

Pride of the Pacific: Creating Connectedness in Year 12 Pasifika Boys Through a Student-Led Project

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Abstract

Pasifika boys in New Zealand high schools often face unique challenges that impact their academic performance and social engagement. At Westlake Boys High School, a Pasifika Virtute class community had been established to address these challenges and promote Pasifika culture. Despite this, disengagement and a lack of enthusiasm were often observed in my Year 12 Pasifika Virtute class. This action research project examined the efficacy of a student-led project focused on Pasifika culture to create connectedness in the classroom. By encouraging boys to create and present a project on their culture, with the freedom to choose the content and method of delivery, my research aimed to increase engagement and, hence, belonging. Over a six-week period, 15 boys, aged between 16 and 17 years old, participated in group planning and collaboration during their daily Virtute class. Analysis of both quantitative and qualitative data consisting of interview feedback, classroom observations, journal notes, and survey responses revealed the importance of the student-led project process to foster inclusivity and enhance the role of conversations in strengthening relationships. The boys valued the collaborative process, felt more connected to their peers and culture, and appreciated the opportunity to share and learn from each other's cultural knowledge, which led to increased openness and communication. This research highlights that a student-led project can effectively build connectedness and engagement among Pasifika boys by providing a platform for cultural expression and collaboration.

Glossary

Pasifika: Term to describe a dynamic and diverse group of people living in New Zealand who migrated from the Pacific islands or who identify with the Pacific islands because of ancestry or heritage.

Virtute: The Westlake Boys High School form class or home room. Boys in the same year level attend Virtute every morning at 8:45am Monday to Thursday for a 10-minute administration period, and one 35-minute period every Friday morning.

Credits: Academic subjects are divided into all the things you need to know, which are called standards. Each standard is worth credits, and credits count towards the final qualification.

Scholarship: New Zealand Scholarship is an award that recognises top secondary school students. Students who achieve a NZ Scholarship receive a monetary award.

Year 12: In New Zealand, the second last year of secondary school. Students are 16 to 17 years old.

NZQA: New Zealand Qualifications Authority. This is the New Zealand Government Crown entity tasked with administering educational assessment and qualifications.

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At Westlake Boys High School, boys can opt into a Pasifika Virtute class designed to foster and promote the Pasifika cultures found within our school, such as Samoan, Tongan, Fijian, and Cook Islander. Inspired by research that highlights the importance of cultural identity for student wellbeing and success (Tautolo et al., 2020; Teariki & Leau, 2023), the boys are encouraged to share experiences about their culture and their interests and to participate in regular Pasifika events.

However, as a Pasifika Virtute teacher of the same group of 24 boys for four years, I had noticed that participation was not happening with enthusiasm or much interest at all. Boys were often on their phones, sitting quietly, not chatting to me or each other, and regularly arriving late. Unfortunately, this trend was not only in my class, but all over New Zealand as many Pasifika learners reported feeling disconnected from their educational environment (Hargraves, 2021). As a result, I sought to investigate how Virtute time could serve as a meaningful intervention to strengthen the boys' sense of belonging and connectedness.

The initial goal of my research was to deconstruct what was preventing boys from engaging in Virtute class. I wanted to explore ways to promote an authentic sense of connectedness among the Pasifika learners. Therefore, in Pasifika Virtute I wanted to ensure that I had the boys "buy-in" when the content was not an assessment worth credits. For my action, I focused on creating a task and space where the boys could connect as a team, share their own ideas, and demonstrate pride for their culture. According to Pasifika learners, a "good teacher" understands that identity, language, and culture are important (Ministry of Education [MoE], 2018); therefore, a student-led project about culture was going to be key. To that end, my Virtute class engaged in a project that was designed to encourage belonging and improve engagement in the classroom. My intent was to answer the research question: *How can a student-led project by 16–17-year-old Pasifika boys build connectedness within their Virtute class?*

Literature Review

The Pacific population in Aotearoa New Zealand is a dynamic and diverse community made up of over sixteen distinct ethnicities, languages, and cultures (Ministry of Education [MoE], 2018). This pan-ethnic group, referred to as Pacific peoples or Pasifika (Ministry for Pacific Peoples, 2021), is the fourth largest ethnic grouping in New Zealand. The term “Pasifika” in this report refers to students and families who originate from the Pacific Islands or identify with the Pacific Islands in terms of ancestry or heritage. They derive from a diverse range of cultural and language backgrounds, identifying with one or more of the Pacific groups (Hargraves, 2019).

