SAMOA COMMUNITY PROJECT

YEAR ONE REPORT (2021-2022)

apigbv
ASIAN PACIFIC INSTITUTE
ON GENDER-BASED VIOLENCE

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2022

Table of Contents

INTRODUCTION

The Samoan Community Project builds on the Pasifika Power & Control Wheel Translation Project, 2021[1] by the Asian Pacific Institute on Gender-Based Violence (API-GVB).[2] The initial translation project was intended to be used as a language resource for individuals and organizations across domestic violence and gender-based violence field. The Samoan translation of the Power and Control Wheel (PCW) only provided a word-for-word translation as well as some minimal cultural contextual considerations for each translated word(s). While this provided some direction and focus, there was paucity in the interface between the Samoan translated words and its application to the domestic violence (DV) and gender-based violence (GBV) problem in the Samoan diaspora living in the United States of America. The Samoan Community Project seeks to contribute to this gap.

BACKGROUND

Developed in 1981 by the Minnesota Domestic Abuse Intervention Project (DAIP),[3] the Power and Control Wheel (PCW) was develop to outline the most common tactics used by abusive partners. Over several months, more than 200 women participate in focus groups to share their personal experiences of violence, battery and survival.
From these lived experiences, DAIP developed the Power and Control Wheel
to represent the tactics that were most universally experienced by battered women.[4]

Figure 1 Power and Control Wheel (Source: theduluthmodel.org)

At the centre of the wheel is power and control. There are eight segments that represent the different forms of abuse, coercion and threats. Reinforcing the segments is physical and sexual violence (rim of the wheel).

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[1] For further inforamtion on this report, please refer to Pasifika Power & Control Wheel Translation Project, 2021
[2] For further information, please refer to https://www.api-gbv.org/ for further information
[3] Please refer to https://www.theduluthmodel.org/wheels/ for further information
[4] Please refer to footnote 3 for further information.

Since its development, the PCW has been widely used in the DV and GBV field to understand the strategies employed by abusers to achieve power and control over their victims. Furthermore, the PCW has been also been developed and adapted to address other social issues impacting LGBTI, African American/Black communities, economic disparities, women in politics and animals.[5] In terms of translation, the PCW has been translated in over 40 different languages.[6]

POWER AND CONTROL WHEEL: A PACIFIC PERSPECTIVE

The practicality of western theoretical models, like the PCW, to understand violence issues within Pacific societies can be problematic. First, the PCW was not designed with the Samoan diaspora in mind. In fact, at the time of the development, Duluth Minnesota was over 90 percent white[7] and in doing so the lived experience (social, economic and cultural) of the participants that contributed to the development of the PCW would be polar opposites to Pacific victims of DV and GBV. The lack of cultural awareness in the PWC is an aspect that the developers have acknowledge by stating that:

> "The materials of the Domestic Abuse Intervention Program (DAIP) are presented generally without any cultural referents. Such an appearance of neutrality often signifies a white, middle class, heterosexual experience of the world. The interconnections of oppression are not abused from the written materials of the DAIP, but the wheel itself is a gender specific description of battery. The DAIP leaves it to those who experience other type of oppression to articulate how multiple sites of power intersect their lives through the battering dynamic."[8]

Pacific academics have also contributed to the challenges associated with applying western frameworks to social issues impacting Pacific diaspora. In 2017, a study[9] on the values and practices of sexual assault on migrant communities from Cook Islands, Fiji, Niue, Samoa, Tokelau, Tonga and Tuvalu was carried out in New Zealand.[10] The study looked at identifying protective and preventative factors within Pacific cultures

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[5] Please refer to https://www.theduluthmodel.org/wheel-gallery/ for further information.

[6] Please refer to footnote 5 for further information.

[7] For further information, please refer to Countering Confusion about the Duluth Model

[8] For further information, please refer to Bridging the work of social change and system reforms

[9] Rankine, Jenny, et al. "Pacific peoples, violence, and the power and control wheel." *Journal of interpersonal violence* 32.18 (2017): 2777-2803.

[10] New Zealand is home to the largest Pacific Island diaspora in the world.

to combat sexual violence. Furthermore, the feasibility of the PCW in relation to Pacific worldviews and ideologies on DV and GBV was also discussed. The study concluded that the PWC

> "…raises major questions, not about the patterns of behaviour used to control women spelt out on the wheel, but about the individualist assumptions underlying the wheel and the Duluth model. It also indicates a major gap between the meaning of violence in the wheel and its meaning in Pacific cultures."[11]

These observations has informed Pacific academic's and DV and GBV practitioners to build upon and develop Pacific-specific frameworks that are indicative to the *sui generis* communal nature within Pacific milieu. Samoa's Fonofale[12] and Fa'afaletui model[13], Tonga's Kakala model[14], Te Whare Tapawhā of Aotearoa New Zealand[15], Tivaevae model[16] of Cook Islands are examples of models that have been developed to articulate and represent specific Island nations cultural identity.

While the development of Pacific frameworks are an important step forward towards understanding DV and GDV in Pacific communities, they need to accommodate to the continuous social and cultural shifts that are re-defining what it means to be Pacific in 2022.

POWER AND CONTROL WHEEL: A SAMOAN PERSPECTIVE

The interface between the PCW and Samoan culture is not new and has been researched extensively.[17] At the forefront of this critique was the four elements of culture that reinforced the gendered nature of domestic violence published in the first DAIP training manual.[18] The four cultural elements[19] were:

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[11] Please refer to footnote 9.

[12] Please refer to Fonofale model for further information.

[13] Please refer to Fa'afaletui model for further information.

[14] Please refer to Kakala model for further information.

[15] Please refer to Te Whare Tapa whā model for further information.

[16] Please refer to Tivaevae model for further information.

[17] For example see Crichton-Hill, Yvonne. "Challenging ethnocentric explanations of domestic violence: Let us decide, then value our decisions—A Samoan response." *Trauma, Violence, & Abuse* 2.3 (2001): 203-214 and Levenson, Matāpuna Ma'ilo. "Pasifika Power & Control Wheel Translation Project Report."

[18] Crichton-Hill, Yvonne. "Challenging ethnocentric explanations of domestic violence: Let us decide, then value our decisions—A Samoan response." *Trauma, Violence, & Abuse* 2.3 (2001): 203-214

[19] Please refer to footnote 18

- **Natural order:** The belief system that places the abuser in a position of power over the victim and that makes the abuser feel he is legitimately entitled to obedience.[20]
- **Objectification of women:** Objectification provides continual reinforcement of abusers to see women as objects rather than as humans of equal status.
- **Forced submission:** Forced submission of victims to abusers and takes place through the use of conditioned power within a culturally reinforced environment.
- **Overt coercion and physical forced:** This condition allows abusers to use physical violence without significant punishment.

The following table summarizes the four elements of culture suggested in the DAIP training model and the inapplicability of these elements within Samoan society.

Four Elements of Culture	Samoan Critique
Element 1: Natural Order	In the traditional Samoan village structure, women's roles were clearly identified.
Element 2: **The objectification of women**	In Samoan society, women are custodian of chiefly titles.
Element 3: **Forced submission of the victim**	Samoa's practice of *feagaia* between brother and sister promotes respect and avoidance of body contact.
Element 4: **The unbridled use of physical coercion**	Samoa's practice of *Va* (spacial) and *Tuaoi* (boundaries) is important in Samoan culture. Violation of space and boundaries has a heavy offence.

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[20] Please refer to footnote 18

The four cultural considerations emphasised in the DAIP challenges the traditional societal structures embedded on Samoa's *Fa'a Matai* system. The *Fa'a Matai* system organized the *nu'u* or village into specific social groups. Each group had a specific role and responsibility to serve the tradition governance system – *matai*. Women played a vital role in the successful function of each social group.

However, violence in the Samoan context occurs because relational connections have been severed. In Samoa, when a person commits an offence, all relational connections (family, village, church) are also directly impacted. This is reflected in Samoa's practice of *Ifoga* a ceremonial act of forgiveness. The act of forgiveness is a collective effort. In most cases, the offender's family, village, chiefs and orators, church leaders all participate in the ceremony. It identifies the Samoan mindset that when one makes a mistake, everyone has contributed in some way to that mistake. Therefore, the offender's community band together to support the offender's efforts towards reaching reconciliation with the offended family.

Figure 2 Fa'a Matai (Fairbairn-Dunlop)

Generally, western models like the Duluth Model are contextualized individually and fail to identify communal responses and perceptions common in communal societies, therefore "raising strong questions about the appropriateness of the wheel and Duluth Model in the Pacific context."[21] A possible reason for this problem is the lack of cultural competence by westerners as well as the existence of ethnocentric ideals within western models. Therefore, these intervention models are usually "geared for mainstream society and are not thoroughly taking into account the unique perspective of Samoan people."[22]
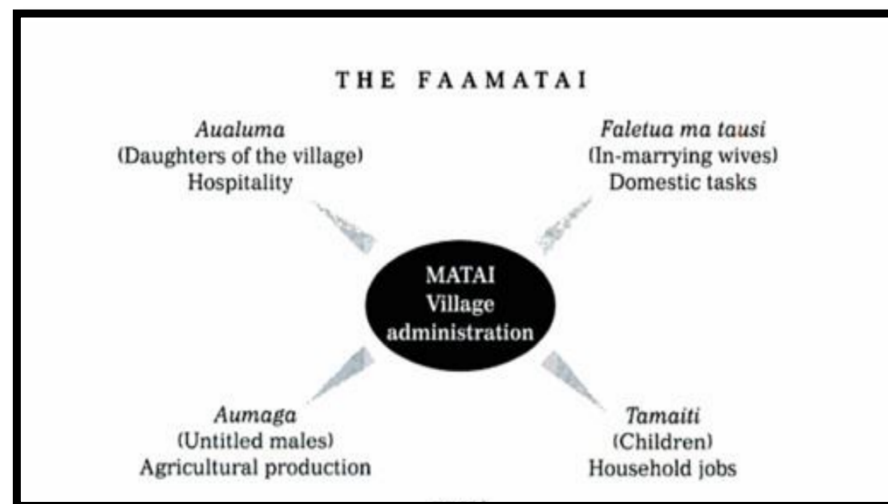
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[21] Please refer to footnote 9
[22] Please refer to footnote 18

POWER AND CONTROL WHEEL: SAMOAN TRANSLATION PROJECT

The following section includes the methodological process of the PWC Samoan translation project that was done in 2021.

Methodology

The translation of the Power and Control wheel into the Samoan language employed the Brislin model of translation. Although there are many forms of translation, the Brislin model of translation has been widely used in cross-cultural research.[23] This method of translation is a form of back translation where the text of the original language (Samoan) is re-translated or back-translated to the original language (English). The purpose of this method of translation is to ensure equivalence between the original and translated versions of a specific text. However, back-translation is limited in that its purpose and function does not consider the cultural and social contributions to the meaning of the translated word.

