

Keywords: Pasifika tertiary entry trends; early childhood education; school leavers; mature students

**ABSTRACT ID: 60**

---

**7. From 'telling' to critical thinking for Pasifika student success**

*1 Meaola Amituanai-Toloa*

*2 Tim Baice*

*3 Papali'i Moeimanono Fouva'a*

*4 Meryl Ulugia-Pua*

*5 Vaiolesi Passells*

*6 Jayne Schwalger*

The Pasifika academic success service (PASS) unit in the Faculty of Education, the University of Auckland was set up to provide extra academic support for Pasifika students especially for retention and success through the passing of their course year papers. Contrary to the Pasifika pedagogy of telling, staff members of the unit develop students to be critical thinkers and to be independent learners. One of the ways staff members do this is by encouraging students to ask questions of themselves in relation to what they read including the assignment question so that they are self-regulators of their own learning. The other way is by incorporating student prior knowledge to the support work so that students can make connections with the difficult concepts they encounter. There is evidence to suggest that clarity of the assignment question is a major hurdle for Pasifika students to overcome. In this paper we describe the understanding of students related to what they are supposed to do after reading the assignment question. We argue that while Pasifika students have the content understanding to answer the assignment question, the assignment question itself might be a barrier.



Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

Keywords: Pasifika tertiary students; academic support; critical thinkers; independent learners; participation, retention, and completion.

**ABSTRACT ID: 61**

---

**8. Su'i fefiloi – Integrating multiple philosophies in teaching, learning and practices**  
***“tracing footprints for tomorrow: past lessons, present stories, and future lives”***

*1 Kaye Jujnovich*

*2 Tulimalefasi Isabella Tanielu-Dick*

Developing an education curriculum for future teachers that will encompass the diversity of global societies, presents a real challenge; as it not only recognises the social, economic and cultural changes, but it must also consider the diversity in educational contexts and the community environments in which they are embedded. The main purpose of such a curriculum is to provide student teachers with more opportunities to develop compassionate connections with their past, to make sense of present socio-economic, political and cultural situations and to consider reflective actions for sustainable and effective teaching practices to their future careers.

This presentation discusses a curriculum that integrates multiple perspectives within the content, the teaching approaches and practices in early childhood education/centres. It explores the historical background to the development of this curriculum, the positive aspects in terms of teaching and learning and also the challenges of delivering a teaching qualification that values socio-cultural differences within the framework of an interrelated, integrated and interdependent curriculum. Feedback from students and the early childhood communities will be shared during this presentation. The high proportion of Maori and Pacific students who enrol at Whitireia New Zealand has strongly influenced the conceptual framework, the content and teaching approaches.

**ABSTRACT ID: 62**

---

**9. The past creates our present lives! The future depends on the past and the present! As learners and teachers we find many stopping points in our educational journeys! We create turning points and create possible solutions and futures!**

*1 Patisepa Tuafuti*

Our past plays an important role in our present and future lives and the above saying guides our aiga and our work. This presentation explores and discusses our work at the University of Auckland in a course on 'Languages and Literacies' in 'The Bachelor of Education Teaching (ECE Pasifika Specialisation)'. In this course students illustrate a multimodal personal biography of their oral, written and visual bilingual languages history, documenting growth and change overtime. These personal language journeys are powerful strategies for future learning.

Student teachers revisit the narratives and images from their prior experiences as language acquirers and learners and reframe the socio-cultural, linguistic, and political processes that

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

have influenced their bilingual identities. Their stories and representations in multimedia and multi-modes provided a way of re-conceptualising themselves, their linguistic capital and heritage languages maintenance. This presentation is an opportunity for the audience to listen view and respond to these personal language histories of some of our Samoan students.

The turning points in their lives and the rationale behind such turning points will be highlighted. From these turning points students are able to create answers and construct solutions that support Samoan language maintenance and raise academic success within the NZ education system.

Bio:

Patisepa Tuafuti is a senior lecturer at the School of Critical Studies, Faculty of Education at the University of Auckland.

**ABSTRACT ID: 63**

---

## **10. Encapsulating the Political Past; Lyrical analysis of Pese Samoa as a form of Narrative.**

*1 Shana Malio-Satele*

### **Focus of Research:**

An analysis of how Pese Samoa is a medium of **narrative** with regards to the 1918 Spanish Influenza.