In New Zealand schools, Pasifika students have historically been considered priority learners—students who have not experienced success in the schooling system (Education Review Office [ERO], 2012). There is often a disconnect between how young Pasifika men perceive success and its correlation with a sense of belonging at school. Due to both the unfamiliar educational pedagogies and curriculum content, Pasifika students are often left feeling lost and alienated (Thompson et al., 2009), despite these students’ educational success being essential for their social, cultural, and individual wellbeing (New Zealand Qualifications Authority [NZQA], 2024). As a result, facilitating inclusivity, diversity, and connectedness, and finding new ways to encourage engagement, is crucial for the success of Pasifika boys in schools today.

Connectedness, or the feelings of belonging, acceptance, and the ability to create bonding relationships (Rovai, 2002), allows students to develop social skills, increase their confidence, and have a greater sense of belonging (Jorgenson et al., 2018). Connectedness, Rovai (2002) elucidates, is “feelings of friendship, cohesion and satisfaction that develop among the learners” (p.322). Xin Ma (2003) denotes that a sense of belonging, a term that has been used to define connectedness, is the extent to which students feel personally accepted, respected, included, and supported in the school and social environment. Building on this idea of connectedness from the students’ perspective provides academics the ability to cultivate healthy and successful students (Jorgenson et al., 2018).

Connectedness has also been established as a protective factor for adolescent health, education, and social wellbeing (Rowe et al., 2007). However, while school connectedness is widely accepted as important, how to promote it remains poorly understood (Rowe et al., 2007). For Pasifika boys, the disconnect comes because they live in “siloed” worlds in which their school, family, and church lives are kept separate. Additionally, Pasifika students learn not to draw attention to themselves at school, often due to feelings that their *palagi* (NZ European) teachers do not understand them or their culture (Siope, 2011). As Metui Telefoni (as cited in Etelei et al., 2019), a senior student from Rosmini College in Auckland, New Zealand, casually states, “I’m not being sad or anything, but they pick all the smarter kids or white kids” (para. 4). Being a Pasifika student in New Zealand schools involves navigating the challenges of minority status, seeking acceptance and belonging, actively participating in educational activities, and drawing on family and community support to build resilience and achieve success (Reynolds, 2017).

Stereotypically, Pasifika boys are often perceived as disinterested and unmotivated in the classroom (Hargraves, 2019), but perhaps these boys are just frustrated with a lack of care about them as individuals or little interest in their cultural identity. Participation, collaboration, positive teacher relationships, and cultural integration are all key concepts that could be employed to combat disengagement and promote inclusivity, diversity, and connectedness (Rowe et al., 2007). Reynolds (2017) argues Pasifika boys express a strong desire to try their best in educational activities. Positive relationships with teachers, characterised by respect and understanding, play a crucial role in fostering engagement as highlighted by Evans (2011), stating, “male Pacific students’ engagement and learning is likely to be enhanced when the teacher takes the opportunity to use Pacific literature, culture and experiences as part of their teaching processes” (p. 73). Additionally, achieving connectedness among men involves creating safe spaces for open conversations and promoting positive social relationships (McKenzie et al., 2018).

When Pasifika boys are participating in something of interest, or of cultural value, they are more likely to engage. Implementing choice, interactive activities and shared meals is an important

aspect of Pacific culture and can be used to enrich a sense of community (Thompson et al., 2009). McMillan (2012), when talking about classroom pedagogy, says that “through an embracing of a collaborative learning strategy, Pasifika boys can be engaged behaviourally, cognitively and emotionally” (p. 46). Similarly, student-led discussion groups promote connectedness and engagement, and a small group approach is “intended to encourage enjoyable and meaningful interaction among a seemingly alienated group of students” (Diamond, 1972, p. 978). On a wider scope, teachers who are responsive, readily accessible, and reasonable are the key to unlocking educational success for Pasifika students (Siope, 2011). Perhaps, if Pasifika boys are encouraged to participate in a group task, allowing breadth for their own choice and cultural implementation, it will result in an improved sense of connectedness to the school and community.

Methodology

Action research is a “systematic inquiry conducted by educators to gather information about how their particular schools operate, how they teach, and how their students learn” (Mills, 2010, p. 10). It allows educators to address specific issues within their own settings, fostering a reflective and iterative process of improvement.