The Samoan language is polysemic in nature and is linked to Samoa's way of life and heritage.[24] Samoa's traditional *lauga* or traditional oratory speech is full of 'arcane expressions, metaphors and proverbs.'[25] Furthermore, the *lauga* and the words used to build Samoan oratory speech are often described as having magical powers to influence the other orator by way of charming and persuasion.[26]

It should be noted that Samoan words, in general, do not exist (definitionally), individually. All Samoan words are defined in relation to something else. This ideology aligns with Samoa's staunch communal cultural in that a individuals *fa'asinomaga* or identity is strongly influenced by their family, village and religion. It is within this same space that the Samoan language exists.

Aligning with the Brislin model of translation methodology, the Samoan dictionary entitled *Tusi'upu Samoa: The Samoan dictionary* by Papali'i Dr. Semisi Ma'ia'i was used to provide translational guidance. The dictionary has two volumes. Volume 1 translates Samoan words into English and Volume 2 translates English words into the Samoan language. Other dictionaries[27] were also used as additional resources.

Each table represents an aspect quadrant of the Power and control wheel. The first table examines the words used in the title. This is followed by the translation of the eight different quadrants. Each translated quadrant is highlighted in relation to the translation table for reference. The following provides an explanation of each column and its function:

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[23] Cha, E.S., Kim, K. H. & Erlen, J.A (2007) Translation of scales across cross-cultural research: issues and techniques. *Journal of Advanced Nursing,* 58, 386-365

[24] Hunkin, Galumalemana Afeleti. *Gagana Samoa: a Samoan language coursebook*. University of Hawaii Press, 2009.

[25] Duranti, A (1992) Language and Bodies in Social Space: Samoan Ceremonial Greetings. *American Anthropologist,* 94, 657-691

[26] Holmes, Lowell D. "Samoan oratory." *The Journal of American Folklore* 82.326 (1969): 342-352.

[27] Such as George Pratt, Galumalemana Afeleti Hunkin, George Bertram Milner.

TITLE	POWER & CONTROL WHEEL					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS

1. **ENGLISH WORD:** Provides the English word used in the PCW
2. **KEY WORD(S):** Identifies key word within the PCW quadrant
3. **SAMOAN TRANSLATION (ST):** Samoan translation from the employed Samoan dictionary[28]
4. **BACK TRANSLATION SAMOAN – ENGLISH (BTSE):** Samoan term is translated back into the English language
5. **ANALYSIS: ST vs BTSE:** Analysis examines whether the BTSE has the same meaning as ST
6. **SUGGESTED SAMOAN WORD:** Recommendations of a potential Samoan word to be used in replace of the ST and BTSE
7. **COMMENTS:** Expanded explanation/recommendations/further work needed

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[28] *Tusi'upu Samoa: The Samoan dictionary* by Papali'i Dr. Semisi Ma'ia'i

TITLE	POWER & CONTROL WHEEL					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Power	Power	Pule[29]	Authority	N		Refer to comment 1
Control	Control	Pulea[30]	Control	N		Refer to comment 2
		Taofia	To stop	Y		
		Alāpule	Has control because of power	N		
Wheel	Wheel	Fa'ava'avili[31]	Wheel	N	Uili	Hybrid Samoan word that phonetically sounds out the word wheel.
		Fa'ata'avili	To spin	N	Uili	

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[29] Tusi Upu Samoa V1 pg 328
[30] Tusi Upu Samoa V2 pg 577
[31] Tusi Upu Samoa V2 pg 1055

QUADRANT 1	USING INTIMIDATION: Making her afraid by using looks, actions, gestures. Smashing things. Destroying things her property. Abusing pets. Displaying weapons.					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Using Intimidation	Using[32] Intimidation[33]	Fa'aaogā Fa'afefe Fa'amata'u Tauānau malosi i se tasi Fa'afua ai se fa'afefe	Use Fear n[34] Afraid/Fearful adj[35] To solicit[36] To take aim, brandish or threaten with fear[37]	Y		
Making her afraid	Making her Afraid	E fa'afefe o ia	Make her afraid	Y		
Looks	Looks[38]	Foliga Pupula toto'a[39]	Face[40] To stare	Y		
Actions	Actions	Gaioiga	Actions[41]	Y		

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[32] Tusi Upu Samoa V2 pg 1034
[33] Tusi Upu Samoa V2 pg 733
[34] Tusi Upu Samoa V1 pg 145
[35] Tusi Upu Samoa V1 pg 278
[36] Tusi Upu Samoa V1 pg 95
[37] Tusi Upu Samoa V1 pg 53
[38] Tusi Upu Samoa V1 pg 764
[39] Tusi Upu Samoa V2 pg 972
[40] Tusi Upu Samoa V1 pg 653
[41] Tusi Upu Samoa V2 pg 476

Gestures	Gestures[42]	Gaioiga Fa'asino e fuatilima[43]	Actions Gesture of hands	**Y**		
Smashing things	Smashing	Tata'e[44] Fa'amalepe[45] Tu'imomomo[46]	Cracked Shatter Struck into pieces or reduced to fragments	**Y**		
Destroying her property	Destroying Property	Talepe[47] Fa'aumatia[48] Meatotino	Break Destroy (utterly) Property	**Y**		
Abusing pets	Abuse Pets[49]	Sauaga Fāgafāo Manu ua tausi lelei ia fai ma uō	Abuse Pet Animals that are looked after like a friend	**Y**		
Displaying weapons	Display Weapons	Fa'aaliali Meātau 'Aūpēga	Display Weapon (war) Weapon	**Y**		

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[42] Tusi Upu Samoa V2 pg 681
[43] Tusi Upu Samoa V1 pg 188
[44] Tusi Upu Samoa V1 pg 360 (ta'etaei = cracked)
[45] Tusi Upu Samoa V1 pg 260 (malepea'i = shattered *adj*)
[46] Tusi Upu Samoa V1 pg 418
[47] Tusi Upu Samoa V1 pg 418
[48] Tusi Upu Samoa V1 pg 119
[49] Tusi Upu Samoa V2 pg 838

QUADRANT 2	USING EMOTION ABUSE: Putting her down – Making her feel bad about herself – calling her names – making her think she's crazy – playing mind games – humiliating her – making her feel guilty					
ENGLISH WORD	**KEY WORD(S)**	**SAMOAN TRANSLATION (ST)**	**BACK TRANSLATION SAMOAN – ENGLISH (BTSE)**	**ANALYSIS: ST vs BTSE (Y/N)**	**SUGGESTED SAMOAN WORD**	**COMMENTS**
Emotional Abuse	Emotional Abuse[50]	Fa'alagona Sauāga	Emotion Abuse	Y		
Putting her down	Down	Lalo	Down	Y		
Making her feel bad about herself	Feel bad[51]	Lagona[52] Lēlelei[53] Lēaga Inosia[54]	Feel Not good Bad Despise (*adj*) Contempt Hatefulness	Y		
Calling her names	Name calling	Igoa Vaala'au	Name Call	N	Ulagia	
Making her think she is crazy	Think Crazy	Mafaufau/mafaufauina Valēa[55] Soso[56]	Think/Thinking Crazy	Y		

[50] Tusi Upu Samoa V2 pg 473

[51] Tusi Upu Samoa V2 pg 505

[52] Tusi Upu Samoa V1 pg 212

[53] Tusi Upu Samoa V1 pg 235 (not pleasant, not at peace)

[54] Tusi Upu Samoa V1 pg 203

[55] Tusi Upu Samoa V2 pg 586

[56] Milner G.B (1993) pg 350

Playing mind games	Mind games	Lotomanatu[57] Ta'aloga	Mind Game	N	Togafitiga ole mafaufau	Refer to comment 1
Humiliating her	Humiliate/Humiliating	Fa'amā/Fa'amāga[58] Fa'aluma, Fa'amā[59]	Shame/To make her feel ashamed	Y		
Making her feel guilty	Guilty	Nofo Agāsala Ele'eleā	Sin, at fault, infringement[60] Dirty[61]	Y		

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[57] Tusi Upu Samoa V1 pg 785
[58] Tusi Upu Samoa V2 pg 710
[59] Milner G.B (1993) pg 350
[60] Tusi Upu Samoa V1 pg 8
[61] Tusi Upu Samoa V1 pg 37

QUADRANT 3	USING ISOLATION: Controlling what she does, who she see and talks to, what she reads, where she goes – limited her outside involvement – using jealousy to justify actions					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Using isolation	Isolation	Fa'amotu[62] Vavae ese Tu'u ese Fa'a'esea[63]	Disconnect Break away Put away	Y		
Control/Controlling	Control/Controlling	Pule[64] Fa'atonūa	Control[65] Direct/Give instructions[66]	Y		
What she does	Does	Fai, O aga mea e fai	Does, The things she does	Y		
Who she see	See	Va'ai, O tagata na te va'aia	See, The people she see's	Y		
Who she talks to	Talk	Talanoa, O tagata e talanoa ai	Speak/Talk to people she wants to talk to	Y		
What she reads	Read	Faitau, O mea e mana'o ia e faitau	Read, Read what she wants to read	Y		
Where she goes	Goes	Alu, O mea e fia alu ai o ia	To go, Go where she wants to go	Y		

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[62] Tusi Upu Samoa V2 pg 736
[63] Milner G.B (1993) pg 388 Opposed by all
[64] Tusi Upu Samoa V2 pg 577
[65] This can also mean power. So, someone who has power to control
[66] Give instructions in an authoritative manner

Limit outside involvement	Limit Involvement	Fa'atapula'a[67]	Limit	N	Limiti or Limiki	Hybrid Samoan word that phonetically sounds out the word limit.
Jealousy to justify actions	Jealous/Jealousy Justify	Fuā/Uigafuā[68] Fa'amāonia[69]	Jealous/Jealousy Justify			

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[67] Tusi Upu Samoa V2 pg 758
[68] Tusi Upu Samoa V2 pg 738
[69] Tusi Upu Samoa V2 pg 742

QUADRANT 4	MINIMIZE DENYING AND BLAMING: Making light of abuse and not taking her concerns about it seriously – saying the abuse didn't happen – shifting responsibility for abusive behavior – saying she caused it					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Minimizing denying and blaming	Minimize Deny/Denying Blaming	Fa'alaiitiiti[70] Fa'afiti[71] Tete'e[72] Fāitio[73]	Minimize	Y		
Making light Not taking seriously	Light Serious/Seriously	Le Tāua/Faale tāua	Not important	Y		
Abuse didn't happen	Abuse Didn't happen	Sauāga E le'i tupu	Abuse Didn't happen	Y		
Shifting responsibility	Shifting Responsibility	Si'itia[74] Suia Matāfaioi	Shift Change Responsibility	Y		
Abusive behavior	Abusive Behavior	Fa'asāua[75] Amio/Amioga[76]	Abusive Behavior	Y		
She caused it	Cause	Mafua mai o ia[77]	Caused by her	Y		

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[70] Tusi Upu Samoa V2 pg 785

