

PACIFIC AOTEAROA LALANGA FOU



**PACIFIC
AOTEAROA**

A SHARED VISION FOR PACIFIC
PEOPLES IN AOTEAROA





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MINISTER'S FOREWORD

Hon Aupito William Sio Minister for Pacific Peoples

Our story as Pacific peoples in Aotearoa is one that is both familiar and ever-evolving, in response to the changing currents of the modern world. Waves of migration have laid a foundation for our Pacific story; a story that involves aspirations to be a confident, thriving, prosperous and resilient Pacific Aotearoa. Our strong ties with tangata whenua¹ through our whakapapa², and shared moana³ help strengthen our identity in Aotearoa. Today, Pacific communities are recognised for the diversity they bring, the knowledge they impart and the contribution they make to the uniqueness of Aotearoa.

The Government today is committed to doing things differently, by putting the wellbeing of people, their values and the environment at the centre of its policy programme. People are more than just transactions, programmes or costs. The desire for 'social and economic prosperity' is still front of mind, however, the shift in thinking is now to one of innovative change. Communities are increasingly able to drive and lead their own solutions to problem solving, by drawing on their Pacific cultural capital to ensure outcomes reflect both their values and the changing environment.

The Ministry for Pacific Peoples and its predecessors have nurtured and protected relationships with Pacific communities for many years as a mechanism for influencing government policy and decision-making. One of the flagship projects was in 1999, with the work undertaken by the then Ministry for Pacific Island Affairs to create a "Pacific Vision – Navigating the Currents of the New Millennium". For the first time, government agencies focused on developing pathways for achieving Pacific peoples' aspirations.

Pacific communities in Aotearoa have changed markedly since 1999. Sixty per cent of the community is now born in Aotearoa⁴, and it is time the vision was refreshed to reflect this.

The Pacific Aotearoa project builds on the work of 1999, but shifts the focus from government-led to Pacific-led solutions. Over the past 12 months, the Ministry for Pacific Peoples has engaged with Pacific communities to share their aspirations and contribute to a refreshed vision for Pacific Aotearoa. This vision reflects today and tomorrow, where Aotearoa is a part of the place we think of as home.

*Pacific values are our anchor, with each generation weaving the foundations for the next to stand on. Pacific communities are leading innovations within Aotearoa, the Pacific region and the world. **We are confident in our endeavours, we are a thriving, resilient and prosperous Pacific Aotearoa.***

I acknowledge that, to fully realise this vision, we need to support change and innovation from within our communities, and rethink how government and communities work together. This is an opportunity to further recognise the changing context for Pacific peoples in Aotearoa and ensure we support future Pacific generations to be successful, to contribute, shape and maximise their participation in the future of Aotearoa.

1. Tangata Whenua (people of the land)

2. Whakapapa (Genealogy)

3. This is a reference to the shared ocean that binds Aotearoa and the Pacific Islands.

4. New Zealand Institute of Economic Research, *Pacific economic trends and snapshot 2016*, 1.

CHIEF EXECUTIVE'S FOREWORD

Laulu Mac Leauanae Chief Executive for the Ministry for Pacific Peoples

Ua sau le va'a na tiu, 'ae tali le va'a na tau, o lo'o mamau lago o le va'a na fao afolau⁵. A safe and prosperous journey is welcomed by those who support them.

Today, Pacific peoples are enjoying the fruits of a dream that was purposeful and that has cultivated a confident and thriving Pacific population in Aotearoa. Our Pacific history in Aotearoa shows the efforts of our pioneers to lalanga⁶ and bring life to the voices of our Pacific communities.

Our journey to refresh the 1999 vision of the then Ministry for Pacific Island Affairs to create a "Pacific Vision – Navigating the Currents of the New Millennium" has involved a year-long talanoa⁷ process of meaningful conversations with Pacific focus groups. This report reflects those voices and highlights the conversations we shared. It identifies the concerns, hopes and aspirations of approximately 2,500 Pacific people, including those from community organisations, youth, people with disabilities, businesses, non-governmental organisations and churches.

Our conversations have highlighted Pacific identity, language and culture; economic development and income; and health and wellness as broad priority focus areas.

The Ministry for Pacific Peoples has started working with other government agencies, businesses, non-governmental organisations and wider Pacific communities to identify how we can collaborate to best support and achieve the Ministry's goals of:

- **thriving** Pacific languages, cultures and identities
- **prosperous** Pacific communities
- **resilient** and healthy Pacific peoples
- **confident, thriving** and **resilient** Pacific young people.

Pacific communities expressed strong aspirations to actively design and lead their own innovative solutions. This report and subsequent discussions will help create opportunities to share, understand and plan so these aspirations can be realised. We need to continue to build relationships that are effective in a community setting, to build capability, set strategies and accept that no one person or organisation has all the answers.

Realising the aspirations of Pacific Aotearoa will require new approaches. Success will be determined by the strength of community engagement in the development and implementation of initiatives to achieve our goals. Some of these objectives will be for the community to lead, while others will rely on the Government's ongoing commitment to doing things differently.

Pacific Aotearoa places the aspirations of Pacific peoples at the heart of the thinking and decision-making. It recognises that Pacific people need to be at the decision-making table to drive change. Our aspirations will see government working together with communities to better support the needs of all Pacific peoples.

We know that a prosperous journey can only be realised with the blessing and collective support of our community, and we encourage you to be part of our shared vision for Pacific Aotearoa.

5. Samoan proverb about journey and the words of happiness or joy acknowledging the arrival of a journey. (Note: Can be a physical journey or the time taken to travel.)

6. Lalanga (to weave)

7. Talanoa (discussion, conversation)



PACIFIC AOTEAROA

Summary

ABOUT PACIFIC AOTEAROA

Pacific Aotearoa describes the modern environment for Pacific peoples, one where more than 60 per cent are now born in New Zealand. Our Pacific communities are fast growing, young and dynamic, with untapped potential.

Pacific Aotearoa is an opportunity to acknowledge the changing context for Pacific peoples in Aotearoa. It looks at ways to support current and future Pacific generations to be successful and to contribute, shape and maximise their participation in the future of Aotearoa.