In this study, action research was employed to observe and survey Pasifika boys before, during, and after participation in a student-led project. The qualitative approach to data collection, including observations, interviews and surveys, was influenced by the principles of action research, which emphasize participation, collaboration, and reflection. By engaging the boys in discussions and allowing them to bond over shared cultural ideas, the project facilitated a deeper understanding of their cultural heritage while promoting a sense of community and empowerment.

Action research is a relevant approach for educators because it bridges the gap between theory and practice, enabling teachers to implement and evaluate changes in real-time. When an individual engages in reflection on their actions or experiences, it is typically for the purpose of better understanding those experiences, or the consequences of those actions to improve related action and experiences in the future (Clark et al., 2020).

Research Context

Westlake Boys High School is a state day school located on Auckland's North Shore in New Zealand. Westlake caters to a diverse cultural and economic community with more than 2700 boys attending from across the wider Auckland area from Year 9 (13-years-old) through Year 13 (18-years-old). In 2024, the school enrolled 119 different ethnicities, both domestic and foreign fee-paying students, with 139 boys who identified as Pasifika. The school is successful in sport, music, and academics, being one of the top schools in the country for NZQA Scholarship academic achievement; however, the community prides itself on ensuring success for all learners during their time at Westlake Boys.

The participants in this project were the Year 12 boys in my Pasifika Virtute class. Virtute time is a daily touchpoint in their school experience and used as a space to foster identity, cultural recognition, and belonging for Pasifika students. From Monday to Thursday, the boys attended Virtute class for 10 minutes, with Friday sessions lasting 35 minutes. On Fridays between the months of August and October, the boys worked on their class project; a lesson they could deliver to another class in the school and used the shorter lessons to check in with each other.

Ethics

When I introduced my project to my Virtute class, I was honest in my approach that I wanted to build a connected classroom. I discussed with the boys that I was participating in action research and wanted them to be involved in a student-led project on culture. The boys' reaction was positive, and all verbalised their agreement to participate. I was mindful of any unintended consequences, such as boys feeling obliged to join in, especially because of my position as Deputy Principal. I was also wary that this process could cause some boys to view their culture in a negative light or feel that there was something wrong about their culture that needed to be fixed through action research. To account for this, I made sure that the boys were aware of the research and intentions behind my project.

All the boys in my class and their caregivers received an email explaining my research project (see Appendix A), guaranteeing anonymity, and participants were informed they had the opportunity to opt out at any stage. All boys and caregivers gave their consent to participate in the project, although not all members of the class were fully involved due to attendance and motivation factors. Initials were used to replace boys' names and direct consent was given, by all who feature, to include any photographs and/or visual representations.

The Action

The action took place in my Pasifika Virtute class. There were 24 Year 12 (16 to 17-year-old) boys in the class; however I never had a day where there was 100% attendance. I also had many of my boys arrive late on a daily basis. The intention was to have my entire class participate but the reality was that only 15 boys participated in the project.

Week 1: The idea of a student-led project was introduced, and we discussed what this meant. Initial ideas were brainstormed about potential projects between the boys, and I facilitated this at the whiteboard. Boys were asked to get into their own groups of approximately 4–5 to brainstorm further on paper (see Figure 1).

Figure 1

Group Brainstorming Potential Ideas for Their Lesson



Week 2: Boys completed an initial survey on their attitudes towards Virtute class and school, centred around our theme of connectedness and belonging. I then provided a scaffolded lesson plan template (see Appendix B) to encourage boys to think about their project in more detail.

Weeks 3–4: I started to bring food to share with the class. An important part of Pacific Island cultures is centred around food and the sharing of food. This was seen as a token of appreciation by the boys and in doing so they were still happy to work on their group projects. At this point my role was to observe, ask questions, and take notes. I reminded the boys about discussing the resources they would need and the timings (we wanted to be ready to present in the first week of Term 4).

Week 5: I handed out a more detailed scaffolded lesson plan template (see Appendix C). This was to make sure the boys had thought about the timings of their presentation and who was going to do what in the lesson. I also asked each group which class they wanted to present to. They all wanted to present to a junior Pasifika Virtute class—boys between 13–15 years of age.

Week 6: The boys presented their cultural lesson during the session to a junior class, one class per group. My colleagues assisted me by supervising, taking notes and photos as I moved between the four classrooms to observe (see Figure 2).

