



Appendix

Table 1. Examples of Pacific Methodologies¹⁰

Methodology	Key Ideas	Metaphor	Application	Field	Source
Kakala	Presents a philosophy for teaching, learning and research that acknowledges social relationships and the interconnection of the physical, spiritual, and mental.	Tui kalala (garland making)	Tongan origin. However, the value of reciprocal gifting and relational ethics is shared across Pacific cultures.	Education	Thaman (1992).
Kaupapa Māori	A Māori-led research approach grounded in tikanga, self-determination, and Indigenous knowledge, serving Māori aspirations and community empowerment.	N/A	Research often referred to as for, by, and with Māori.	Education and Māori development	G. Smith (1997); Tuhiwai Smith (1999).
Fa’afaletui	Weaves together knowledges from across community groups through a collaborative process. Considers three key perspectives: the wider and contextual view of authority figures (“top of the mountain” and “top of the tree”) and the closer view of those directly affected (the “persons in the canoe”).	Fale (Samoan house), tui (weaving)	Samoan origin. Core idea is adaptable but needs to be done with respect for differing cultural contexts	Mental health	Tamasese et al. (1997).
Na’auao framework	Based on the cosmic centre or gut in Hawaiian culture. Draws upon Indigenous ideas about the sacred self as it relates to people, environment and the cosmos.	Na’au (the gut)	Developed for use with native Hawaiian communities.	Education	Meyer (1998).
Tivaevae	A Cook Islands research framework that borrows from the traditions of tivaevae making. This process informs research processes and data analysis, guiding research in culturally responsive ways.	Tivaevae (Cook Island quilt)	Cook Islands origin. Can serve as an adaptable model for other Pacific contexts.	Education	Maua-Hodges (1999)
Vā	Understood as the relational space that mediates peoples’ relationships with one another and their environments. Involves the spiritual and social connections between people, context, culture and environment.	N/A	A concept shared across the Pacific.	Education, architecture, digital studies	Wendt (1999).
Talanoa	A relational dialogue process creating a space for honest, respectful conversation to build consensus, particularly in the context of conflict and community decision making. Emphasises speaking from the heart, relational trust, and cultural protocols.	N/A	Applied in Tonga, Fiji, Samoa. Can be applied across the Pacific.	Regional conflict, governance	Halapua (2003).

¹⁰ The methodology table is ordered chronologically by year of publication to reflect the historical development of Pacific research approaches.

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Vaka	This framework brings Indigenous values and knowledges to pedagogy. Centres around the metaphor of the vaka. Was the first specifically Niue framework, prompting the development of other Niue models.	Vaka (indigenous Pacific navigational vessel)	Niuean origin.	Education	Nelisi (2004).
Tree of Opportunity	Reimagines Pacific education that is rooted in Pacific cultures, languages, values, and knowledges. Presents a flexible and multifaceted approach to education.	Tree	A Pan-Pacific framework. While deeply rooted in Pacific cultures, it can incorporate external elements.	Education	Pene et al. (2002).
Tauhi vā	Centres on the Tongan concept of nurturing sociospatial ties with kin through reciprocal exchanges and a deep understanding of genealogy and fonua. Allows researchers to gain deeper insights into Tongan practices/culture and avoid misinterpretations.	N/A	Tongan origin. Designed for use with Tongan communities.	General research	Ka’ili (2005).
Talanoa ¹¹ research methodology	Draws upon an oratory tradition and cultural practice across the Pacific. Involves face-to-face exchange of dialogue and stories, allowing for the co-construction of knowledge, breaking down the researcher/participant binary.	N/A	Developed from a Tongan cultural perspective, but a shared practice across the Pacific. Can be used in different Pacific cultural contexts.	Education	Vaioleti (2006).
Fonua	A holistic wellbeing framework. Presents people and environment, and the individual and the collective, as interdependent. Guided by the sacred connection between land, people and all life.	Fonua (land)	Tongan origin. Can inform wider Pacific work but should be adapted to cultural contexts.	Health	Tu’itahi (2007).
Fijian Vanua research framework	Embeds Fijian research in Indigenous world views, knowledges, cultures, and values. Argues that research should inform practice leading to transformation within the researched community, where appropriate.	N/A	Although a Fiji-specific methodology, its underlying values can be applied to other Pacific contexts.	Education	Nabobo-Baba (2008).