A DIFFERENT APPROACH TO REALISING PACIFIC AOTEAROA

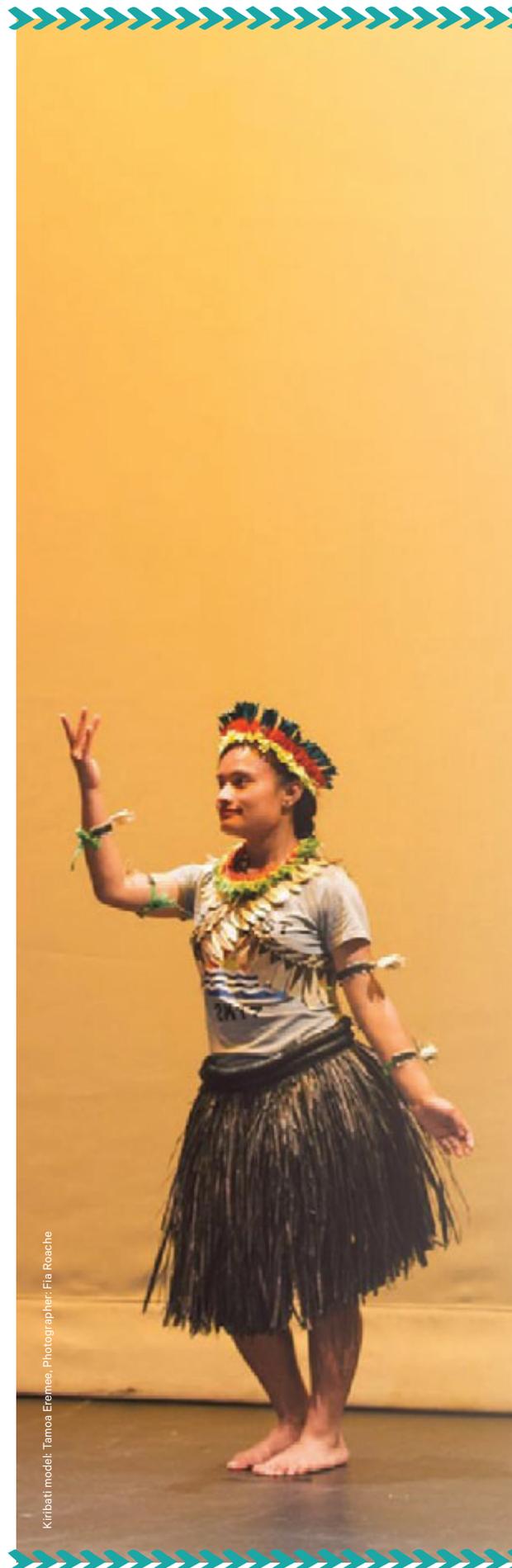
The Pacific Aotearoa vision requires a different approach to thinking and decision-making, and to the way Pacific development initiatives work. Pacific communities want an approach tailored to Pacific values and aspirations – one that recognises communities themselves can drive their own innovative solutions. Two main aspects are involved in this approach.

Pacific values must inform how things are done:

This recognises Pacific communities as the owners of Pacific wellbeing and culture. This approach sees Pacific peoples taking leadership roles in decisions that affect their lives and in the design and delivery of services to Pacific communities. This requires collaboration with the wider community and government and realising that Pacific community aspirations are not just about transactions, programmes or funding.

Relationships must be effective in a Pacific community setting:

The Pacific Aotearoa goals will be challenging to achieve and, because no one person or organisation has all the answers, we will need to ask as well as tell. The Ministry for Pacific Peoples can bring together Pacific communities, key stakeholders and government to realise aspirations and grow Pacific communities' contributions to Aotearoa.



Kiribati model, Tamoa Eremee, Photographer: Fia Roache

OUR VISION

Pacific values are our anchor, with each generation weaving the foundations for the next to stand on. Pacific communities are innovative leaders within Aotearoa, the Pacific region and the world. ***We are confident in our endeavours, we are a thriving, resilient and prosperous Pacific Aotearoa.***

OUR GOALS

Through engagement with wider Pacific communities, four goals have been identified to achieve the Pacific Aotearoa vision:



ABOUT THIS REPORT

Lalanga Fou

As navigators of the sea and sky, our ancestors travelled across Oceania to find the land of milk and honey. With the aspiration of seeing a life come to fruition, our peoples worked the soil, laboured with love, and rose to the challenges that came with new surroundings.

The histories and journeys of Pacific peoples in Aotearoa have captured stories of struggle, triumph, displacement and belonging. Every moment involved a movement of hearts and minds, and our identities have taken great strides to gain recognition so that, today, we contribute to the diverse makeup of Aotearoa.

The title of this report, Pacific Aotearoa – Lalanga Fou, describes the vision and journey ahead for Pacific communities. It is an appropriate title, given that the Pacific Aotearoa project's focus has been on developing a new vision and journey by weaving together the voices and experiences of Pacific communities across Aotearoa.

The project explores how Pacific communities describe success for themselves and Aotearoa. Through talanoa (discussion, conversation), we examined how Pacific values, beliefs, cultures, languages, identity and religion will support Pacific peoples' future success and contribution. The vision and goals for Pacific Aotearoa have been developed because of this engagement, and further insights are discussed in subsequent sections of this report.

Pacific young people represent a growing majority of Pacific peoples living in Aotearoa. Reflective of this, over 60 per cent of those we engaged with were young people. This report includes a section focusing specifically on youth. A feeling of pride, hopefulness and ambition was evident among those who took part in the Pacific Aotearoa engagements.

The insights we gained, however, confirm ongoing disparities exist in areas such as housing, education and mental health. This is in contrast with emerging trends and positive shifts in attitude towards cultural identity and success of Pacific communities in many different areas.

Pacific communities are solutions focused, and it was apparent many are driving their own resolutions to problems without much support. These solutions are innovative and support varies across the spectrum from grassroots through to well-established organisations.

Examples include the development of language learning Apps, community gardens, ethnic-specific cooperative groups and leadership programmes. Some of the innovative solutions highlighted by communities are presented as short case studies at the end of each section. The case studies are designed to be conversation starters to help generate thinking and talanoa for readers of this report.

Hearing the voices of Pacific Aotearoa is more important today than ever before. This report does not intend to present all the answers, rather it is hoped it will spark ongoing debate and action for the development of policies and support of innovations that are responding to the issues affecting Pacific peoples. Every great move began with a shared vision, and today's vision is reflective of a nationwide, community-driven effort to make the next great move – our own.



Photographer: Fia Roache, Tuvalu Language Week Launch, 2018

GOAL 1: THRIVING PACIFIC LANGUAGES, CULTURES AND IDENTITIES

- Pacific languages and cultures are valued and recognised as an asset in Aotearoa.
- More Pacific peoples are speaking their own languages.
- Diversity is recognised and celebrated within Pacific communities.
- Faith, and the role of churches amongst Pacific communities, is recognised as a valuable resource, in cultural, social and economic terms.



Photographer: Bluewave, Fijian Language Week Launch, 2017

Pacific Aotearoa engagements with communities across the country reaffirmed the importance of Pacific languages and cultures to an individual's sense of belonging and identity.