Figure 2

Group Presenting to a Junior Class About Pasifika Food and Then Offering it to the Class and to a Colleague



Data Collection

My research data were collected using mixed methods; however, most of the data were qualitative. My qualitative data collection methods included open-ended questions in initial conversations before the action started, and interviews, both at the start and at the completion of the student project presentation. Additionally, I collected quantitative data in the form of Likert scale responses (see Appendix D), where the boys indicated the extent to which they agreed with statements about connectedness. The surveys allowed for genuine student voice and were carried out digitally through the Microsoft Teams class page. This allowed the boys to respond privately without the influence of their peers' responses.

During the Virtute sessions, I observed the boys and took field notes about behaviours and interactions. Additionally, I took photographs of the groups whilst they were participating in collaborative planning sessions. Teacher observations were primarily recorded on Microsoft One Note where I created a page (journal) for each lesson and included quotes from the boys, comments on boys' reactions, and behaviour. It was important to compare my research notes with comments made by the boys themselves in my recorded interviews. In doing so, I was able to triangulate the data collected throughout the research period; triangulation being beneficial as it increased the credibility of my findings by corroborating information from these different sources.

By using multiple methods of data collection such as observations, surveys, photographs and interviews, I was able to validate the data, ensuring a more comprehensive and trustworthy understanding of the boys' behaviours and interactions. To conclude the project, I organised notes, comments and survey results using a coding system to look at trends and to identify themes from the action research 6-week period.

Data Analysis

To begin the analysis process, I spent time analysing both the quantitative and qualitative data sets, looking for any recurring aspects. I made sure I explored all possibilities free from pre-conceived agendas or any bias. To do this I kept an open mind and had a very "hands-off" approach

when it came to the classroom action. All my observations were recorded after each session and my interviews allowed for a range of questions and open dialogue with the boys. To analyse the qualitative data of interviews, my observation journals and the boys' survey feedback, I used an inductive reasoning approach to code the boys' responses thematically. In addition, I analysed the quantitative data from the boys' surveys.

Findings and Discussion

The aim of my action was to encourage boys of Pacific Island cultures to engage more in their Virtute class. My hope was that a student-led project would lead to better attendance, improved communication, and a clear sense of inclusivity or belonging; all indicators of increased engagement (Reynolds, 2017). When checking at the end of my action, it was clear there was no improvement in attendance, and, despite my anticipation, this project would not be the solution to that issue in my class. However, keeping an open mind, what I found was far more reassuring in that the boys did show signs of improved engagement. The three main themes that I identified in the data were: the journey to purposeful learning is through process over product; fostering inclusivity and encouragement builds a connected classroom culture; and how conversations, particularly around culture, can strengthen relationships.

Pasifika Boys Value Process Over Product in Their Learning

An unexpected finding was that the boys engaged in this project despite attendance issues, reluctance to present their final project, and a lack of organisation. Boys acknowledged the project provided a purpose, or as one student said, "it was something to do." The idea of having this specific task was interesting because typically, the boys showed reluctance to completing the prescribed Virtute class tasks on a weekly basis. However, Student E confirmed "[the task] has to be something the boys can relate to." By focusing on Pasifika culture, boys seemed to buy in and value the process, if not the product. The same student went on to justify this when he said: "most of it was just us having fun. Making this podcast idea, getting the plans together and drawing up sketches of what it was going to look like (see Appendix E). That was more fun than presenting the action."

Of the 15 boys who participated, all agreed in their interviews that the project brought the class closer together despite the fact that they already knew one another. Student J in particular said “I knew them but wouldn’t really talk to them, and I feel like after this project we just came together a bit more.” It seemed like some boys already felt connected to the school because as Student C puts it “they belong to the 1st XV or the premier choir.” However, boys on the quieter side admitted to feeling more connected and confident due to the being involved in the project. Student R said this is “because completing tasks and working towards a goal with different people will help anyone get closer.”

Collaborative Learning Fosters Inclusivity and Encouragement in Pasifika Boys

Throughout the student-led project I noted that, “there is a change to the classroom atmosphere; the boys were now speaking to one another, and to me.” This observation was supported in the post-action survey, where a recurring response to the open-ended question about what the project helped with was that one third of the boys “felt more connected to their culture and more open about discussing it.” By encouraging the boys to create a project about their own culture, it gave them a platform to show off their knowledge and learn from each other. In other words the boys felt encouraged to open up. Additionally, each boy’s thoughts were respected by their peers, with Student J noting, “I’ve never seen them come out and talk about their culture like that, I was happy seeing that,” and Student D, “they can teach me their language and what they do every day.”