My dissertation looked at the relationship between Pese Samoa and the anthropological understanding of 'narrative'. The notion of 'narrative' is taken from the idea that each story has a narrator, in this case, my dissertation looked at Pese Samoa recorded based on the 1918 Spanish Influenza in Samoa and the Pacific.

These Samoan songwriters have retold their story (their version of the events) through the lyrics of their Pese. My research looked at the variation of narration by different Samoan narrators who wrote songs on the Spanish Influenza (faama'i tele). An important part of Samoan history.

The two songs analysed which were performed by village groups, and are supposedly the only recordings in existence about the faama'i tele, are from the villages of Fagae'e and Saleaaumua. (These are the particular groups in Samoa, I referred to earlier). These tracks are taken from the compilation of songs on the LP, "Samoan songs, a historical collection" compiled by Assoc Prof Richard Moyle.

**ABSTRACT ID: 64**

---

**11. Children's Transition from Early Childhood Education to Primary Schools**

*1 Leautuli Sauvao*

This presentation will allow participants to discuss in groups what has been observed in the transition of children from pre schools/kindergartens to primary schools. Participants will be asked to state the policies written by their boards about this move.

This paper will also inform the participants about some researches done globally and the theories written about transition. It will also include some biblical and Samoan proverbial expressions related to the theories, to emphasize cultural and Christian awareness for the academic development of our children.

A time will be allowed for questions and answers including final comments for improvement of transition if need be.

The workshop will end with a Samoan poem about transition and an evaluation of the paper and hopefully the comments will serve as a way of promoting transition among our children and all concerned.

O lenei pepa ole'a talanoa ai i ni vaega i le silafia ua iai nei, atoa ma ni faamaumaga faataatitia (policies) e uiga i le faagasolo(transition) atu o tamaiti mai aoga laiti agai atu i tulagalua. Ole'a faaalua ai e le faipepa ni isi o mau poo tusitusiga a tagata su'esu'e e uiga i lenei lava mataupu mo le silafia lautele o le 'a'ausufono. Ua iai foi le faamoemoe maua'uga e faaaogaina alaga'upu faasamoa ma ni isi o faitau mai le Tusi Paia ina ia silafia ai pea e ao ona vaavaalua le aganuu ma le faakerisiano mo le tapenaina faale atamai o alo ma fanau.

Ole'a faaiuina le faasoa i le lauina o se solo ua tusia mo le faagasolo atu o tamaiti laiti i aoga tulagalua, atoa ai ma le taliina o ni fesili faapea foi ni manatu faaalua mo le faaleleia atili o le faagasolo atu o tamaiti i aoga tulagalua.

**ABSTRACT ID: 65**

---

**12. Where are all the flowers gone? NUS Graduates and their destinations**

*1 Letuimanu'asina Dr Emma Kruse Va'ai*

[ABSTRACT NOT SUBMITTED YET]

**ABSTRACT ID: 66**

---

*1 Seiuli Luama Sauni*

**13. Title: Samoan Research Methodology: A New Paradigm**

**Abstract:** The dominant research methodological paradigms are based on Western values and do not take cognisance of alternate yet equally valid research models or frameworks. This paper will present a theoretical framework to inform research that is based on explicitly identified principles and values of Samoan culture. The 'Ula' model

Erreur ! Utilisez l'onglet Accueil pour appliquer Heading 1 au texte que vous souhaitez faire apparaître ici.

Is a model of engagement designed to maintain and protect the integrity of the relationships between researcher and participants. The model is offered for consideration as a means for researchers in other cultural contexts to consider and inform their own research practice. The 'Ula' model will be explicated through a case study of 4 male Samoan teachers within an early childhood context. The 'Ula' model approach is ethically sound as it addresses issues raised concerning power relationships that are characteristic of early childhood education. In this small scale study, the 'Ula' model created a rare opportunity for honest, genuine dialogue between the researcher and participants despite differences based on gender, institutional status and cultural status. Cultural models like the 'Ula' approach, reflects cultural competency, reciprocity and respect necessary for successful outcomes in Pacific research and should be featured in many more contexts where such concepts require to be made explicit.