Pacific communities highlighted the need for less focus on deficits and an increased focus on both the collective and individual strengths they have, particularly in their languages and cultures. Communities want to lead solutions that embed Pacific values, both at a pan-Pacific level and within each ethnic group. They want to be recognised as drivers of their own innovative solutions to address local challenges.

PACIFIC LANGUAGES AND CULTURES ARE VALUED AND RECOGNISED AS AN ASSET

For most participants, Pacific languages were highly valued and an integral part of their cultures and identities. Pacific peoples are three times more likely to speak two or three languages, compared with the general population.⁸

“Our population will grow and double in the future, so our language and culture will be vital.”

The loss of languages was of concern among Pacific communities. Many were worried about the decline in language proficiency in their young people and the uneven availability of community language classes and online language learning opportunities. Census data shows that the proportion of language speakers among communities has declined for each of the seven main Pacific languages.⁹ This has a significant impact on Pacific communities living in smaller regions, because access to language classes and expertise is limited and problematic.

“My Tongan church is important to me and my children. I believe they will keep our language if they stay in church.”

Participants suggested a role existed for both government and community in ensuring the survival of Pacific languages and cultures. Ideas such as community centres and programmes, particularly in the regions, were suggested. It was proposed that these could be a central point for communities, to preserve and maintain their culture and identity.

“...to realise a historical dream to have our own place here for Pacific in Whangarei.”

Some participants recognised the value of Pacific languages weeks for creating awareness and allowing communities to mobilise themselves to hold activities to celebrate and support their languages. It was noted, however, that more could be done to celebrate, maintain and give status to Pacific languages, whether this was valuing them within formal education or in professional spaces.

“We want to have opportunities to learn Pacific languages in schools.”

Participants also expressed a desire for the New Zealand curriculum to include relevant Pacific peoples' history and culture. They felt it is important to educate children and young people on this, and to ensure following generations are given the opportunity to have an education system that reflects their worldviews and stories.

“Pacific history ought to be included in the school curriculum.”

Communities commented on the value of culture in an increasingly globalised world. While elements of globalisation sometimes undermine cultural diversity, the modern world provides opportunities to invest in culture as an asset that benefits the communities to whom it belongs.

The power of the internet was mentioned as a tool for keeping Pacific languages and cultures alive across the Pacific region. Participants mentioned the growing demand for cultural authenticity in products, services and experiences. This reflects an unmet demand that could create financial opportunities for Pacific peoples, some of which are unique to Aotearoa.

“WE NEED TO TEACH OUR PACIFIC MIGRATION STORY.”

8. Ministry for Pacific Peoples, *Contemporary Pacific Status Report—A snapshot of Pacific peoples in New Zealand*, 67.

9. Ministry for Pacific Peoples, 66–69.

**“WHEN THE LANGUAGE DIES,
A CULTURE DIES, WHEN CULTURE
DIES, OUR STORIES DIE, WHEN OUR
STORIES DIE, OUR CONNECTIONS
DIE, WHEN OUR CONNECTIONS DIE,
OUR IDENTITIES DIE, WHEN OUR
IDENTITIES DIE, WE WILL TRULY
BE LOST PEOPLE.”**





**“WE NEED TO
LIBERALISE
HOW WE VISION
PACIFIC.”**

Model: Aukilani Ivā, Dressed by: Fou, Photo credit: Coconet TV

“I AM PROUD TO BE A PACIFIC WOMAN BECAUSE WE HAVE OUR OWN STYLE TO HOW WE DO THINGS AND WE’RE NOT AFRAID TO SHOW IT.”

PACIFIC IDENTITY IS VALUED IN ALL SPACES

Whether participants were young or old, multi-ethnic, living in rural or urban areas, born in the Pacific Islands or Aotearoa, the importance of languages and culture to their identity was universal. For some, particularly young Pacific peoples and rainbow communities,¹⁰ they were upfront about how they individually identified themselves. Many participants openly shared their approach to mixing traditional values in a modern context. Communities confirmed that Pacific languages and cultures are valuable and provide a strong foundation for their sense of wellbeing.

“Still keeping our traditional values and practicing [them] in a more modern way with our kids.”

“Family values anchor who I am as a Samoan.”

Participants said these values enabled them to have healthy relationships within their families, community groups and working environments. For many, their identity was made up of many things, and it was important to ensure all aspects were recognised and understood.

“As a [brown], Lesbian feminist, how do I tell that story?”

Mixed responses were received about how Pacific languages and cultures were valued in Aotearoa outside of Pacific communities.

“When celebrating our language [Fijian], non-Pacific people don’t think it’s a good reason to be recognised in a workplace environment.”

“Even in our region, racial stereotyping is still prevalent. It hinders who we are as a people.”

Participants suggested much could be done in Aotearoa to improve attitudes and reduce racial discrimination and stereotyping, particularly the enduring negative effect it was having on young Pacific people.

DIVERSITY AMONGST PACIFIC COMMUNITIES MUST BE CELEBRATED

Participants identified the need for acceptance, recognition and celebration of the increased diversity within many Pacific cultures. Discussion on diversity was not limited to cultural or ethnic identity but broadly covered experiences across gender, age, disability, sexual orientation, education and religion. The themes of acceptance and understanding were prevalent amongst younger participants.

“To be more accepting of change into a new world – like a Samoan who identifies as gay.”

Those most vocal about acknowledging diversity stressed the need to support younger people to have better conversations with matua.¹¹ Participants confirmed it is important that safe spaces are created for young Pacific people and matua to talk about what identity means for them.

“Our elderly people are important because they have the knowledge to share with us [about] their culture but also what they know and have seen. They give us strength and encouragement.”

“Navigating both hats, the home hat and the outside home hat is a lot to take sometimes and our parents don’t understand.”

“Sometimes it’s hard to understand the struggle of our parents because we did not experience it.”

It was generally acknowledged and accepted by participants that the terms “Pacific” or “Pacific peoples” collectively describe diverse ethnic cultures and backgrounds. Communities expressed the need to recognise that this did not always imply unity or homogeneity, because different ethnic groups had different experiences to share and build on.

“The term ‘Pacific’ is also problematic because it is not reflective of the Pasifika lifestyle. It is a term coined by palagi to lump all Pacific countries together.”

10. Rainbow is an umbrella term that describes people who do not identify as heterosexual or do not fit standard gender norms. For Pacific peoples, these terms include mahu, vakasalewa, palopa, fa’afafine, akava’ine, fakaleiti (leiti), fakafifine. However, it is acknowledged that these traditional terms do not include lesbian or bisexual women. (Le Va, “Rainbow/LGBTQ!”)

11. Matua (elders)

“CHURCH IS NOT AS HIGHLY PRIORITISED AS IT USED TO BE, OR IT IS AN INDIVIDUAL DECISION WHETHER OR NOT TO ATTEND.”