¹¹ There is a growing body of literature that critically engages with talanoa as a research approach, reflecting the evolution of Pacific research. Scholars have explored both its cultural significance and the further development of it its academic application (e.g., Tunufa’i, 2016).



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Fonofale	Offers a holistic approach to health in which each aspect of an individual’s wellbeing is interconnected	Fale	Samoan origin. Used as a Pan-Pacific model in health and social services.	Health	Pulotu-Endemann, (2009).
Popao model	Tongan framework for mental health service users and professionals. Presents the treatment process as a “journey” towards recovery in which the strengthening of Tongan cultural heritage and identity plays in important role.	Popao (Tongan outrigger canoe)	Tongan origin developed for Tongan research communities.	Mental health	Fotu and Tafa (2009).
Te Vaka Atafaga	A Tokelauan holistic mental health assessment model. Provides an assessment framework using the paopao, or outrigger canoe, to represent the interconnected aspects of a wellbeing.	Popao (Tokelauan outrigger canoe)	Tokelau origin. Developed for use with the Tokelauan community in Aotearoa.	Mental health	Kupa (2009).
Ta Vā	An Indigenous theory of reality, where time and space are continuously intertwined, inseparable and harmonious with one another, and all phenomena exist in perpetual relationships of exchange.	N/A	Draws upon the Tongan concept of ta and vā, but other Pacific cultures share these. Can be applied across the Moana.	Education, art, anthropology, governance	Meyer (1998).
Teu Le Vā	Based upon Samoan concept of teu le vā (to nourish and nurture the vā). Advocates for reciprocal relationships and respect for Pacific social intricacies, nuances and worldviews in education. Aims to create meaningful translations of research to policy.	N/A	Rooted in a Samoan concept but designed as a Pan-Pacific strategy.	Education, policy development	Anae (2010).
Fei’umu	Research approach based on the cultural practice of preparing an umu (earth oven). Emphasises collaborative, respectful, and relational ways of generating and sharing knowledge.	Umu (earth oven)	Tongan origin. Developed for a study on research fatigue among Tongan communities.	Health	Finau et al. (2011).

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Founga Ako	An integrated learning framework. Links culture and schooling through Tongan concepts such as ako, 'ofa, 'ilo, poto, fatongia, and fonua. Values each student's cultural identity.	Kakala (flower garland)	Tongan origin. Designed for Tongan students	Education	Vaioleti (2011).
Manulua	Offers a holistic model of education/human development, focusing on the interconnections between self, family and place.	Manulua (ancient kupesi design)	Tongan origin	Education	Vaioleti (2011).
Ula	A Samoan-led research paradigm underpinned by Samoan principles such as fa'aaloalo (respect), alofa (love), and tautua (service). Presents a model or engagement between researcher and participants using the steps of crafting an ula (garland).	Ula (Samoan garland)	Samoan origin and designed for use among Samoan communities.	Education, early childhood education	Sauni (2011).
'Iluvatu	Connects the researcher to the community, positioning Indigenous people as knowledge holders and equal partners in research. Recognises that knowledge is inseparable from vuravura (territory) and the spiritual world.	'Iluvatu (woven Cu'u mat)	Indigenous Fijian origin; developed for use with the Cu'u community.	Education	Naisilisili (2012).
Uputaua approach	Recognises healing as a relational practice that embraces environment, ancestral wisdom and spiritual beliefs. A culturally grounded therapeutic model for engaging with Samoan communities in research and clinical settings.	Faletalimalo (Samoan meeting house)	Samoan origin; developed for use with Samoan communities.	Mental health, counselling	Seiuli (2012).
Nga Vaka o Kainga Tapu cultural framework	A set of eight cultural frameworks developed with Pacific communities and the New Zealand government to address family violence and support Pacific families. Strengths based and grounded in cultural values and practices.	La tapu (sacred canoe sail)	For use with Samoan, Tongan, Fijian, Tuvaluan, Tokelauan, Niuean, Cook Island and Kiribati families.	Family violence	Taskforce for Action on Violence within Families (2012).
Toungāue	Toungāue is a Tongan cooperative work model that means that work can be completed faster. This process serves as a metaphor for the research process, in which researcher and research participants work collectively and collaboratively to achieve a common goal.	Toungāue (Tongan collaborative work model)	Tongan origin.	General research	Kalavite (2014)