[71] Tusi Upu Samoa V2 pg 606

[72] Milner G.B (1993) pg 354

[73] Tusi Upu Samoa V2 pg 521

[74] Tusi Upu Samoa V2 pg 940

[75] Tusi Upu Samoa V2 pg 473

[76] Tusi Upu Samoa V2 pg 515

[77] Tusi Upu Samoa V2 pg 544

QUADRANT 5	USING CHILDREN: Making her feel guilty about the children – using the children to relay messages – using visitations to harass her – threatening to take away the children					
ENGLISH WORD	Key word(s)	SAMOAN TRANSLATION	BACK TRANSLATION SAMOAN - ENGLISH	DO YOU THINK THE ST MASKS THE SEVERITY OF THE ENGLISH WORD? (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Using children	Using Children	Fa'aaogā Tamaiti	Use Children	Y		
Make her feel guilty	Guilty	Nofo Agasala Ele'eleā	Sin, at fault, infringement[78] Dirty[79]	Y		
Using children to relay messages	Relay Messages	Fa'aauala Fe'au[80] Poloa'i	Directed through Message	Y		
Using visitations to harass	Harass	Fa'alili[81] Fa'apopole Gāpatia[82]	Tease Worried	Y		
Threatening to take away children	Threat/Threatening Take away	Fa'apoi[83]/Taufa'amatau[84] Ave'ese	Threaten Take away	Y		

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[78] Tusi Upu Samoa V1 pg 8

[79] Tusi Upu Samoa V1 pg 37

[80] Milner G.B (1993) pg 399

[81] Tusi Upu Samoa V2 pg 697

[82] Milner G.B (1993) pg 379

[83] Tusi Upu Samoa V1 pg 89

[84] Tusi Upu Samoa V2 pg 1006

QUADRANT 6	USING MALE PRIVILEGE: Treating her like a servant – Making all the big decisions – acting like the "master of the castle" – being the one to define men's and women's roles					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Male Privilege	Privilege	Fa'atagaga fa'apitoa[85] Tofi[86]	Special permission[87]	Y		
Treating her like a servant	Servant	Tautua/Auauna[88] Tāvigi[89]	Serve	Y		
Making all big decisions	Decide/Decisions	Filifiliga[90]	Decision	Y		
Master of the Castle	Master	Pule/Se tagata ua ua pulea ia se tagata[91]	Authority/Person who has authority over another person	Y		
Define men and women's roles	Define Roles	Fa'amatala[92] Galuega/Matāfaioi	Explain Roles/Responsibility	Y		

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[85] Tusi Upu Samoa V2 pg 864
[86] Milner G.B (1993) pg 416 Privilege as a consequence of inheritence
[87] Tusi Upu Samoa V1 pg 103
[88] Tusi Upu Samoa V2 pg 935 The concept of Tautua has always been in relation to serving the social groups within Samoan milieu
[89] Milner G.B (1993) pg 259
[90] Tusi Upu Samoa V2 pg 600
[91] Tusi Upu Samoa V2 pg 776
[92] Tusi Upu Samoa V2 pg 602

QUADRANT 7	USING ECONOMIC ABUSE: Preventing her from getting or keeping a job – making her ask for money – giving her an allowance – taking her money – not letter her know about or have access to family income					
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Economic Abuse	Economic Abuse	Pulepuletutū[93] i mea tau tupe	Conspire to get money	Y		
Preventing her from getting/keeping job	Preventing	Mua'itete'e[94] Taofia	Prevent Hold	Y		
Making her ask for money	Making Ask Money	E fai[95] Fesili Tupe	Make Ask Money	Y		
Giving her an allowance	Give/Giving Allowance	Tu'u ai Tupe/alaugi[96]	To Give Money/Allowance	Y		
Taking her money	Taking	Ave	Take	Y		
Not letting her know about or have access to family income	Not letter her know Access Family income	Tāofia Avanoa[97] Tupe ole aiga	Hold Access Family money	Y		

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[93] Tusi Upu Samoa V1 pg 328 (conspire)
[94] Tusi Upu Samoa V2 pg 862
[95] Tusi Upu Samoa V2 pg 770
[96] This Samoan word is a phonetic representation of the English word allowance.
[97] Tusi Upu Samoa V2 pg 472

QUADRANT 8	Using coercion and threats: Making and/or carrying out threats to do something to hurt her – Threatening to leave her, to commit suicide, to report her to welfare – making her drop charges –making her do illegal things					
ENGLISH WORD	**KEY WORD(S)**	**SAMOAN TRANSLATION (ST)**	**BACK TRANSLATION SAMOAN – ENGLISH (BTSE)**	**ANALYSIS: ST vs BTSE (Y/N)**	**SUGGESTED SAMOAN WORD**	**COMMENTS**
Coercion and threats	Coercion Threat/Threats	Pulepuletutū Fa'amata'u/Fa'amata'uga	Coercive	Y		
Making/Carrying out threats to do something to hurt her	Making Carrying out Threats Hurt	E fai[98] Ta'ita'i Fa'amata'u Fa'atiga[99]	Make To lead[100] Threat Hurt	Y		
Threatening to leave her, commit suicide, report to welfare	Threatening Suicide Report Welfare	Fa'amata'uga Pule le ola Ripoti Matāgaluega ole malo	Threatening Suicide Report Government ministry	Y		
Making her drop charges	Drop Charges	Fa'apaū Moliaga[101]	Drop Charges	N	Ave'ese moliaga	
Making her do illegal things	Illegal	Fa'asa[102]	Prohibited[103]	Y		

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[98] Tusi Upu Samoa V2 pg 770

[99] Fa'amata'uga

[100] Could also mean to conduct

[101] Tusi Upu Samoa V2 pg 547

[102] Tusi Upu Samoa V1 pg 92

[103] By law

FROM SOURCE TEXT TO TARGET TEXT TO APPLICATION

As previously mentioned, the Samoan translation project of the PCW was done to provide not only a translation of the PCW into the Samoan language, but more importantly, that the project 'ultimately became a process of transferring the cultural knowledge, values and traditions of communities to modern-day resources that help build their capacity to respond and prevent domestic and gender-based violence.'[104] The previous section, in general terms, has attempted to satisfy the objects of translating the source text (English words used in the PCW) to the target text (Samoan language).

The following section will endeavor to consolidate the translation process (source text → target text) with a discussion on the how the translation process can inform a conversation on the application of identified target text to the social and cultural environment it is situated in – Samoan society. While Samoan society is complex, in the context of this discussion paper, Samoan society will be structured around three overarching social and cultural constructs: (1) *aiga* or family, (2) *nu'u* or village, and (3) *ekalesia* or church/religion.

UNSTANDING AIGA (FAMILY), NU'U (VILLAGE), EKALESIA (CHURCH/RELIGION)

Samoan society
Before the arrival of Christianity to Samoa, Samoans were already practising a complex form of governance called the Fa'a Samoa. The Fa'a Samoa is essentially a traditional governance system, serving social, economic and political functions.[105] To understand the Fa'a Samoa, one must understand the essential features of Samoan society such as *aiga* (family)*,* the *nu'u* (village)*,* the *matai* (chief) and the *fono* (meeting of the chiefs).[106]

Aiga
The *aiga* or family is the essential core of Samoan society. The term *aiga* refers both the immediate and extended family. It may include all members of a large clan comprising all descendants of a common ancestor, either male or female. Moreover, it may even be taken to include, descent groups which identify themselves in relation to an extremely important ancestor or ancestress. Membership in an *aiga* can be through

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104 Levenson, Matāpuna Ma'ilo. "Pasifika Power & Control Wheel Translation Project Report.
105 Please refer to footnote 106
106 Iati, Iati. "Civil society and political accountability in Samoa." (2017).

adoption or blood. The *aiga* has ownership of matai titles because these titles have genealogical ties to the family. When a matai dies, it is the responsibility of the *aiga* to choose the successor.[107]

Nu'u

The *Nu'u* or village represents a group of *aiga*. Village would not be an adequate concept to translate this. A more complex understanding of it, however, is that it is a group of extended families with a shared history which gives the village its identity. Each village was made up of a number of groups to which all members of the village *aiga* belong, according to their age, their sex, marital status and family rank. Most important villages were divided up into gender groups which referred to the different aspects of life in which men and women had authority.[108]

Matai

The matai system evolved out of the fusion of the institution of family and hierarchical system…and is characterized by institutions in which the relationship and interactions of kin and groups are influenced by reference not only to kinship factors but particularly by such considerations as titles, hierarchy of titles, genealogies and honorifics.[109] This governing body is crucial for maintaining and sustaining the affairs of the immediate and extended family. The Matai system is made up of senior members of the extended family. Although there are younger matai, the affairs of the village are under the stewardship of the elder matai. The matai system is an important institution that fosters unity and cohesion. Macpherson (2006) explains that "social unity is an ideal state, and Samoans will, where at all possible, avoid overt conflict and division."[110] Macpherson also makes reference to a Samoan proverb which compares conflict and its effects to head lice. Once head lice are found, the problem needs to be remedied immediately. If unattended the lice becomes "a source of continuing irritation that distracts the sufferer and eventually infect the scalp and cause more general illness." Although it is the parental responsibility to enforce law and order in their homes, it is the responsibility of the *matai* to ensure that conflicts and disputes are immediately remedied and do not spread throughout the familial circles. Principles such as "*pule* (authority, power); *soaluapule* (joint decision making); *'autasi* (consensus); *alofa* (love, compassion, care); *fa'aaloalo* (respect); *mamalu* (dignity); *fa'autaga, tofa,* and *moe* (all refer to wisdom)" are maintained and preserved through the matai system to ensure that unity and cohesion is sustained throughout the familial circles.[111] As depicted in the illustration below the Fa'a Samoa acts an umbrella that shelters the matai system, the affairs of the village or *nu'u*, and the overall wellbeing of the family or *aiga*.

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[107] Meleisea, Malama. *The making of modern Samoa: Traditional authority and colonial administration in the history of Western Samoa*. editorips@ usp. ac. fj, 1987.

[108] Please refer to footnote 106

[109] Vaai, Saleimoa. "The rule of law and the Faamatai: legal pluralism in Western Samoa." (1995).

[110] Macpherson, Cluny, and La'avasa Macpherson. "The'Ifoga': The Exchange Value of Social Honour in Samoa." *Journal of the Polynesian Society, The* 114.2 (2005): 109-133.