“The Pan-Pacific approach is no longer working anymore. It is about time that an ethnic specific approach is taken.”

“The word Pacific can have negative connotations like in the media...we need something we can claim as our own.”

IMPORTANCE OF FAITH AMONGST PACIFIC COMMUNITIES IS SEEN AS A STRENGTH

Faith continues to be an important part of many Pacific families' lives. More than 80 per cent of Pacific peoples identify as belonging to a religion.¹² Unsurprisingly, the role of churches was frequently raised in many of the community engagements. Participants lamented the missed opportunities by government and other agencies in establishing meaningful partnerships with churches, to help deliver programmes and initiatives.

“They [the government] should make connections with Pacific churches – they are cultural pivotal points.”

“Pacific churches should establish their own preschools to maintain language and culture.”

“We love church, it is the source of eternal life.”

Because Pacific churches have influential relationships with Pacific communities, they are considered by many matua as a vehicle for addressing issues faced by Pacific families.

“Something that the churches can take on board is to address issues like child abuse and family violence and to do this with all communities.”

However, a growing number of Pacific peoples are migrating to less traditional and more contemporary style churches for various reasons, such as fewer financial demands and more focus on one's personal relationship with God.¹³

“[Traditional] churches do not back our generation as much as those of our parent's generation and older.”

12. Statistics New Zealand, “2013 Census QuickStats about Culture and Identity.”

13. Macpherson, “Pacific Churches in New Zealand.”



**CASE STUDIES:
THRIVING PACIFIC
LANGUAGES,
CULTURES AND
IDENTITIES**

As a part of the Pacific Aotearoa engagement process, communities were asked to identify solutions and programmes that are making a difference for them. The following case studies profile a selection of the many that are available. These case studies are designed to be conversation starters, to help generate thinking and talanoa.

1

Tino e Tasi – O Luga o le Motu Samoan language App

Turning language learning into a game and something that tamaiti (children) could relate to was the catalyst for the development of the O Luga o le Motu Samoan Language App. The App was produced by Tino e Tasi, a bilingual Samoan early childhood education provider with preschools in Christchurch and Dunedin. The App presents a series of pictures of life and items found in Samoa with scrambled letters under each picture. Children are required to match the audio and the picture correctly to progress to the next level.

This App is an innovative example of utilising technology to promote the language, culture and identity with Pacific children, at the same time as teaching them about digital technology. What is even more remarkable and creative is the lead role they played in the development and design of the App, with their voices used for the words and songs. This gave the pre-schoolers a sense of ownership, empowerment and pride in themselves and their achievements.

2

Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA) – Fāmili Vā Lelei programme

The Fāmili Vā Lelei programme demonstrates how collaboration between church communities, government and the wider community can work to achieve sustained change. The programme is an innovative example of using Pacific language, culture and values alongside ethnic specific evidence-based frameworks to empower Pacific communities to solve their own problems. While the programme is targeted at Tongan families, there is potential to replicate this model for other ethnicities.

The programme takes a holistic and faith-based approach to address family violence. The programme incorporates Tongan culture and is delivered in both Tongan and English. It involves all family members (father, mother and children) attending a weekend retreat.

The programme focuses on strengthening the relationship and communication skills of the parents first. This covers a broad range of topics including parenting, financial capability and building positive interpersonal relationships. The second part of the programme incorporates the children into the wider discussion and activities.

Early evaluations have found that families involved in the programme have positively changed the way parents engage with each other and their children. The programme has provided families with a range of relatable and innovative tools to overcome real life problems.

3

South Seas Health – The MYSTORY Framework

MYSTORY is an innovative personal development and community leadership practice tool delivered by South Seas Healthcare (SSH). It is aimed at helping young people in and across South Auckland, share their stories in a brave environment.

There are four key elements to the MYSTORY Framework.

- It is co-designed with young people.
- It is an intergenerational tool, strengthened by traditional ways and activated by contemporary conversations.
- It has a 3-component focus, designed to reflect what is essential in inspiring positive actions as a result of shared stories.
- It is evidence based, community informed and youth championed.

SSH in collaboration with a group of young people co-designed MYSTORY as a tool that would initially support young people to successfully and meaningfully communicate with their parents or adults around topics of importance.

MYSTORY is an evidence-based approach that utilises and modernises the Pacific tradition of storytelling (such as talanoa) to encourage and grow young Pacific people in a structured way to be aware, confident, courageous and to openly share with others their personal experiences, successes and life challenges.

Each one-day community workshop, is delivered based on the three modules of the MYSTORY manual; 'heart – story of self,' 'the head – story of us' and the 'hands – story of now.'¹⁴

14. The programme draws on the international works and case studies of:

a. Professor Marshall Ganz (Kennedy School of Government, Harvard University) around public narrative and organising

b. The innovative approach developed by Southcentral Foundation's 'Nuka System of Care' (Anchorage, Alaska) which is heavily focused on community engagement, ownership and relationships, and

c. It also draws on the content of Peter Senge (Senior Lecturer at MIT Massachusetts Institute of Technology), through his book - The Fifth Discipline: which focuses on group problem solving, personal mastery and team learning.

4

Sau E Siva Creatives

Sau E Siva Creatives is a dance theatre company founded by graduates of the Pacific Institute of Performing Arts. Comprising a collective of South Auckland-based Pacific artists, Sau E Siva Creatives weaves together multiple disciplines, diverse audiences and authentic storytelling experiences that are enhanced by theatrical elements and conventions.

The foundation for the company's work is the cultural heritage art form of Siva Samoa. This provides the platform to deliver high-quality, innovative, original and accessible work that challenges the notions of traditional and contemporary dance. The company started in 2013 and has delivered an annual showcase, with three consecutive years of sell-out seasons at Mangere Arts Centre. Sau E Siva Creatives provides a safe space for community-based performers to experience work at an industry level. At the same time, they are committed to using their position and platform to continue uplifting Pacific stories, young people and local talent within the community.

GOAL 2: PROSPEROUS PACIFIC COMMUNITIES

- Pacific people's participation in the labour market improves.
- More Pacific people own productive or appreciating assets.
- More successful and sustainable Pacific entrepreneurs and Pacific-owned businesses.
- Pacific volunteer contribution to Aotearoa is recognised and celebrated.
- More affordable and suitable housing for Pacific peoples.
- Improved pathways to residence for Pacific workers who are on repeated temporary work visas.
- Better pastoral care and settlement support for Pacific migrants and their families.



Community engagements confirmed that income and the overall economic prosperity of Pacific communities in Aotearoa are subject to the same influences as every other community. However, Pacific communities are disproportionately affected by changes in the labour market and housing affordability and are least likely to have inter-generational wealth created by business and asset ownership.