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Tuli	A pedagogical tool that advocates for a decolonised, culturally grounded educational approach. Structured around four interrelated dimensions: knowing ('ilo/iloa), learning (ako/a'o), being (ko au/o a'u), belonging (kainga/'aiga).	Tuli (golden plover)	Conceptually rooted in Samoan and Tongan cosmology; designed for use with students from across Pacific cultures.	Education, sustainability	Koya-Vaka'uta (2013).
Va'atele	Pedagogical framework that likens the journey of Pacific students through school to the building and sailing of a canoe. Argues that a culturally responsive environment that privileges bilingual and biliterate goals will lead to more effective outcomes.	Va'atele (Samoa double-hulled canoe)	Samoa origin.	Education	Si'ilata (2014).
Bu ni Ovalau	Foregrounds nurturing relationships and the connection between people and place. Emphasises people as custodians of the land.	Coconut tree, endemic to one part of Fiji.	For use in Indigenous Fijian communities.	Environment	Lagi (2015).
Tofa'a'anolasi	Provides a framework for investigating educational practices from the perspectives of Samoan research participants. Challenges dominant assumptions that disadvantage Samoan students and subjugate Samoan knowledge.	N/A	Samoa origin. For use with Samoan students, particularly those in the diaspora.	Education	Galuvao (2016).
Uloa	An Indigenous model of care based on a Tongan communal fishing technique. Seeks to integrate Tongan concepts into mental health services to create a collaborative approach to care.	Uloa (Tongan communal fishing technique)	Rooted in Tongan culture. Potentially adaptable to other Pacific communities.	Mental health	Vaka (2016).
Kapasa framework	A tool for integrating data and information about Pacific Peoples into the analysis of policy and the policy development process. Provides a set of Pan-Pacific values for policy makers.	Kapasa (compass)	Uses Tongan term (kapasa), intended as a Pan-Pacific framework. Can be used in public or private sector.	Policy	Ministry for Pacific Peoples (2017).

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Lili model	Developed for revitalisation of Vagahau Niue. Emphasises values of unity and interconnectedness in the analysis of research data. Ensures that voices of participants are woven into the research project.	Lili (Niuean pandanus mat)	Niuean origin. Developed for Niuean communities.	Language	Tukimata (2017).
Mana Moana	A relational model of care that explores how culturally grounded practices are vital to healing. Presents a repository of 70 Pacific words, prefaced on the belief that words have the power to unlock cultural healing.	N/A	Tongan origin; developed as a Pan-Pacific framework.	Mental health	Mila (2017).
Talaloto	Rooted in Tongan oral tradition. Involves an individual providing a personal testimony of their lived experiences. Aims to generate meaningful data by allowing authentic expression.	N/A	Talaloto is a Tongan practice, but this methodology can be used in other Pacific cultural contexts.	Education	Naufahu (2018).
Tanoa ni Veiqaravi	Framework that integrates Indigenous knowledge and perspectives into Pacific social work, helping students recognise the strengths of their community and challenge potential biases.	Tanoa (traditional Fijian wooden bowl for serving kava)	Fijian origin. Designed for use across the Pacific region.	Social work	Ravulo (2018).
Tapasā	A cultural competency guide for educators engaging with Pacific learners, their parents, families, and communities. Supports teachers in ensuring Pacific students are empowered to achieve their full potential.	Tapasā (Samoan term for compass)	Designed for use with all Pacific learners.	Education	Ministry of Education (2018).
Yavu	A model for Pacific engagement based on strong and reciprocal partnerships. Identifies four principles to apply to the engagement process: “understanding context,” “understanding environment,” “understanding responsibility” and “teu le vā’.”	Yavu (Fijian concept, signifying one’s origins and roots to ancestral land and family)	Pan-Pacific policy development and community engagement. Can be used in public and private sector.	Policy development	Ministry for Pacific Peoples (2018).
Hiapo	Niue-specific approach that centres women’s voices, knowledge, and lived experience. Uses the hiapo-making process as a guide for research design.	Hiapo (Niuean barkcloth)	Niue-specific research designed for Niuean women.	General research	Pasisi (2020).
		Masi (Fijian tapa cloth)	Fijian origin; developed for use with Fijian women. Can be both Pan-Pacific and regionally specific.	Research centred on Pacific women	Naepi (2019).