[111] Huffer, Elise, and Asofou So'o. "Beyond governance in Sāmoa: understanding Samoan political thought." *The Contemporary Pacific* (2005): 311-333.
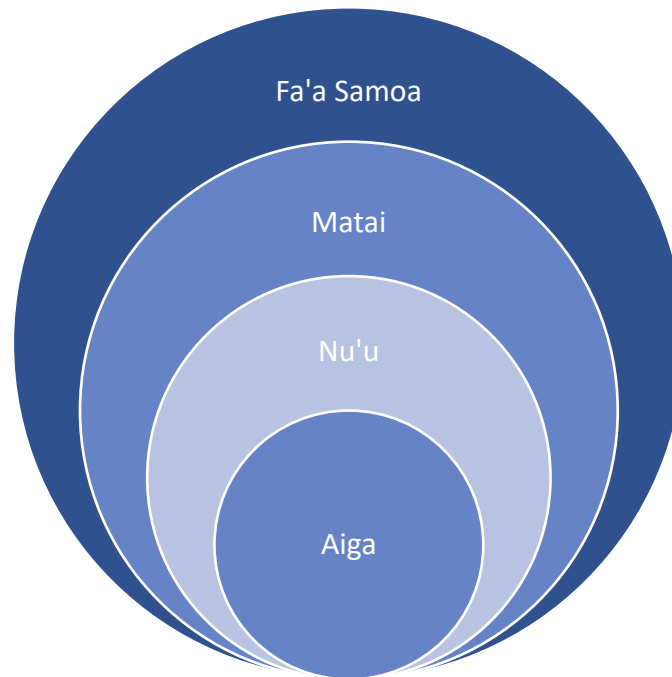
Figure 3 Role of Fa'a Samoa in Samoan society

Religion

Ancient Samoa had an elaborate religious system replete with a supreme god, lesser gods, *Aitu*, an afterworld, a concept of soul and practices as well as processes and rituals.[112] Samoans believed in two forms of gods: the *Atua* or those gods from non-human origin and the *Aitu* or those from human origins.[113] The *Atua* was more superior of the two forms of gods. Samoans did not build lavish temples or sanctuaries of worship for the *Atua* because it was believed that they found residence in either the *Pulotu* (after world) or the *Lagi* (heavens). The *Aitu* was the off-spring of

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[112] Efi, T. A. T. T. T. "Clutter in indigenous knowledge, research and history: A Samoan perspective." *Social Policy Journal of New Zealand* 25 (2005): 61-69.
[113] Please refer to footnote 106

the *Atua* and was usually half human half gods. Samoan's believed that the spirit of the dead continued to live in the spirit world and would return among the living to interest themselves (for good or for evil) in the doings of their descendants.[114]

The spread of Christian churches in the Pacific Islands was shaped by geography.[115] As explorers became more familiar with the Pacific region religious denominations saw this as an opportunity to expand into the Pacific. The London Mission Society, founded in 1775 by Calvinistic Methodists and evangelical Dissenters decided to send its first missionaries to Tahiti in 1795.[116] Their efforts paid off in 1815 when Principle Chief Pomare II was converted to Christianity which resulted in the conversion of hundreds of his people. From the success in Tahiti, Christianity spread throughout the Pacific and just over fifty years later all Polynesia became a stronghold for a variety of religious denominations.

As Samoa began its journey towards independence, the values and belief systems that were instilled by the Christian missionaries became a dominant pre-requisite for the way Samoa wanted to run its country. This commitment to God is reflected in Samoa's constitution. The preamble declares:

> In the holy name of God, the almighty, the ever loving. Whereas sovereignty over the universe belongs to the Omnipresent God alone, and the authority to be exercised by the people of Western Samoa within the limits prescribed by his commandments is a sacred heritage. Whereas the leaders of Western Samoa have declared that Western Samoa should be an independent State based on Christian principles and Samoan customs and traditions.[117]

The relationship between *faifeau* or Ministers of religion, and their congregation is often referred to as the *feagaiga*. The *faifeau* is treated highly within the village because they are seen to have a special relationship with God. Now, *faifeau's* are commonly referred to as *faafeagaiga* because of their covenantal relationship with God.

It is estimated that close to ninety percent of Samoan are practicing Christians. The 2016 Population and Census indicates that the top six religious denominations comprise eighty eight percent of Samoa's total population.

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[114] Please refer to footnote 106
[115] Hastings, Adrian, ed. *A world history of Christianity*. Wm. B. Eerdmans Publishing, 2000.
[116] Please refer to footnote 116
[117] Meti, Lauofo. *Samoa: the making of the Constitution*. National University of Samoa, 2002.

Map 4.3: Top 6 religions by district, 2016

Samoan are devout Christians following diverse Protestant denominations, as well as the Roman Catholic Church. **Map 4.3** shows the total proportion of all persons who attended either one of the six most attended churches in Samoa such as the Congregational Christian Church of Samoa (EFKS), Roman Catholic Church, Latter-day Saints, Methodist, Assembly of God and the Seventh Day Adventist (SDA & SISDAC). Those six denominations made up 88 percent of the total church attendants in Samoa while the rest attended other denominations. However, this was a slight drop compare to 92 percent in 2011.
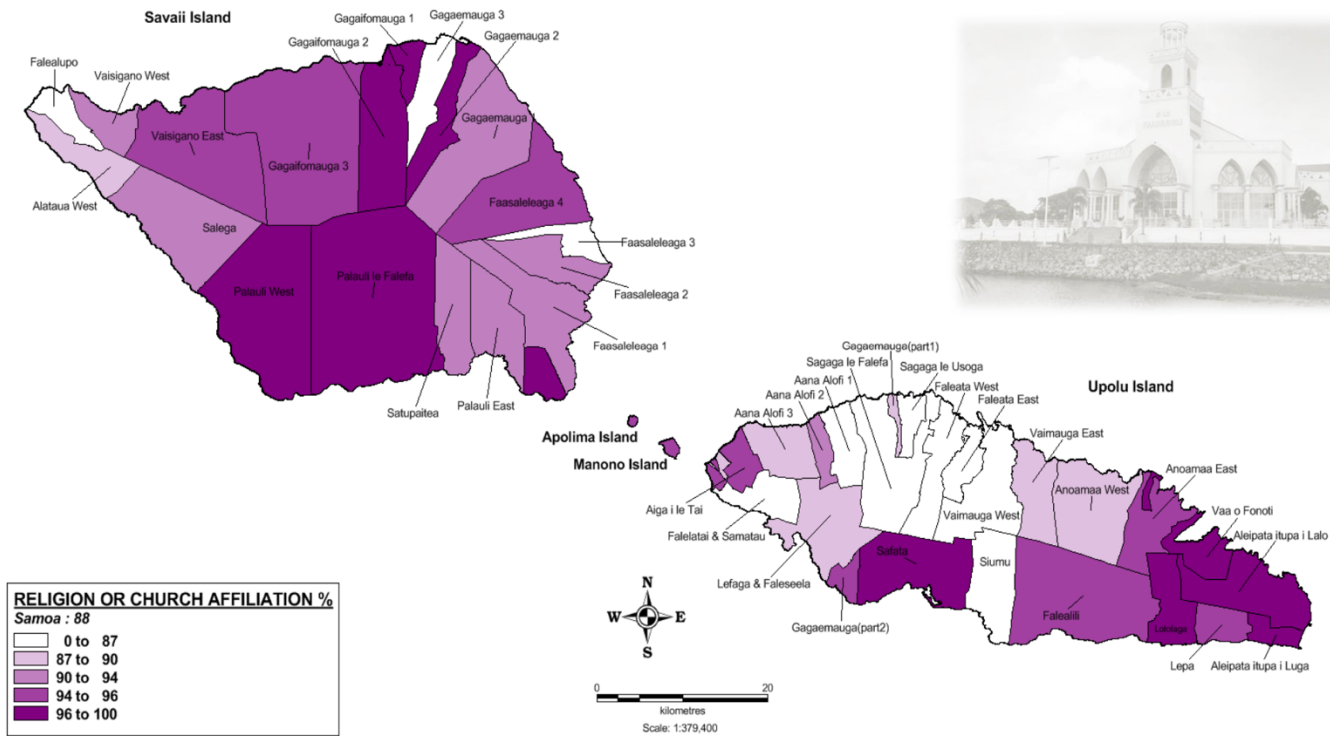
Figure 4 Religion affiliations in Samoa (Source: sbs.gov.ws)

25

TRIANGULATION OF TRANSLATED WORDS

With this cultural landscape, an important objective of this report is to begin the process of developing prevention and intervention strategies on domestic and gender-based violence in Samoan communities. One such strategy, is the triangulation of the translated words, or more specifically, the triangulation of the Samoan words used in the PCW translation project.

Triangulation is the process of used in qualitative and quantitative research to increase the validity and credibility of the research findings. The process provides the researcher the opportunity to re-check their data for similarities, divergences and information that complements each other. In the case of this report, the triangulation process will be done through the three social and cultural constructs embedded in Samoan society – family, village/chief and church/religion. Irrelevant of the location of Samoan diaspora, these factors still play and important role in Samoan communities.

The triangulation process may provide an opportunity for Samoan communities, churches, services providers, victims and abusers to understand and discuss how a particular word fits within the three factors that have been identified. In doing so, these discussions can inform the objective(s) of this report which is to build Samoan communities in the United States as well as service providers their capacity to respond and prevent domestic and gender-based violence.
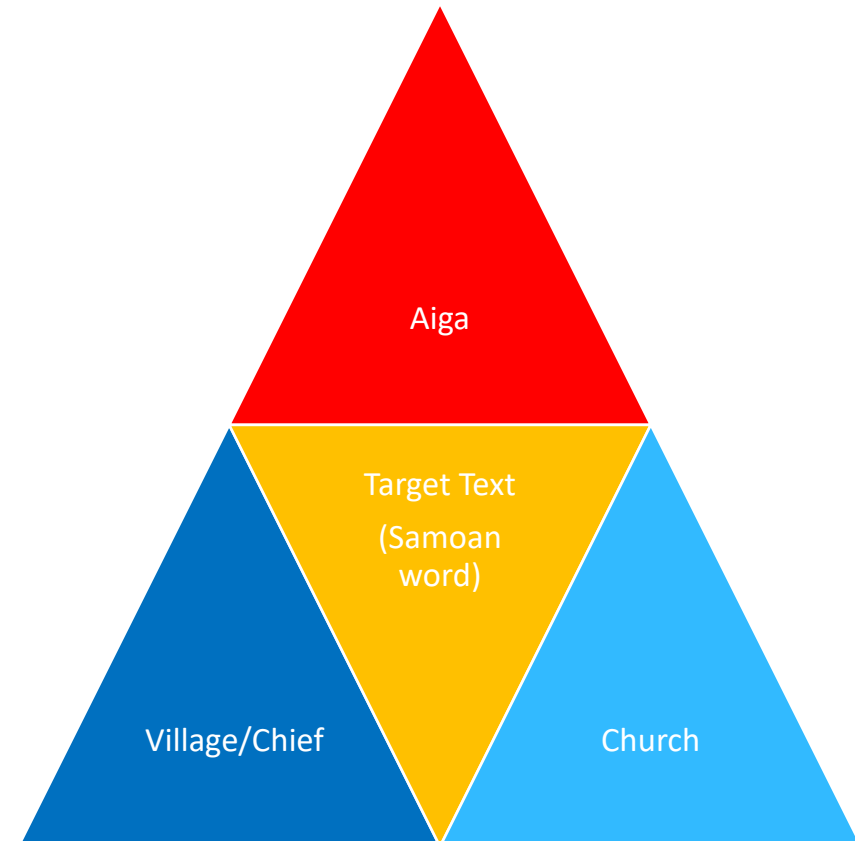
Triangulation of PULE

The following section will apply the triangulation process on three Samoan words used in the PCW translation project. In reality, all translated words can be applied to the triangulation process.

