

Table 1: Data analysis steps.

Step one	Familiarisation: Each audio recording was listened to twice, and each transcript read twice, allowing a deep familiarisation with the data. With subsequent engagements, sentences or terms were highlighted and annotated, while being cautious not to jump to conclusions.
Step two	Initial coding: The research question guided initial coding of extracts from the wānanga talanoa.
Step three	Generating initial themes: Codes and extracts were examined and grouped into rough themes. As an example, this examination of codes resulted in the generation of “leadership”, “support” and “service” as potential themes.
Step four	Reviewing themes: This step involved checking and reviewing the initial themes against the research question and aims, with the goal of refining, and then organising the data into themes and sub-themes. It was clear that initial themes had a lot of overlap, and it was challenging to decide where some of the ideas from the wānanga talanoa might best fit. It was also difficult not to get lost in one’s own experiences, assumptions and views. We drew on an iterative and recursive process, revisiting the data and the audio recordings, and listening for tone, context and emotion to guide final theme selection.
Step five	Defining and naming themes: Braun and Clarke ¹⁷ urge developing and determining a narrative for each theme and deciding on informative names for each. <i>Valuing cultural intelligence</i> , <i>Surviving, rather than thriving</i> and <i>It takes a village</i> were constructed through this process. A final theme, <i>Being at our best</i> reflects the recommendations shared in this paper.
Step six	The write up: As the name suggests, this step involved the writing up of key findings under the aforementioned themes.
Additional step	After kōrero with members of my advisory whānau, I (primary author) was reminded that in a Western context, data can be viewed as both a possession and as pieces of individual information or statistics to be analysed. In a Fa’a Samoa context, however, what is termed “data” are people’s stories, thoughts and experiences. Furthermore, Fa’a Samoa dictates this “data” is not mine; it has been gifted to me for safe keeping. Therefore, it is my responsibility as a Samoan to ensure the findings accurately represent those who entrusted their “data” to me. In a Samoan context, this means engaging with participants throughout the data analysis process to ensure the interpretation of findings reflect the shared stories.

Table 2: Reflection and planning tool—supporting Māori and Pacific AHPs to thrive at work.

Cultural development	Areas of strength	Areas to strengthen	What am I/are we doing to advance?
Establish a progressive cultural supervision programme for Māori and Pacific staff.			
Establish and resource an in-house whānau network as an extension of a cultural supervision programme (Tuakana–Teina framework).			
Actively encourage and support participation in the above (e.g., proactively offering at the outset to all eligible staff, protected time to allow attendance).			
Encourage and resource cultural development as a normal and expected life-long practice.			
Leadership	Areas of strength	Areas to strengthen	What am I/are we doing to advance?
Offer and provide specific career/leadership development programmes to enable Māori and Pacific AHPs to transition into senior management and leadership roles.			
Set service/organisational targets for numbers of Māori and Pacific peoples occupying senior allied health leadership roles.			
Support existing allied leaders to adopt a kaitiakitanga approach to leadership, focussed on building relationships, trust and upholding mana of those around them (mana: often crudely translated to prestige, influence, status or spiritual power, though meaning for Māori is more nuanced).			

Table 2 (continued): Reflection and planning tool—supporting Māori and Pacific AHPs to thrive at work.

Allyship	Areas of strength	Areas to strengthen	What am I/are we doing to advance?
Implement mandatory cultural safety training incorporating topics such as Te Tiriti o Waitangi, decolonisation, health equity, anti-racism, privilege, being a good ally and local history for all staff.			
Adopt and implement cultural models of health as standard practice for all (not just in cultural services).			
Valuing the unique skillset	Areas of strength	Areas to strengthen	What am I/are we doing to advance?
Provide professional development that includes access to Indigenous knowledge development.			
Recognise cultural knowledge/intelligence as a specialised skillset and remunerate appropriately.			
Incentivise Māori and Pacific staff to pursue further research underpinned by Māori and Pacific cultural worldviews.			
Cultural safety	Areas of strength	Areas to strengthen	What am I/are we doing to advance?
Anti-racist praxis: How do my surroundings (self, team, organisation) support and prioritise anti-racism work?			
Critical self-reflection: How do my surroundings (self, team, organisation) support and prioritise critical self-reflection?			
Power and privilege: How do my surroundings (self, team, organisation) support and prioritise recognition and unpacking of power and privilege?			

AHPs = allied health professionals.