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Tafatolu	Synthesises contemporary academic approaches with a cultural approach (this could be the integration of a metaphor or proverb). Places importance on the researcher’s positioning within the project.	N/A	Samoan origin.	Pastoral care	Pala’amo (2018).
Kanne Lobal framework	A culturally informed, Marshallese pedagogical approach. Recognises the value of Indigenous knowledge in educational practices.	Kanne lobal (Marshallese navigational practice)	For use within Marshallese communities.	Education	Jim et al. (2021).
Ola Lei framework	A wellbeing framework built around Tuvaluan concepts and practices. Identifies four aspects of health—filemuu (harmoniousness), fiafia (happiness), malosi (fitness), and ola leva (longevity)—and the actions/ environmental factors that affect them.	Feke (octopus)	Tuvaluan origin and designed specifically for Tuvaluan contexts.	Health	Panapa et al. (2021).
Tok Stori	A Melanesian oral tradition where reflections on issues are undertaken through sharing of stories and experiences. Fosters a safe, relational space where participants can develop mutual understanding by connecting their lived experiences.	N/A	Solomon Islands origin. Designed for use in Melanesian communities.	Education	Sanga et al. (2021).
Vā-Kā	An Oceanic methodology that recognises the connections between Māori and Pacific through whakapapa, language and traditional stories, while still acknowledging our heterogenous identities.	N/A	A Māori-Pacific cross-cultural methodology.	Education	H. Smith and Wolfgramm-Foliaki (2020).
PARcific approach	Draws from the participatory action research framework. Synthesises elements of Kakala and Talanoa to create a methodology for cross-cultural, capacity-building research.	N/A	A Pan-Pacific model for use in cross-cultural contexts.	Health	Rumsey et al. (2022).
Talatalaga	Qualitative research approach that draws from Samoan talatalaga (gatherings for deep analysis of issues). Designed to disentangle issues by trying to understand what lies beneath them.	N/A	Samoan origin but can be replicated across Pacific cultures.	Security in the Pacific	Toelupe Tago (2022).



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Togo Chasm	A Niue-specific adaptation of Fa’afaletui. Replaces the first perspective from the “top of the mountain” with the view from a “coastal cliff-top” to more accurately reflect the Niue landscape.	N/A	Niuean origin; designed and developed for Niuean communities.	Health	Tiakia (2022).
Hihi	Framework for understanding cardiovascular disease and health among Niue women. Consists of five phases: Amaamanakiaga (plan), Oko (collect), Tauteuteaga (prepare), Tui (thread), Fakaalofa (gift with love).	N/A	Niuean origin; designed and developed for Niuean communities.	Health	Matenga-Ikihele (2023).
Matalili	Niuean wellbeing framework. Anchored by three principles—vahā loto-agaagaofania (spirit of care), fakafetuiaga (inclusive relationship), and fakamalolo (empowerment). Guides future Niue-centred research that seeks to enhance health outcomes.	Matalili (woven Niuean pattern)	Niuean origin, developed from the lived experience of Niuean Elders.	Health	Lau et al. (2023).
Soalaupulega Samoa framework	Rooted in Samoan culture and epistemology. Developed to enrich the researcher’s “cultural soul” and connect them to their nu’u (village). Designed to find solutions for issues that threaten the wellbeing of a community.	N/A	Deeply rooted in Samoan culture. Can be applied to other Pacific contexts and integrated with other Pacific methodologies.	Education, health, community development	Taleni (2023).
Umu	A Niue-specific methodology where each step of the research process corresponds to the preparing of an umu. Highlights research as a relational and communal practice.	Umu (earth oven)	Niuean origin; adaptable to other Pacific contexts.	Language	Tukimata (2024).
Vakumuni vuku ni vanua	An Indigenous methodology centred on iTaukei perspectives. Emphasises that the knowledge acquired in research should be returned to the community. Addresses the ethical dilemma of knowledge acquisition and its application.	N/A	Fijian origin. For use with Fijian communities.	Sustainability, environment	Ramala & Ruwhiu (2024).
Afa framework	Framework for bilingual learning that interweaves four key aspects: leadership, curriculum, whānau, and stewardship. Provides indicators to guide schools in designing, evaluating, and improving Pacific bilingual programmes.	Afa/kafa (sennit)		Education	Education Review Office (2025).