Three guiding questions will be used to evaluate and discuss each factor. The questions are:

1. What is the role/function of target text(s) in the cultural factor? Or in this example
   o What is the role/function of PULE in the AIGA or family?
2. How does the target text(s) reinforce the Power and Control Wheel tactics towards victims in the cultural factor? Or in this example:
   o How does PULE reinforce the Power and Control Wheel tactics towards victims in the AIGA or family?
3. How does the understanding of the target text(s) in the cultural factor inform prevention and capacity building in Samoan communities? Or in this example:
   o How does the understanding of PULE in AIGA or families, inform prevention and capacity building in Samoan communities?
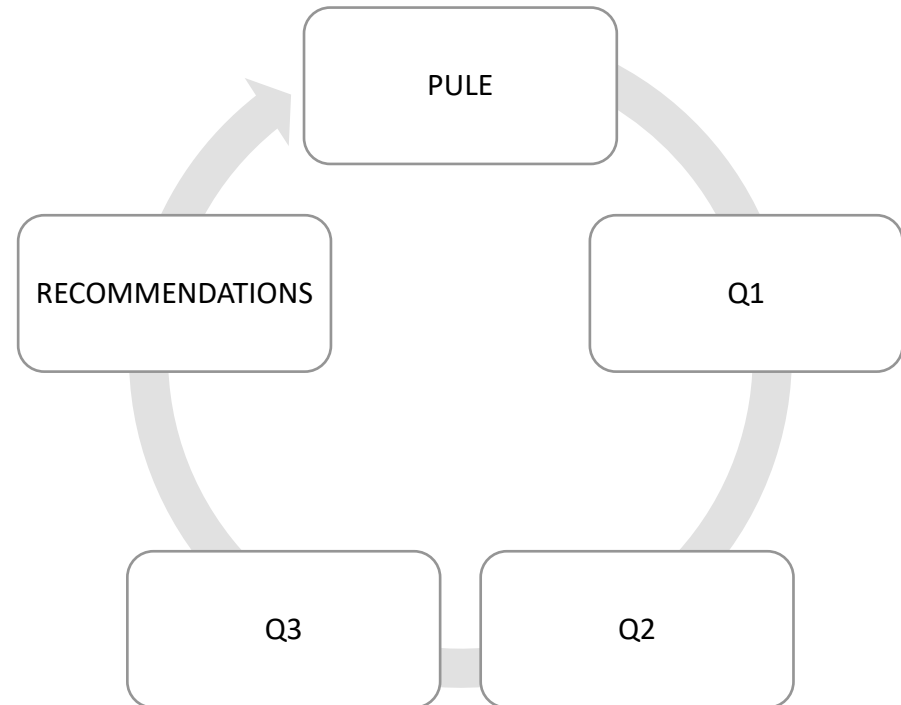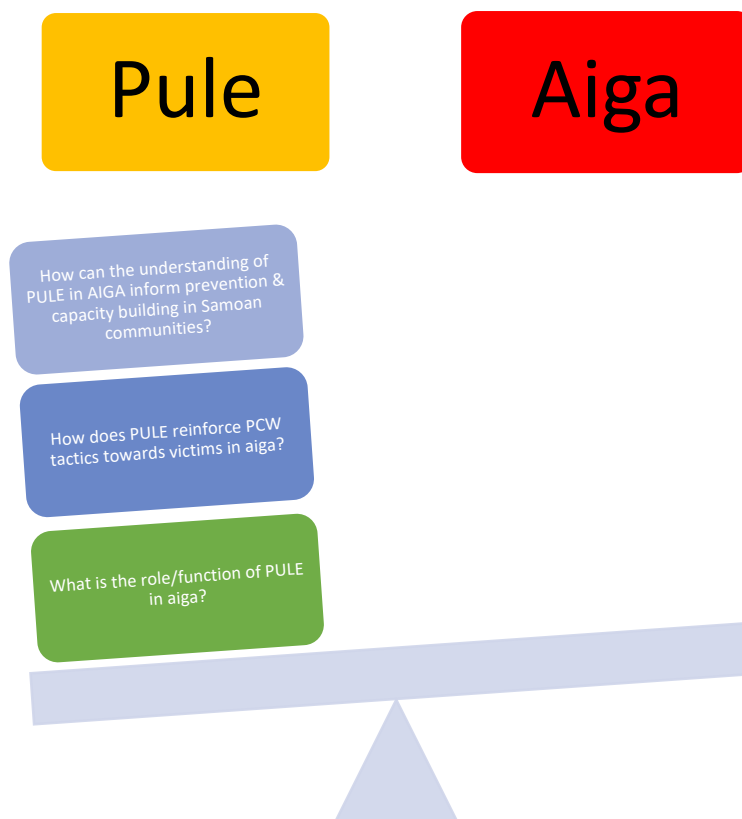
What the role/function of *PULE* in the *AIGA*?

In the family, the role of *pule* or power is different depending on the families' religious practices, involvement in the village responsibilities as well as whether the family is made up of matai or chiefs. These factors a closely inter-woven in the Samoan family and at times it is difficult and challenging to separate the ideologies of power associated in the church and village in relation to the family.

However, generally speaking, the power or authority of the Samoan family, from a traditional lens is usually associated with the *matai* or chief of the family. Sometimes the word *ulu* is interchangeably used with the word pule in the Samoan family. Literally translated as head, the word *ulu* refers to whoever the head of the family is. This is word is usually associated with males, but females can also be given or referred to as the *ulu* of the family. As a consequence, this also changes the parameters of how a family is defined in the Samoan culture. Due to the expanded familial connections and ties associated with the *matai* title(s) the problem of DV and GBV becomes complex and intricate especially for the victims.

In addition to expanded the scope of families within the Samoan culture, *pule* by nature is patriarchal and hierarchical. Generally, in the Samoan culture, this means that the patriarchal and hierarchical structure of *pule*, by default, empowers men and veto's the rights of women in the Samoan family. This, again, is problematic for victims of DV and GBV.

Pule

Aiga

How can the understanding of PULE in AIGA inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in aiga?

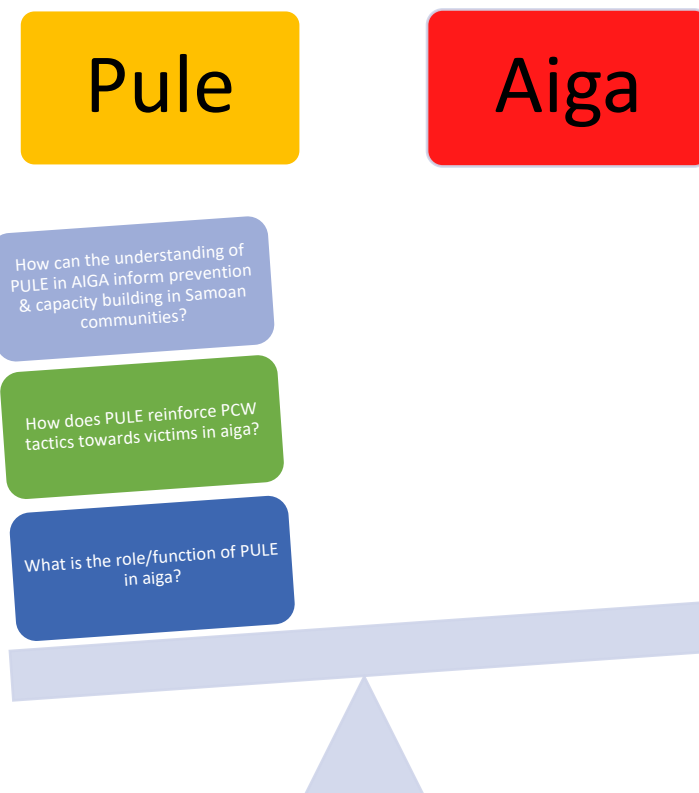What is the role/function of PULE in aiga?

How does *PULE* reinforce PCW tactics towards victims in *AIGA?*

Because power and authority are heavily embedded in the *matai* system, women's (highest representation of victims) rights, roles and responsibilities within the family are secondary to the *matai* who are usually men. This has a strong influence on the gender imbalance that exists within the Samoan family.

There are families where the husband or wife is not a *matai*, however, the family still exists within the wider construct of the Samoan family. In doing so, the influence of other men with the *pule* can still inform the way the family without a *matai* title functions.

Since the *pule* is generally vested in men, the attitudes associated with *matai-ship* can reinforce, amplify, normalize the tactics in the PCW towards women because the *pule* is never challenged, threatened or questioned. In addition to this, because the role of *pule* is generally associated with men in the family, the function, roles and responsibilities associated in the family serves the person with the *pule* which in many cases are men.

The impunitive nature that is generally associated with *pule* and *matai-ship* can also be problematic when trying to identify contributing tactics towards victims of DV and GBV because they can be camouflaged tactics as being insubordinate to the cultural practices associated with *pule* and *matai-ship*.

Pule

Aiga

How can the understanding of PULE in AIGA inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in aiga?

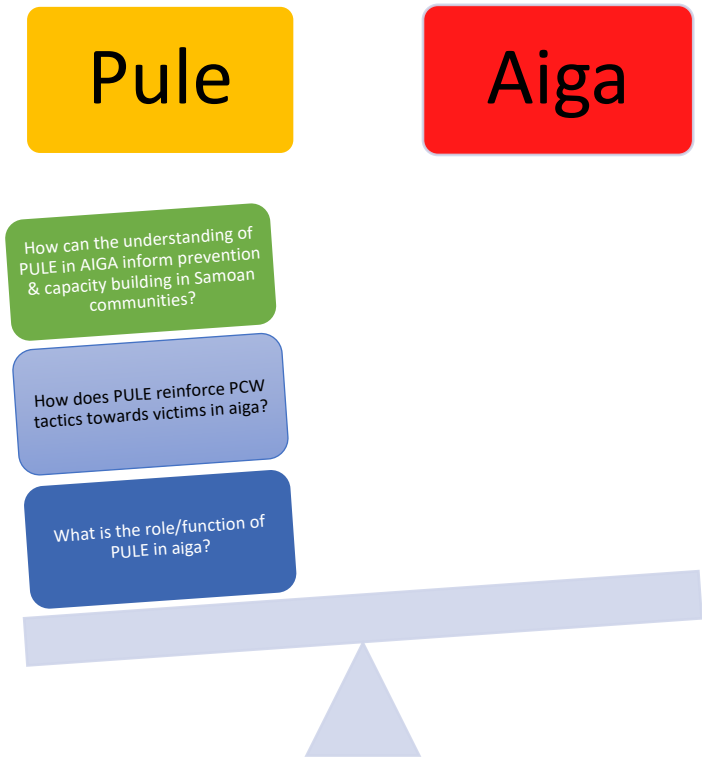What is the role/function of PULE in aiga?