IMPROVING PACIFIC PEOPLES' PARTICIPATION IN THE LABOUR MARKET

One-in-three births in Auckland is of Pacific heritage, and the median age for Pacific peoples is 22 years, compared with 38 years for all Aotearoa.¹⁵ It is expected that, by 2026 and beyond, Pacific peoples will make up a significant proportion of the labour market, and potentially nearly a third of Auckland's working population. Pacific communities recognised that the large Pacific youth population was a strength that needed to be supported and nurtured.

"I want to see less Pacific Islanders at the lower end of the social spectrum. I want to see the next generation of islanders being able to confidently buy their next home, confidently excel in academics, and to be treated with more respect – rather than just stereotyped into menial jobs..."

Employment is the primary driver of income levels for Pacific peoples. Overall, employment and labour market participation rates for Pacific peoples have improved. However, the median income for Pacific peoples has declined to \$19,700, while for every other main ethnic group it has increased.¹⁶

Pacific communities, especially Pacific young people, shared their experiences and the effect of having a low income and how finances are managed within their families. This particular participant talked about the financial struggles of his/her family and the perceived obligation or commitment to help contribute financially to support his/her parents.

"Seeing [my] parents struggle with money is a big thing, and we try to look after them. They've made a massive sacrifice. I don't want to be at school because I would rather get a job to help look after my parents."

Pacific people's average weekly incomes are 34 per cent lower than the national average and have been declining over recent years.¹⁷ Various factors contribute to the income disparity between Pacific peoples and the general population. These include, but are not limited to, Pacific peoples having lower level qualifications and a high rate being employed in low-skilled occupations.¹⁸

"We also need to know, to understand that employment opportunities now are not going to be the same in the future. It's a changing landscape..."

MORE PACIFIC PEOPLE OWN PRODUCTIVE OR APPRECIATING ASSETS

Some Pacific communities shared their thoughts on the need for better support and education for families around financial planning and investments. However, only a few mentioned the need to own productive or appreciating assets.

"Our Pasifika communities need to be aware of some of the different programmes and initiatives that are out there to teach them how to use their money and how to save it."

"An increase in financial training and knowledge around financial security, property ownership, assets, managing debt and increasing capital is needed if we are serious about breaking the cycle."

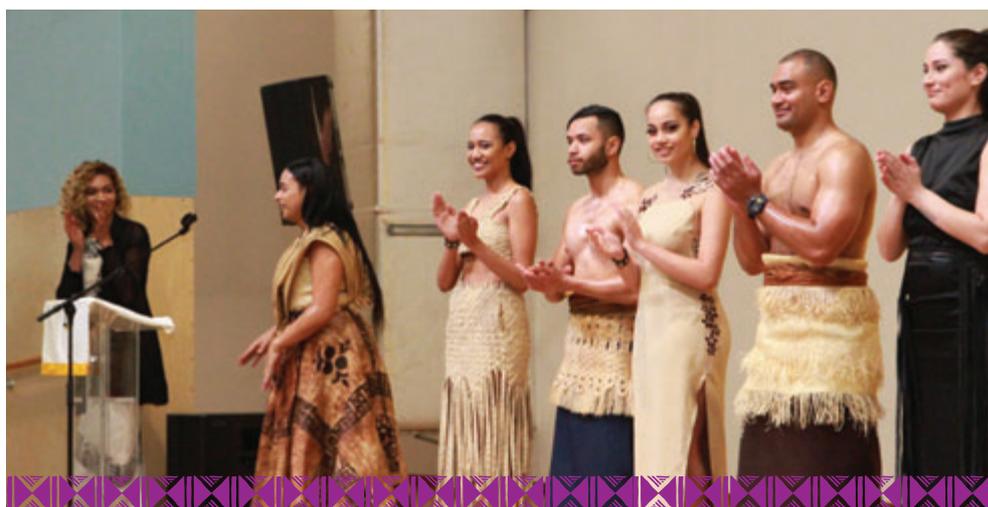
Some Pacific communities had the capability to support and help develop and implement practical plans for their families.

15. Ministry of Business, Innovation and Employment, Pacific Economic Strategy 2015–2021, 6.

16. Ministry of Business, Innovation and Employment, 6.

17. Ministry of Business, Innovation and Employment, 6.

18. Ministry of Business, Innovation and Employment, 6.



Designer: Amelia Unufe, Pō Fiefia 2017.

“One thing I’ve made sure my family do is we put in money into one big pool, so if something happens in the family, we take it out of that pool instead of reaching into our own individual pockets. I really want them to get to a point where they view it as a budget.”

MORE SUCCESSFUL AND SUSTAINABLE PACIFIC ENTREPRENEURS AND PACIFIC-OWNED BUSINESSES

Individual Pacific net worth sits at a median of \$12,000, which is well below the \$87,000 median for all New Zealanders.¹⁹ Lower net worth is reflective of the lower levels of non-wage and salary income. Pacific communities stressed the need to support and encourage Pacific peoples to enter different fields of employment where the potential exists to earn a higher income. Not necessarily as employees but as entrepreneurs and business owners.

“We need to ensure we’re growing our people in areas of work that is future focused and intentional.”

Wages comprise most of Pacific peoples’ income and wealth creation. Only 31 per cent of Pacific people have income from other sources, such as business ownership and investments, compared with 66 per cent nationally, meaning this is an area where change could positively affect Pacific community prosperity.²⁰

19. New Zealand Institute of Economic Research, *Pacific economic trends and snapshot 2016*, 5.

20. New Zealand Institute of Economic Research, 5.

PACIFIC VOLUNTEER CONTRIBUTION TO AOTEAROA IS RECOGNISED AND CELEBRATED

Recognition of Pacific peoples’ unpaid and voluntary contributions to Aotearoa was highlighted by many who took part in the engagements. Unpaid contribution was described as those activities undertaken for the “greater good” of the community. Participants highlighted the strength of Pacific communities to work together for the betterment of the wider family, church or community group, and to do so without direct financial reward or payment. Participants shared that this requires being generous in giving both time and resources, which can be viewed as enhancing the status of the giver.

Participants described many activities where communities have benefited from unpaid contributions. These included youth mentoring and church sport and academic clubs, such as after-school homework clubs. Participants mentioned community fundraising efforts and the ability of Pacific peoples to mobilise around a cause or disaster, such as fundraising efforts for Pacific Island communities affected by cyclones.

“The concept of service to your village is important. New Zealand is our home now and many of our people do contribute to church and wider community, but we don’t really talk about it, because it’s part of our culture and who we are... and what we do.”



**“OUR VISION IS TO BE
ACKNOWLEDGED FOR
OUR CONTRIBUTION TO
NEW ZEALAND SOCIETY,
TO HAVE ACCESS TO ALL
OPPORTUNITIES AND
RESOURCES FOR A HEALTHY
STANDARD OF LIVING.”**

“...I KNOW A COUPLE WITH 11 CHILDREN IN A FOUR-BEDROOM HOUSE THAT IS DAMP AND MAKES THEM SICK...”