By embracing a collaborative learning strategy, Pasifika boys seemed engaged (McMillan, 2012) and the process of working in groups that they chose themselves contributed to the inclusive dynamic. When asked about working in groups specifically for Pasifika boys, their response was about being a community, as Student M said “it encourages us to stick together and stay connected”.

The pride and respect the boys felt for their culture became very clear over the time of the project. When asked if they would do this project without the bribery of food, all of the responses were that they would have done it anyway but “the food helped.” Food is a significant part of Pacific Island culture and in doing so the class bonded by eating and sharing ideas together.

When asked in their final survey if they felt included in Pasifika class, all boys agreed, an increase from the 12 out of 15 who agreed before the action. Asked if Pasifika class is a good environment, the response in pre- and post- action surveys remained at total agreement.

Conversation Strengthens Relationships Between Pasifika Boys

One surprising theme that became apparent, and something that all boys mentioned, was how working on this project allowed them to talk and open up. Student J said, “everyone is talking to each other now,” “it has brought us together.” Of the formal interviews that were conducted, “talking” as an outcome was mentioned thirty-three times.

At the start of the group project, the boys chose their own groups and started to brainstorm before progressing to a lesson plan using a basic template. The boys reflected that they enjoyed this process because it was strengthening connections that were already there and everyone came together and brought ideas, including boys who were usually quiet. I agreed, noting that the “quiet boys are becoming more talkative,” and that “boys who wouldn’t normally speak to me have started speaking about their results and subject selection.” I observed groups discussing other things such as sport, Tik Tok videos, and even engaging me in conversation; for example, “Miss, where is a good place to take a girl on a date?” Data pointed to the fact that boys were starting to engage, and the quieter boys were coming out of their shell and conversing with the more confident leaders in the class.

When asked about the project topic, the boys all agreed that engaging in Pasifika culture was a good idea and that it even encouraged them to talk more at home. Student E said, “I was going around to my mum and family and asked for Fijian words,” and the majority of boys agreed in their interviews when asked if “the project made me feel more engaged with my culture.” There was a change in how I was interacting with the boys too. I was more aware of using cultural greetings and making sure we had a prayer before eating our food; important values of Pacific Island culture. The boys also started talking to me more about their culture. I could see their enthusiasm as they told me about family back in the islands and what it means to be a “plastic,” slang they used themselves.

While these social labels predominantly reinforce derogatory stereotypes and racial discourses, some Pasifika peoples have been able to find empowerment through labels that “can be ‘owned’ to become badges of pride” (Radclyffe et al., 2023, p. 14). I was surprised when some boys shared that they weren’t as knowledgeable with cultural practices, and some stating they were ashamed they couldn’t speak their culture’s language. This was an interesting reminder that some boys don’t feel as confident about their Pacific Island identity as others and, therefore, could be affecting their feelings of belonging in the class.

The evidence suggests that the student-led project did engage the boys more. It seemed to strengthen relationships between the boys and with their culture. When I started the action research, I wanted the boys to be engaging with one another, rather than being on their phones. I was delighted at the end when two boys said, “I noticed a lot more people talking to each other rather than looking at their phones,” and “I think there has been a lot of growth, from a lot of people in terms of a social dynamic, I think the project has enhanced that.”

Conclusions

It is evident that the boys in my Virtute class responded positively to the student-led project focused on their Pacific Island cultures. Although the project did not lead to improved attendance, it revealed significant insights into student engagement. This research demonstrated that the relevance of the project to their cultural background played a key role in this engagement, as the project fostered inclusivity and encouragement, creating a more connected classroom culture. All boys indicated that as long as the task was interesting, they would get involved because it provided “something to talk about with [their] mates.” Pasifika culture was an excellent topic because it allowed the boys to share their cultural knowledge and learn from each other, leading to increased openness and communication. The change in classroom dynamics was supported by observations and feedback, indicating that when students feel respected and valued, they are more likely to engage with their peers.

During this research, the boys' sense of belonging and confidence grew as they worked together on a project that celebrated their cultural heritage. I learnt that some boys in the class had been too “scared” to ask questions of each other because “they were embarrassed they did not know the language” compared to the other boys. By discussing their cultural backgrounds and sharing personal experiences, the boys developed a deeper understanding and appreciation of each other. I was delighted to see that this sense of connectedness extended beyond the classroom project, as evidenced by the boys' comments about feeling more included and getting involved in Pasifika events (see Appendix F).