29

How can the understanding of PULE in AIGA inform DV and GBV prevention & capacity building in Samoan communities?

It is important for DV and GBV service providers to understand the complexities associated with *pule* in relation to victims of DV and GBV. As a cultural construct, *pule* plays an important role and function in Samoan families. While *pule* can, at face value, be viewed as problematic, it can also be a powerful too towards helping Samoan DV and GBV victims.

Pule needs to be a part of the DV and GBV prevention and capacity building plan for Samoan victims. This means that the *matai-ship* associated with *pule* also need to play an active role in:

- Understanding how *pule* and *matai-ship* contribute to the problem of DV and GBV in Samoan families
- Understand how *pule* and *matai-ship* contribute to the solution of DV and GBV in Samoan families
- Understand how *pule* and *matai-ship* can empower women more in Samoan families
- Understand how *matai-ship* can educate men towards treatment and protection of women as practiced the concept of *feagaiga*
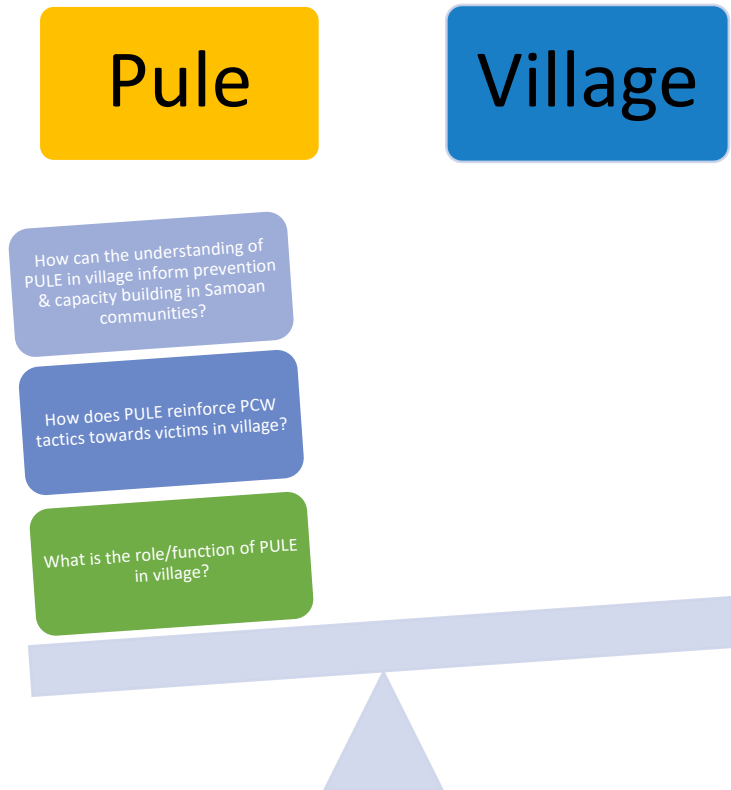
Pule

Aiga

How can the understanding of PULE in AIGA inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in aiga?

What is the role/function of PULE in aiga?

What is the role/function of PULE in the village?

Generally, there are two types of *matai* – *matai alii* and *matai tulafale.* The *matai alii* is the highest-ranking *matai* and Samoans believe that this form of *matai* and its *pule* or authority is from God. The word *Matai* is frequently used to refer to God in the Samoan language. The *matai tulafale* is the oratory *matai* or the talking chief. They speak on behalf of the higher-ranking *matai ali'i.* The *matai* holds all authority, village rights, dignity and privileges of Samoa.[118] Furthermore, they are the custodians and representatives of the families they serve and are entrusted to make good decisions for the betterment of the *aiga*.[119]

As an institution, the *aiga* occupies all "social, economic and political functions" within the *nuu*.[120] Although commonly translated as village, the *nuu* is a functionary "territory which was collectively owned and controlled by a number of bilateral, corporate descent groups."[121] The *nuu* is more than a geographical location. It represents and encompasses "all the cultural values and practices that are manifested through an autonomous polity which functions as an independent governing entity."[122]

Every village has its own unique constitutions and laws. It is through the council of chiefs that the laws and constitutions of the village are enforced and maintained. The village is structured and organized in a way where its specific areas are appointed and reserved for specific purposes.

Pule

Village

How can the understanding of PULE in village inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in village?

What is the role/function of PULE in village?

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[118] Simanu-Klutz, Manumaua Luafata. *O si manu a alii: A text for the advanced study of samoan language and culture*. University of Hawaii Press, 2002.

[119] Meleisea, M (1983) *Change and adaptations in Western Samoa*. Christchurch: Macmillian Brown Centre for Pacific Studies.

[120] Iati, Iati. "The potential of civil society in climate change adaptation strategies." *Political Science* 60.1 (2008): 19-30.

[121] Meleisea, Malama. *The making of modern Samoa: Traditional authority and colonial administration in the history of Western Samoa*. editorips@ usp. ac. fj, 1987.

[122] Vaai, Saleimoa. "The rule of law and the Faamatai: legal pluralism in Western Samoa." (1995).

However, outside of Samoa, urban villages are usually represented by the different churches. Each church is made up of a group of families and in doing so, the group of families, under that particular religion represents the village. Within the urban village are *matai* as well as the *pule* or power/authority of the Church minister.

How does PULE reinforce PCW tactics towards victims in the village?

When created, the dynamics of the PWC reflected a dualistic relationship between abuser and the victim. This relational space doesn't align with the position of the victim in relation to the abuser because both exist in relation to their family rather than individually.

The communal nature of the Samoan family provides some challenges towards the application of the tactics suggested in the PWC wheel because it was developed to articulate a victim-abuser relationship that is foreign to a victim-abuser relationship in the Samoan context.

Often times, the tactics in the PWC occur when the abuser steps outside of the cultural ideologies associated with *pule* which is to protect, provide and serve the family (immediate, extended and wider). This is sometimes referred to in Samoa as *ua soli le vā* or the relational space has been trodden on or the relational space has been wrongfully breached.

The relational space between tactics in the PWC and *pule* in the village can also be problematic in that the tactics used by males who have the *pule* can be viewed as accepted and normal rather than abnormal and unacceptable.

This problem highlights the indisputable authority that is vested in the *matai* and *fono o matai*. In doing so, considerations are needed to ensure that the interpretation of tactics used by abusers are not mistaken for behaviours associated with a person holding a *matai* title
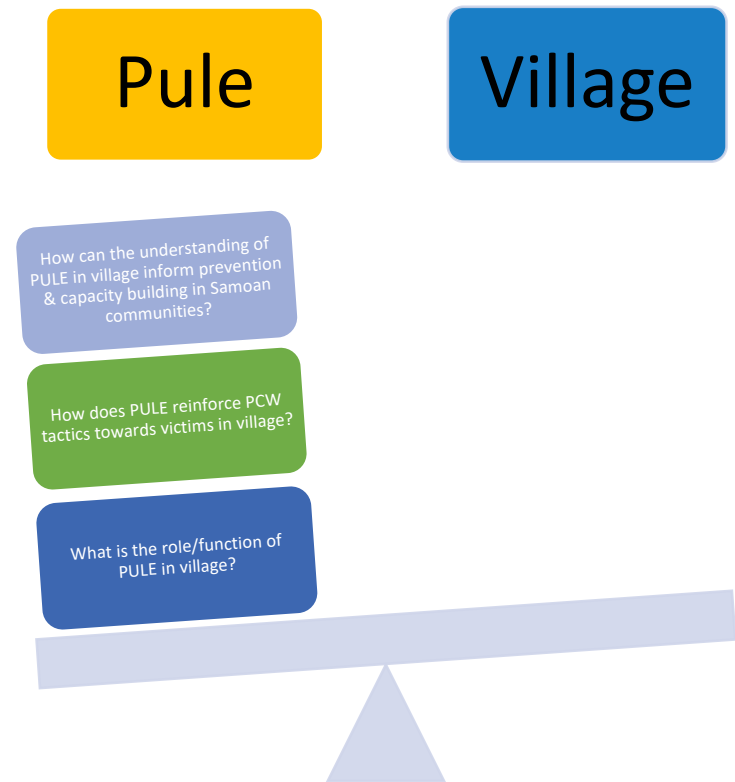
Pule

Village

How can the understanding of PULE in village inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in village?

What is the role/function of PULE in village?

How can the understanding of PULE in village inform prevention & capacity building in Samoan communities?

According to Vaai (1999), there are four specific forms of *pule – pule faavae* or constitutive authority, *pule faasoa* or distributive authority, *pule faaaoga* or exploitative authority and *pule faamalumalu* or protective authority. All four types of *pule* can help service providers and Samoan community build and create prevention programs for victims of DV and GBV. For example

1. *Pule Fa'avaae or* constitutive authority:
   a. The authority to create village laws which governs and influences the function and behaviours of the village
2. *Pule Fa'asoa or* distributive authority:
   a. The authority to equally distribute gifts, food, money from funerals, weddings, other formal occassions.
3. *Pule Fa'aaoga or* exploitative authority
   a. The authority to equal ownership and rights to land
4. *Pule Fa'amalumalu or* protective authority
   a. Insures that the family and everything that it is associated with is protected.
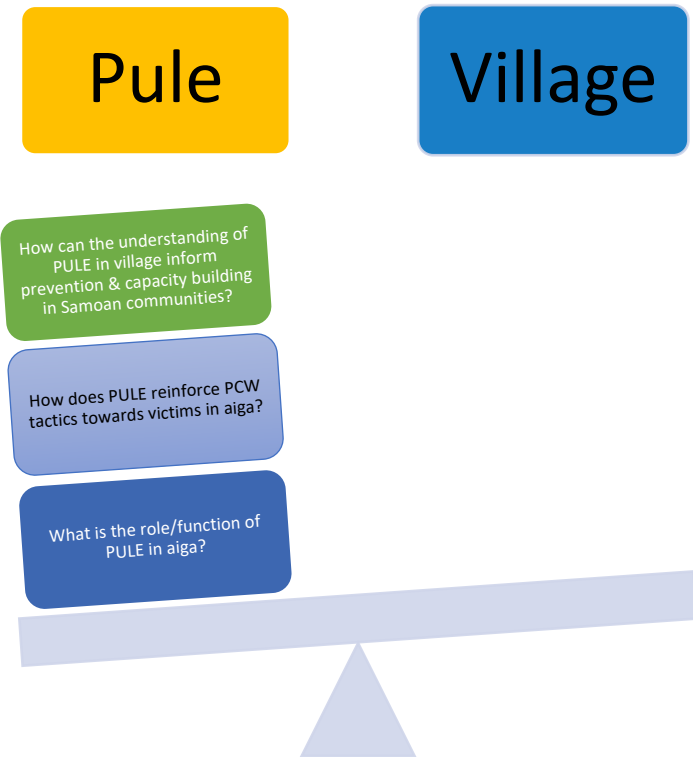
What is the role/function of PULE in church?