These enduring traditional cultural activities are closely associated with concepts of service, a requirement to support the wellbeing of the community and a form of love and reciprocity relating to kinship and protocol. Another participant outlined their desire to be acknowledged for their contribution to Aotearoa.

Many of these activities have a positive impact on the wider community in which they operate, where communities lead and develop their own solutions across areas that include sport, education and social wellbeing.

MORE AFFORDABLE AND SUITABLE HOUSING FOR PACIFIC PEOPLES

Access to affordable, quality, suitable and stable housing is an important indicator of economic wellbeing. For Pacific peoples, the rate of home ownership has decreased to 18 per cent, compared with 50 per cent for the general population.²¹ Pacific communities shared their frustrations about the current housing situation.

“...can't afford to buy and who has that amount of money for the deposit? Housing is a too far [of a] reach. [They are] building housing that is \$700,000 but who has that deposit?”

Pacific peoples are now mainly living in rental properties, with over a quarter of the Pacific population living in state housing. The concentration of two-thirds of the Pacific population living in Auckland means these communities are disproportionately exposed to the Auckland housing market.

Pacific peoples are almost twice as likely as Europeans to live in a house with dampness or mould. They are also almost 10 times more likely

than Europeans, and twice as likely as Māori, to live in crowded households.²² Many respondents discussed crowded housing and the effect it had on their health and wellbeing.

In terms of solutions, Pacific communities living in regional areas talked about the benefits of moving as a means for improving life for themselves and their families.

“I was offered an electrician job and I moved from Wellington in 2016. Now I spend three days of the week running my business and two days doing community work. I bought a house at Oamaru two years ago. My son is studying at Auckland Uni and one in a college in Wellington.”

The migration of Pacific peoples from Auckland to the regions is occurring to some degree. What is missing is any coordinated support to enhance the resettlement experiences of internal migrants in education, housing, cultural connection, pastoral care and health. Pacific communities also discussed shared accommodation as a solution to the housing problems they were facing. It is noted that many were currently doing so out of necessity, even though the housing stock is not well-designed to meet that need.

“I have my family living with me, they come here and get on their feet, we help each other, help each other pay bills, look after our children – my parents did it and I carry it on.”

One participant reflected on the ability of Pacific communities to mobilise and come together to help resolve the current housing situation.

“I am proud that Pacific communities always help each other out if there is a funeral or donations for church, I believe we could use that same thinking to get us our own homes, but I know this would be hard, where do we start...”

21. New Zealand Institute of Economic Research, 7.

22. New Zealand Institute of Economic Research, 10–11.



“I AM PROUD THAT PACIFIC COMMUNITIES ALWAYS HELP EACH OTHER OUT IF THERE IS A FUNERAL OR DONATIONS FOR CHURCH, I BELIEVE WE COULD USE THAT SAME THINKING TO GET US OUR OWN HOMES, BUT I KNOW THIS WOULD BE HARD, WHERE DO WE START...”

The opportunity exists to consider how housing solutions can be designed to incorporate ideas and experiences of Pacific communities, including options for migrating to other areas, intergenerational living and the potential to support family groups to pool resources as a pathway to access funding.

IMPROVED PATHWAYS TO RESIDENCE

Pacific migration to Aotearoa has been part of the landscape since the 1950s. Many Pacific people maintain strong links to the Pacific Islands, including financial through remittances. Immigration issues for Pacific communities are diverse and complex. Even though most Pacific people in Aotearoa are born here, relationships within Pacific communities remain strong. This is especially the case for communities without automatic citizenship rights in New Zealand. Immigration and settlement issues still concern these communities, even if only a minority of individuals are affected. Through our community engagements, migrant communities in regional areas expressed concerns about realistic pathways to residence, particularly for those on repeated temporary work visas.

“Some workers have been recruited on a Work Visa for over 8–10 years now to work on a ‘seasonal freezing work’ contract but are considered working full time – not knowing what is next makes it hard to prepare and plan for my family.”

“...could these people on work visa, who have demonstrated good value to the New Zealand society, be considered under the Pacific quota because the annual quota is never filled?”

Although Pacific migrants and their families do take time to gain new skills and qualifications and familiarise themselves with the new social, economic and cultural environment, Pacific communities raised concerns around the lack of adequate settlement support services.

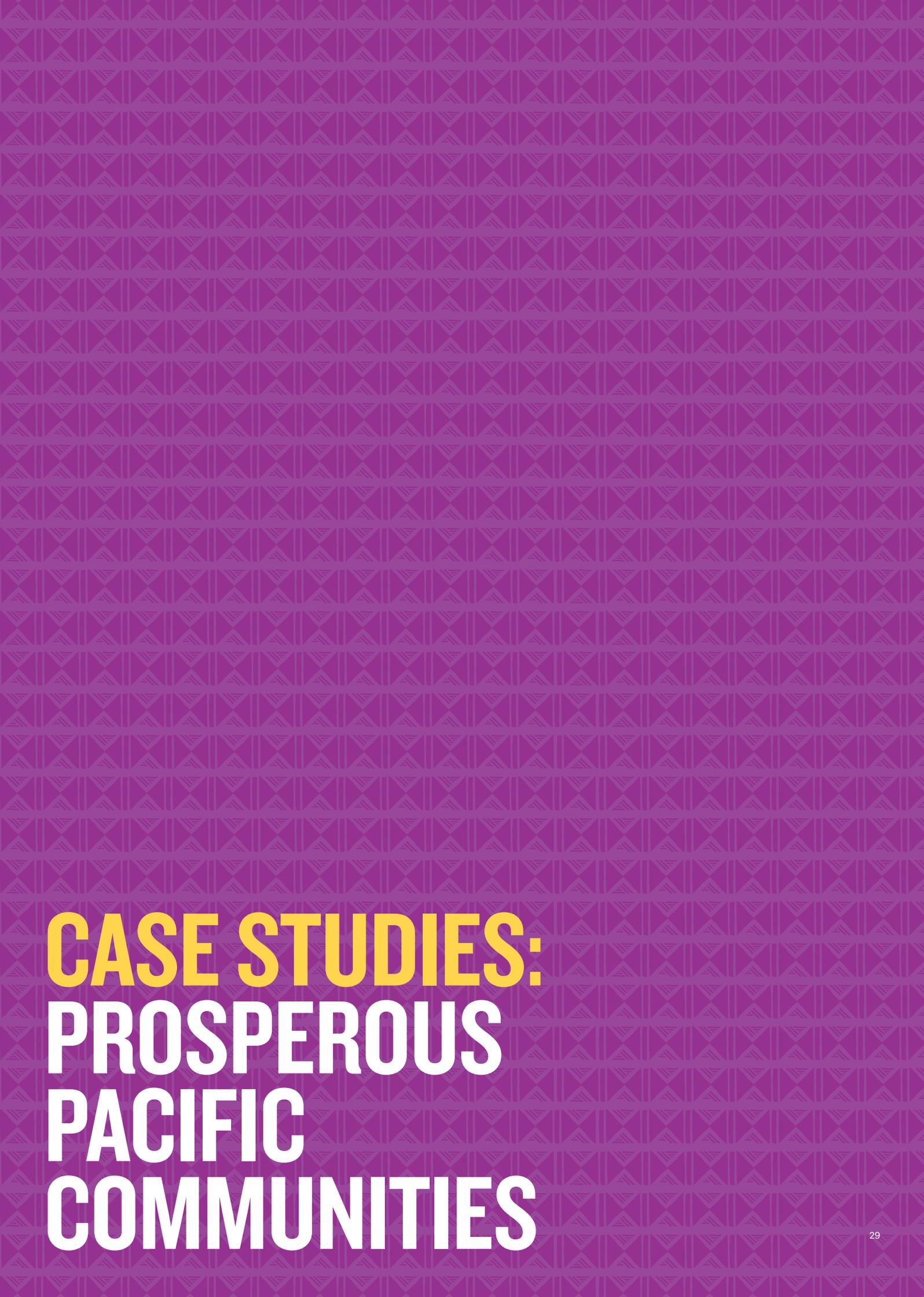
“Immigration New Zealand and the Ministry of Business and Innovation dump Pacific new arrivals with no support. Their Pastoral Carers don’t do enough and rely too much on Pacific community to jump in and do the rest.”