The role of food in fostering the sense of community cannot be overlooked, as it provided a familiar and cultural context for the boys to bond over. I am curious, though, if the boys would have remained as motivated without intrinsic factors such as food and the opportunity to miss school assembly. It raised further questions about whether their motivation stemmed from respect for me as their teacher. Pasifika learners are often motivated by strong teacher relationships (Reynolds, 2017). The boys knew this project was important to me and their participation affirmed that I did have a positive relationship with them. In terms of my research question, a student-led project by 16–17-year-old Pasifika boys did build connectedness; however, I discovered it was the process of doing so more than the outcome itself that was responsible.

Moving forward, this project could be used as a guide to establish a safe and engaged classroom and build relationships. By fostering a sense of community and encouraging open conversations, educators can create a more inclusive and supportive learning environment. I plan to do this in two ways:

1. I will encourage my Virtute class to do this project again, building on the ideas of sharing culture with the juniors (13 to 15-year-olds) in the other Pasifika classes. It will be interesting to observe how this focus on collaboration and connectedness will affect the boys' engagement even further.

2. In my role as a Pasifika Virtute teacher, I will inherit a new cohort of boys when my class graduates in Year 13. I plan to develop a framework for my new class that encourages the use of student-led project as an “ice breaker” within the first term of 2026. Keeping the cultural focus will be paramount in engaging the boys. However, in this instance, I will need to be more involved in the process to build a teacher relationship.

Moving forward, it will be essential to continue exploring ways to integrate cultural relevance into the curriculum and to create opportunities for students to connect with their peers and their heritage. By doing so, educators can support the holistic development of students and create a more inclusive and supportive learning environment.

Reflection Statement

Working on this project was extremely rewarding. I truly believe that the process of a student-led project has created connectedness amongst the boys and with me. Whilst there were challenges of some boys not attending class regularly or planning a detailed lesson plan, the research affirmed that the boys do value their relationship with me as their teacher and have immense pride in their culture. These two factors were what drove the project forward and in doing so brought the boys closer together. On reflection, I am not sure if age was a factor, given that the boys are now in their last year of high school, but the boys are talking to each other a whole lot more. They are getting involved in Pasifika leadership in the school and there is not a phone in sight. I was on duty at lunchtime, five weeks into the new academic year, post project, and I knew my boys had got into our classroom. Aware that unsupervised classrooms at lunch was against our school rules I headed straight for the room. You can imagine my surprise when I arrived to see some of my boys were leading a practice in singing a Fijian song, and other boys were there participating and singing with the juniors. They were not asked to do this. They were not misbehaving. They did not have a teacher in the room. I had what I like to call a teacher moment.

My action research raised several questions: Did the boys participate because of the established relationship we had with me as their Virtute teacher? Or was it because I was transparent

about my action research, and they wanted to support me? Regardless, the process of showing boys that you care about them and building relationships, as emphasized repeatedly in boys' schools, is crucial. As the weeks progressed, the boys began to affectionately ask, "Are we working on the project today miss?" followed by, "We got you." In the future, the project will be used to create a safe space for new cohorts of Pasifika boys, with a focus on cultural relevance and teacher-student relationships. My intention is to encourage student-led projects as a means of building class culture and relationships using a task of interest, across other Virtute classes too.

Thank you to the IBSC for this rewarding experience. I have loved every minute of it. Whilst I have found it challenging at times to balance regular schoolwork, I have thoroughly enjoyed the process and valued the networking experience with fellow action researchers across the globe. This has been a once in a lifetime opportunity and ultimately a career highlight and for that I am truly grateful.