The whole Samoan existential system, which encompasses moral, ethical, cultural, political, economic and social factors, and indeed the spiritual values of Samoan society, has been conditioned by the interface between the two institutions – Christianity and Samoan culture.[123]

The merging of *faa Samoa* and religion began immediately when Christianity was accepted by Malietoa Vainuupo in 1830. The transfer of the *feagaiga* or sacred covenant between brother and sister, to the *faafegaiga* status of the Christian missionaries illustrates this.

> The first ever covenant in the Samoan culture is between a brother and his sister. There are many rules that govern this covenant. The second covenant of the *faa Samoa* exists within *aiga potopoto* or the extended family. The other kind of covenant is one between the Minister of religion and his congregation. They (Ministers of religion) are mistakenly called *feagaiga* when they should be correctly called *faafeagaiga.* This covenantal relationship means the Minister of religion has a covenantal relationship with the *faa Samoa* and the *faa Samoa* has a covenantal relationship with the Church.[124]

This relationship between a brother and his sister was a sacred one. The brother's responsibilities within the *feagaiga* is captured in a Samoan proverbial expressions *o le iomata o le tuagane o lona tuafafina* or the pupil of the brother's eye is his sister. Just as the pupil is sensitive and needs protection, so too does the brother protect and serve his sister.

Pule

Church

How can the understanding of PULE in church inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in church?

What is the role/function of pule in church?

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[123] Tuisuga-le-taua, F.A (2009) *O le Tofa Liliu a Samoa: A Hermeneutical Critical Analysis of the Cultural-Theological Praxis of the Samoan.* (Unpublished PhD Thesis). Melbourne College of Divinity, Melbourne, Australia.

[124] Simanu-Klutz, Manumaua Luafata. *O si manu a alii: A text for the advanced study of samoan language and culture*. University of Hawaii Press, 2002.
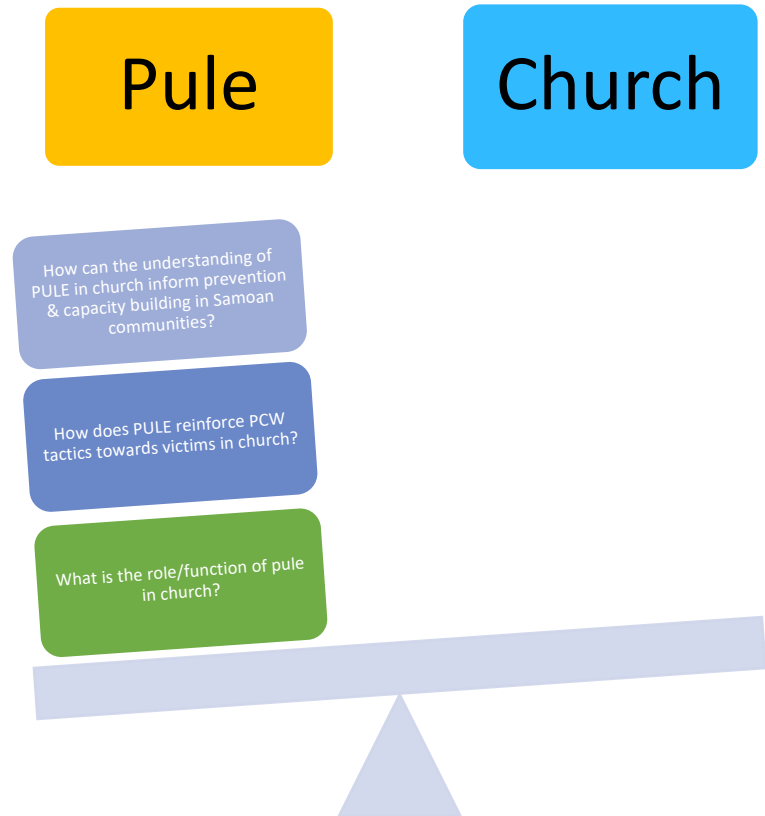
How does PULE reinforce PCW tactics towards victims in the church?

It is extremely difficult to separate the *aiga* and *nuu* from the *ekalesia.* All are tightly interlocked and have an immense bearing on each other. The *ekalesia* is traditionally made up of groups of families and therefore the *ekalesia* has existed in the families for many years. The *nuu* has a lot of influence on which churches can be practiced within their village. Despite the Samoan constitution proclaiming freedom of religion, the induction, and at times removal of a church in the village can be actioned by the *nuu*. Despite the arrival of Christianity being generally perceived as a period of enlightenment in Samoa's history, in the context of the wider implications of domestic violence and the changing traditional roles of women in Samoan society, Christianity, according to many of the respondents, robbed women of their traditional inheritance in Samoa's social structure.

Christianity to Samoa changed the role of women in Samoa. The introduction of the *faafegaiga* status demoted women to a secondary status that normalized their function within Samoan society. This was the catalysts for the changing roles of Samoan women and men to their current state. Furthermore, the discipling behaviours introduced by the Christian missionary schools have influenced current narratives and justifications for the use of *sasa* as an accepted form of corrective behaviour. Coupled with the teachings similar in the bible, the use of *sasa* is an accepted form of punishment frequently adopted to raise Samoan children.

Despite this, the Churches, more specifically the *faifeau,* in Samoa need to be more active in the domestic violence agenda in Samoa. *faifeau's,* who are usually the first line of defence for victims, need to be trained to understand how to help victims of domestic violence.
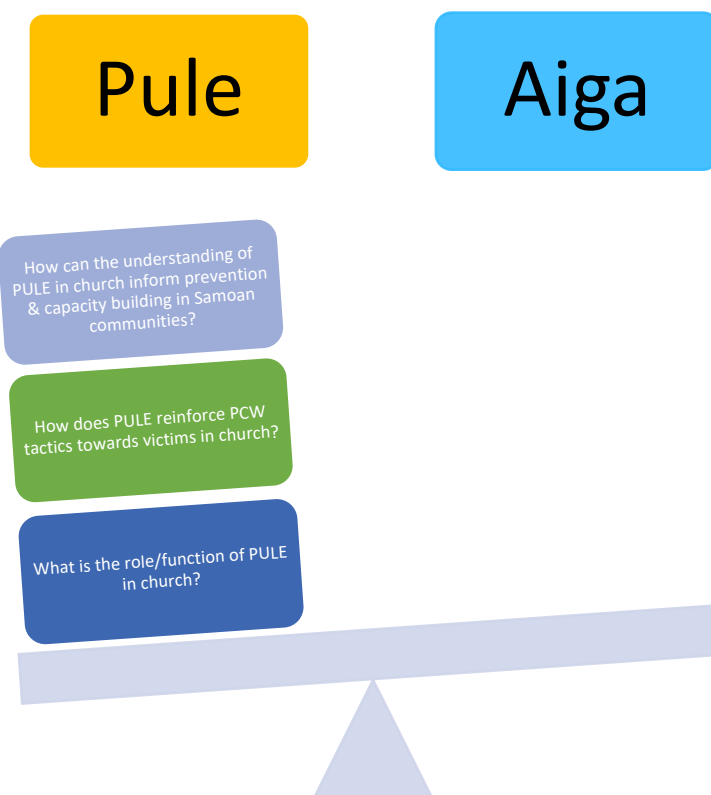
Pule

Aiga

How can the understanding of PULE in church inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in church?
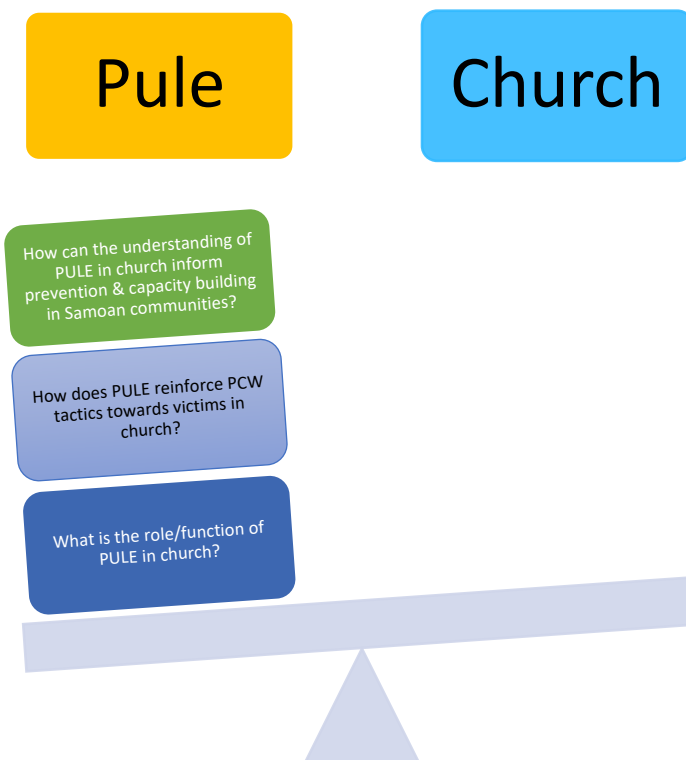
What is the role/function of PULE in church?

How can the understanding of PULE in church inform prevention & capacity building in Samoan communities?

The church, or more specifically the *faifeau* or church minister, has often involuntarily been given the responsibility to deal with issues of domestic violence within the village. I use the word 'involuntarily' because, based on my discussions with the research respondents, domestic violence is not an issue that church ministers traditionally prepare for. The primary responsibility of the *faifeau* is their covenantal relationship between God and the village. Church ministers are not domestic violence experts. They are not trained to deal with nor comprehend, the scope of the domestic violence problem. For many *faifeaus,* their exposure to domestic violence issues are also based on immediate and secondary experiences. They are not taught in their theological training about domestic violence, let alone mechanisms to resolve domestic violence issues. Their main tool of assistance is using the bible and the application of various scriptures to counsel with the husband and wife about their roles and responsibilities, the importance of families, marriage and God in their relationship. Because of their covenantal status within the village, many Samoans look to the *faifeau* for help.

Like the *aiga* and *nuu/matai*, the *ekalesia* or more specifically the *faifeau's* general approach to domestic violence has also been focused on eliminating the physical behavior of domestic violence. By dissolving the physical abuse, it is perceived and accepted that the domestic violence problem has been resolved. In the case of the *ekalesia* or the church, eliminating the physical abuse is usually combined with the *faifeau's* efforts using religious counsel and biblical scripture.

Also, it must be remembered that there are numerous churches in one village. This means that there is more than one church minister in the village. This variation could also imply that the way in which one church minister addresses domestic violence differs from another's. This could be problematic, especially when one family belongs to two or three different religious denominations.


Pule

Church

How can the understanding of PULE in church inform prevention & capacity building in Samoan communities?

How does PULE reinforce PCW tactics towards victims in church?

What is the role/function of PULE in church?

Things to consider when applying triangulation approach:

The fonofale model[125] was developed in the late 1980's by Fuimaono Karl Pulotu-Endemann. The model was the first of its kind to educate non-Pacific in New Zealand about Pacific world-views/perspectives on mental health. The fonofale model is still being used throughout the world as the bench mark for understanding Pacific society and the cultural construct that underpin it.