Pacific communities were focused on solutions. They talked about the establishment of Pacific community centres, or realigning current social services in regional areas, to better transition new migrants and their families, particularly into housing and employment.

“Community run centres would better provide social services that help transition new migrants and families into the Aotearoa way of life.”

Pacific communities also discussed the need for financial and social services support for families who take on the responsibility of hosting new migrants and their families.

Ensuring that immigration settlement policies are designed to reduce the length of time migrants take to find suitable jobs and settle successfully into life here will help provide opportunities for more recent migrants to contribute to Aotearoa’s social and economic development.



CASE STUDIES:
**PROSPEROUS
PACIFIC
COMMUNITIES**

1

Cook Islands Development Agency New Zealand – Traditional Cook Islands gifts with a twist

The Cook Islands Development Agency New Zealand (CIDANZ), Taokotainga, is a community services provider based in Mangere, Auckland. Established in 2001, CIDANZ provides a range of services and support to achieve its vision of a united and prosperous community.

CIDANZ was recently awarded a contract by the Museum of New Zealand Te Papa Tongarewa to provide Cook Islands-style gifts for its stores. This successful outcome builds on one of the programmes supported by CIDANZ where the mamas (women) create products, such as Cook Islands tivaevae (patchwork quilt) cushions, clothes and pareu (sarongs), to sell at markets and pop-up stores.

One of the products they are developing for Te Papa is high-quality, A4-sized framed, handcrafted tivaevae. Traditional tivaevae are large and expensive. This product lets the buyer own a traditional Cook Island artisan piece that is affordable and portable. This innovative approach presents a traditional Cook Islands' product in a form that is accessible to the wider public while still maintaining its significance and high value. At the same time, the venture provides an opportunity for the entrepreneurial mamas to increase their confidence and business skills. This initiative will have significant economic benefits for the mamas, their families and communities.

2

KidsCoin (Britney Teei) – Making learning money matters fun for kids

Brittany Teei is the co-founder of KidsCoin, an innovative, educational, interactive and practical programme that helps children learn about money. Children learn about banking systems, online banking, e-commerce, taxes, earning, saving and spending with KidsCoin dollars using virtual bank accounts. These activities teach children together with their families, positive money habits and financial skills simulating real money in the real world. The programme ensures it is sustainable, meaningful and effective by aligning itself to the New Zealand schooling curriculum as well as providing workshops for the children, their parents and families.

KidsCoin, which is also available in Te Reo Māori, was launched in 2016, and is now taught in many schools across the country with plans to launch it abroad. There are also plans to translate the programme into the different Pacific languages to better contextualise the learning for Pacific children as well as capture digital records of their languages. This is an important aspect of the programme because it enables Pacific young people to become highly engaged by being part of the translation process. This innovative approach allows Pacific youth to integrate their language, culture, financial literacy into a holistic learning experience.

For Brittany, a New Zealand tennis representative of Cook Islands and Māori descent, the lack of financial literacy programmes in the New Zealand school curriculum and the absence of positive role models at home was hugely concerning. The strong need to fill this gap and find a way to teach kids about money, build their self-confidence, and ultimately give them a brighter financial future was the catalyst that helped form KidsCoin.

3

Oceania Career Academy – Supporting more young Pacific people into higher paid employment

Proudly Pacific owned and Pacific led, Oceania Career Academy (OCA) is focussed on getting Pacific youth on pathways to prosperous futures through trades education. The academy was established in 2014 to build on the Trades at Schools (TAS) programme that had been offered in schools since 2009. Core to the ethos of OCA is mentorship and the understanding that many of the barriers to learning that Pacific youth face are often wider than the learner themselves and that the solutions lie within the wider family environment.

23. The Fono is a health and social service based in Auckland (<http://thefono.org/>).

A significant point of difference at OCA is the relationship with *The Fono*²³ and its ability to provide a holistic “Whanau Ora” approach to pastoral care and learner support. OCA is a Category 2, New Zealand Qualification Authority (NZQA) accredited institution and currently delivers Level 2 and 3 programmes in Carpentry. OCA is also continuing to work in partnership with schools to provide industry focussed trades education for Year 13 students. Oceania Career Academy is focussed on ensuring that all learners are supported into employment, apprenticeships or further study and is achieving completion and placement rates of over 80 per cent. It has established itself as a “connector” between students and families with schools and tertiary institutions through to employers providing skilled, well-paid work.

Key ingredients to OCA's success are its student centred, career-focused and industry connected programmes linked to strong mentoring and support programmes. The learning environment and approach to teaching and learning is culturally responsive to the diverse learning styles and unique needs of the learner. OCA believe that to empower Pacific students to thrive and succeed, meaningful relationships must be developed, cultural identity and connectedness is strengthened, and Pasifika values are honoured and embraced. It is through this transformative approach that OCA believe that confidence and capability in the learner is realised that enables the transition into sustainable future pathways.