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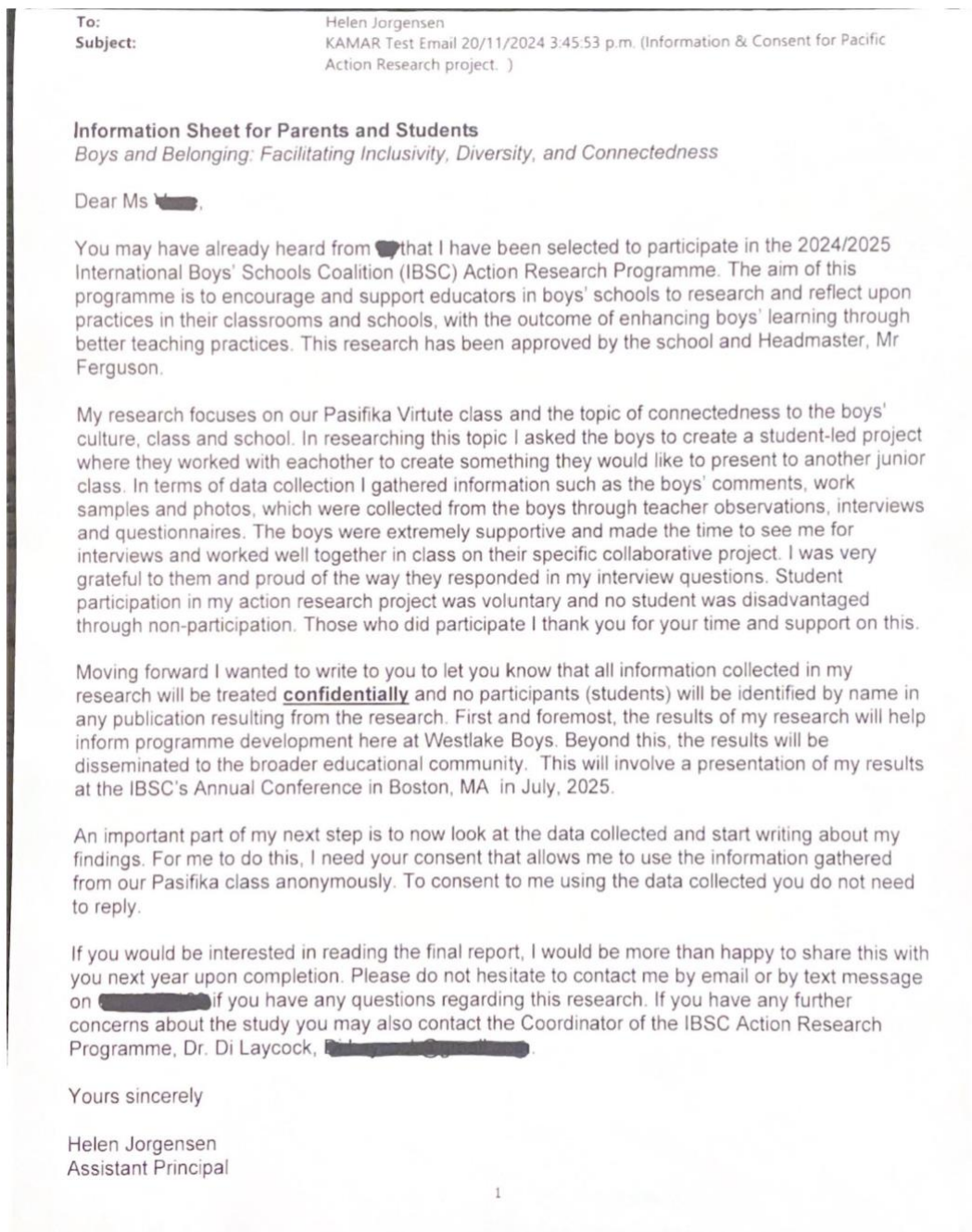
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Appendix A

Information Email Sent to all Parents and Caregivers of the Participants



Appendix B

Lesson Plan Template

[illegible]

Appendix C

25VP1 PROJECT PLAN

PROJECT NAME			Group Members	
What is your topic				
PURPOSE: What will you want to achieve?				
START DATE	Friday 18 th October 2024		PRESENTING TO:	

TASK/ REQUIREMENT	ASSIGNED TO	Completed Yes/No	NOTES
Eg: Need to create a factual sheet to hand out to the class			Once completed I will ask Mrs Jorgensen to print before Friday.