One of the biggest caveats when applying Pacific models like that fonofale model is that they become stagnant and accepted as the relative norm. However, this is usually not the case. For example, the fonofale model has been around for over forty years. It was developed during an era of New Zealand's history when Pacific Islanders were being illegally deported back to the islands. This was period was commonly known as the Dawn raids.[126]

The Pacific landscape, globally, has changed dramatically with the Pacific diaspora expanding and settling in Australia, New Zealand, United States of America, Asia and even Europe. As a consequence of this migration, aspects of Pacific culture articulated in the fonofale model are not as valued or practice. An example of this if the importance of spirituality. While religion still plays an important role in Pacific society, there are many Pacific Islanders that are becoming quite secular. The foundation, or family, of the fonofale model has also changed due to adaptive cultures, new environments and cultural circumstances.
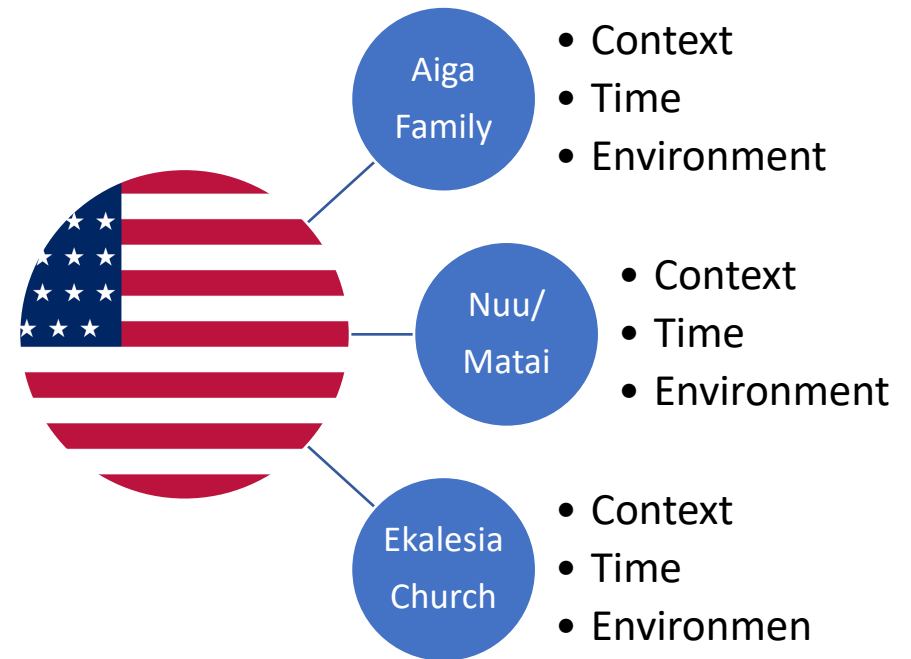

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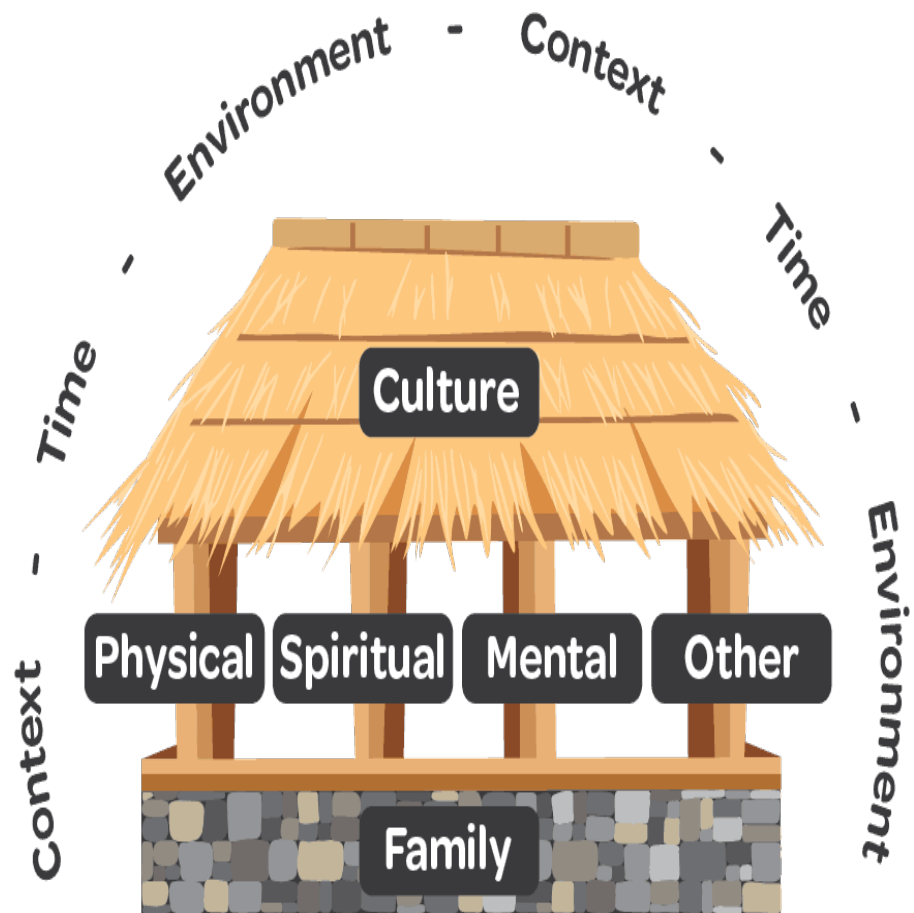
[125] For further information on the fonofale model, please refer to https://www.openpolytechnic.ac.nz/current-students/wellbeing/the-fonofale-model/
[126] For further information on the Dawn raids, please refer to https://nzhistory.govt.nz/culture/dawn-raids

What is important to considered is the fonofale's articulation of context, time and environment. Here, context, time and environment give the roof, poles and foundation movement to take into consideration changes as a consequence changing times. When thinking about context, what are parts of the discourse that surrounds the words, narratives and discussion of the fonofale model. When thinking about time, what are the historical, present and futural contributors when discussion the fonofale model. Finally, when thinking about the environment, what are the surrounding conditions informing the narratives associated with the fonofale model.

As previously discussed, when evaluating and understanding how the translation of the PCW into the Samoan language can inform potential prevention programs and initiatives, it is important not to generalize Samoans into the same category. The reality is that even within the Samoa culture and diaspora, there is going to be different layers the define who they are. Location of state, taking into consideration the importance of context, time and environment will be crucial in the development of specific prevention programs for Samoans living in Utah versus Samoans living in Los Angeles, or Samoans living in Las Vegas versus Samoans living in Washington D.C.

Aiga Family
- Context
- Time
- Environment

Nuu/ Matai
- Context
- Time
- Environment

Ekalesia Church
- Context
- Time
- Environmen

Recommendations for year 2

1. Triangulation of PCW Samoan translation project
   1.1. The triangulation of the Samoan words used in the PCW translation project is important to provide further context and understanding of the translated words.
   1.2. Focus groups can be created to achieve 1.1
       1.2.1. Focus groups should reflect the different social groups that exist in the family, village[127] and churches.
       1.2.2. Focus groups should consist of separate youth, unmarried men, unmarried women, married men, married women, church ministers, church minister wives, matai, wives of matai.
       1.2.3. It is important to hold the focus groups on an "even" level to avoid any feelings of shame, distrust, feelings of not being able to speak out because a matai or church minister is in the same room.
       1.2.4. Focus groups should discuss the role, function, influence of the chosen Samoan words in the PCW translation project in their families, churches and villages.
       1.2.5. Focus groups should discuss whether there are similarities of the role, function, influence of the chosen Samoan words in the families, churches and villages.
       1.2.6. Focus groups should discuss how the words contributes, hides/camouflages to DV and GBV in the family, church, village.
       1.2.7. Focus group should discuss alternative words that can be used to replace, add, take-away from current translated words in the PWC translation project.
       1.2.8. Focus group should develop and alternative compilation of words to those identified in the PCW translation project.
2. Samoan or English or Hybrid
   2.1. There are a lot of English, Hybrid words that are used to describe tactics, behaviors associated with DV and GBV. Year 2 project should
       2.1.1. Identify what these common, slang, alternative Samoan words
           2.1.1.1.   Identify their meaning and context
           2.1.1.2.   Identify how they contribute to DV and GBV
       2.1.2. Identify whether it is better to use English words rather than Samoan words to
           2.1.2.1.   Understand if, in the Samoan communities, DV and GBV better understood using English words vs Samoan words
           2.1.2.2.   Do existing English words create more problems in terms of understanding tactics, purpose of PCW

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[127] As previously explained, outside of Samoa and Am. Samoa, the churches usually house the village which is usually made up of immediate, extended and wider families.

3. Create prevention strategies to address DV and GBV through learnings of Year 1 and Year 2
    3.1. Prevention strategies should include intervention at the
        3.1.1. Youth level
        3.1.2. Unmarried men
        3.1.3. Unmarried females
        3.1.4. Married men
        3.1.5. Married women
        3.1.6. Chiefs or matai
        3.1.7. Faifeau or Church ministers
        3.1.8. Faletua o Faifeau or Church Ministers wives
        3.1.9. THEN a combined initiatives that include all social circles (3.1.1-3.1.8) as recommended.

Conclusion

The Samoan Community Project builds on the Pasifika Power & Control Wheel Translation Project, 2021[128] by the Asian Pacific Institute on Gender-Based Violence (API-GVB).[129] In this report, the results from the PCW translation project 2021 was included to provide reference and context as well as the methodological approaches used in the translation project. While the translation project provided an important foundation towards understanding the Samoan words used, an important aspect that was missing from the project was the cultural contextual consideration for the translated words.

The purpose of the Year 1 report was to continue to build on the PCW translation project. The report highlighted the needs to unpack the Samoan words further through a proposed triangulation process. By doing this, it will allow Samoan communities in their own respective social organizations, to discuss, unpack, critique, consider new, replace old, provide validation and even create more relevant terms that align within the current Samoan milieu as well as the issues associated with DV and GBV.

In addition to the triangulation approach, recommendations to develop focus groups to further discuss the impact, meaning and purpose of the translated words in the different social groups through the three cultural factors discuss (aiga/family, nuu/matai or village/chief and ekalesia/church). By holding these focus groups, it is intended that they will build on the translation project by provide alternative words, meanings to the tactics identified in the PCW.

The Samoan diaspora is constantly change. In doing so, the implementation of context, time and environment as articulated in the fonofale model can inform the focus groups by honouring the past, how the past inform the present, and how the past and present inform the future. In doing so, the PCW should not be stagnant but continually moving to situate itself with the lived experience of the Samoan diaspora.

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[128] For further inforamtion on this report, please refer to Pasifika Power & Control Wheel Translation Project, 2021
[129] For further information, please refer to https://www.api-gbv.org/ for further information