Note. I created this Project Plan template using ideas from www.smartsheet.com

Appendix D

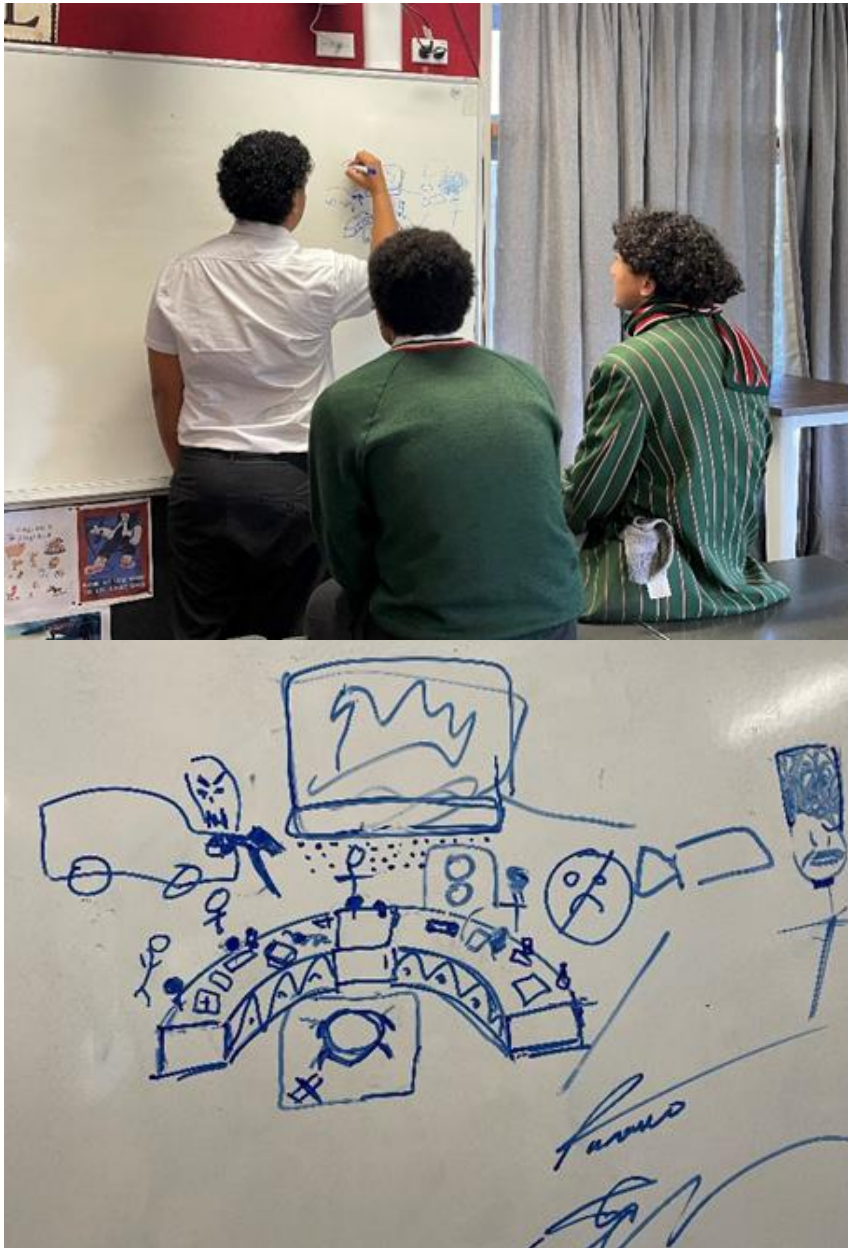
Example of Likert Scales 1-6 Used in the Survey Given to all Participants

3. These questions are about how you feel in Pasifika Virtute Class. *

	Strongly disagree	disagree	somewhat disagree	somewhat agree	agree	Strongly agree
The Pasifika class is a good environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I talk about virtute class at home.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am confident in my Pasifika culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have positive relationships in virtute class	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I talk to students who are in other Pasifika classes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel included in my Pasifika virtute class.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy my time in Pasifika class every morning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix E

Group Planning Their Student-Led Project



Note. A group work on their project, a podcast, and draw sketches of how they wanted this to look.

They acknowledge later in post-action interviews how they had fun in their planning.

Appendix F

A Goal Sheet Completed Post Action



Year 13 25VP1
Goals Worksheet

29th January 2025

Name: [REDACTED]

The thing I am most proud of from last year is Passing level 2

Subjects for the Year 2025:

- | | |
|-------------------|-----------------------|
| 1. <u>P.E</u> | 2. <u>Math</u> |
| 3. <u>English</u> | 4. <u>Science</u> |
| 5. <u>History</u> | 6. <u>Outstanding</u> |

What I am involved in at school/what I will get involved in:

Rugby league, position Will get involved
With Position

Goals for the Year:

1. Personal Goal:

Get fit for rugby
interact with more people

2. Academic Goal:

aim for merit