4

Vaka Tautua – supporting Pacific families to take ownership of their financial wellbeing

Vaka Tautua's financial literacy programme is changing the lives of Pacific families, especially those caring for a family member with a disability, and helping them realise their financial goals and aspirations. The free programme includes eight weeks of workshops delivered by coaches, as well as follow-up one-on-one financial coaching post workshop at the homes of the participants. Support by phone is also available. In addition, participants have access to a variety of financial tools and resources.

This innovative programme is framed within the context of holistic values that are important to Pacific families and utilises real life examples and scenarios so that it is relevant for participants. The programme covers a wide range of finance-related areas beyond family budgeting, debts and savings. This includes home ownership, how to grow wealth through investments and shares, as well as how to leverage off and benefit from collective family resources and assets (such as asset appreciation where applicable). Individuals and families who participate in the programme become equipped with a strong foundation in financial literacy that empowers them to make informed decisions and choices, and take ownership of their financial wellbeing that will help them achieve economic success in the long term.

GOAL 3: RESILIENT HEALTHY PACIFIC COMMUNITIES

- Stronger focus on improving preventative and integrated primary and behavioural health and social services for Pacific families and communities and less reliance on acute care.
- Pacific peoples values and experiences leading the design and delivery of health and wellness services.
- Mental health and wellness is better supported, from both within and outside Pacific communities, with services specifically developed utilising pacific cultural frameworks and contexts.
- Pacific children have a healthy start in life.



Photographer: Whaka Ahua Portraits, Tivaevae made by Mama Matapo Avatea

Pacific peoples aspire to lead healthier lifestyles, and most have a positive perception of their health. In some areas, such as immunisation rates for children, Pacific peoples are leading the way. However, while Pacific peoples have a positive perception of their health, the data tells a different story. For example, Pacific children are 50 times more likely than European children to be admitted to hospital for acute rheumatic fever.²⁴ Similarly, about 67 per cent of Pacific adults are classified as obese, compared with 30 per cent for the total population.²⁵

“[We need to be] physically active, and tackling issues like obesity because this is killing our community members along with heart related problems. Our health as a community needs to improve.”

Pacific families continue to be disproportionately represented in poor health outcomes, compared with other New Zealanders, and issues that negatively affect their wellbeing and quality of life persist.²⁶ This sentiment was repeatedly raised by many of the community groups engaged with. Some felt these issues have become worse and will continue to worsen if nothing is done about them. The high cost of housing and basic items such as food, and the lack of accessible and culturally appropriate services, were reported as factors contributing to poor health outcomes for Pacific peoples, especially those living in the regions.

“There is no specific Pacific health service, Doctors or Nurses in our region. There is a lack of access to health services in general.”

“...teach our Pacific communities (parents and families) about the meaning of mental illness and wellbeing, and what support there are for us...”

IMPROVE PREVENTATIVE AND INTEGRATED PRIMARY AND BEHAVIOURAL HEALTH AND SOCIAL SERVICES

Some Pacific communities reported that more effort and resources are needed at the prevention point of health care. More investment is required to develop and implement appropriate health prevention programmes and strategies that will educate Pacific peoples before the onset of poor health.

“We need real education around the services that are available to Pacific.”

Pacific peoples tend to access health services at a lower rate than others and often wait until the latter stages of their illness, resulting in complex and costly healthcare needs.²⁷ Preventative measures are crucial to the long-term health and wellbeing of Pacific peoples. Communities suggested various preventative initiatives, such as educational and community-based programmes that are led by and focused on Pacific peoples.

“Our community needs a programme for Pacific in Blenheim, run by the community.”

A new approach to health and social services is required. This would ensure that families and communities are at the center of services, will be able to access support where and when they need it, delivered by people who understand the context in which they live their lives and will work in a supportive manner to improve outcomes.

They would like to see these programmes take a holistic focus on wellbeing, rather than adopting the biomedical model,²⁸ and be underpinned by Pacific values, languages and culture. Studies suggest that investing in and responding earlier and more effectively to the health and social service needs of people is more likely to result in improved health outcomes, mental health wellbeing, and reduce the need for severe clinical treatment in later life.²⁹

24. Statistics New Zealand and Ministry of Pacific Island Affairs, *Health and Pacific Peoples in New Zealand*.

25. Ministry of Health, *Tagata Pasifika in New Zealand*.

26. Ministry for Pacific Peoples, *Contemporary Pacific Status Report – A snapshot of Pacific Peoples in New Zealand*, 44.

27. Medical Council of New Zealand, *Best Health Outcomes for Pacific Peoples: Practice implications*, 9.

28. A standard biomedical model in health focuses on physical or biological aspects of diseases and illness.

29. Mental Health Commission, *Blueprint II: Improving mental health and wellbeing for all New Zealanders*, 13.



“...THE SYSTEM IS NOT WORKING FOR US, AND NOT ACCOMMODATING OUR CHILDREN’S NEEDS...”

ENSURE PACIFIC VALUES INFORM THE DESIGN OF HEALTH SERVICES

Pacific peoples are self-determining and confident within themselves and their communities. They aspire towards enjoying a better quality of life and leading healthier lifestyles. For Pacific peoples, notions of health and wellbeing mean that personal individual health is inextricably intertwined with the health and wellbeing of their families and communities. Pacific peoples also view health and wellbeing in a holistic way.

“We need to work more in partnership on research, and to build capability of our people. We need to look at collaboration models to connect our community.”

The challenge for many Pacific families, however, is that a lot of the providers they seek help from do not understand their cultural values and way of life; so in many cases, Pacific peoples continue to have unmet health needs.³⁰

“We as Pacific need to be at decision making tables. We are not represented at those tables. Palagi make all the decisions.”

Pacific communities continue to demand that services are delivered by Pacific clinicians and health professionals. It is important also that non-Pacific clinicians undertake cultural training so they gain a greater appreciation and understanding of Pacific values and cultural practices. Pacific young people expressed a strong need for workers who could relate to them and understood them, that they could develop a trust relationship with.

“We need more people who know how to talk to us and understand us – they don’t have to be Pacific but they have to get us.”

Pacific communities continued to reinforce the collective and communal nature of the context in which we live and wanted to work with health and social service partners who could weave cultural contexts and frameworks into the way health and wellness in its broadest terms was seen. This was reiterated by many groups, which prompted a sense of empowerment to ensure an understanding was gained of these issues, especially for matua.

“Pacific peoples are communal orientated, and this is why programmes should be inclusive of the wider family as well as the children.”

BETTER SUPPORT FOR PACIFIC PEOPLES WITH DISABILITIES AND THEIR FAMILIES

Pacific peoples with disabilities shared their aspirations of being leaders within their communities, challenging the perceptions that they can achieve whatever goals they set for themselves.

Participants called for Pacific representation at the decision-making level on issues that most affect Pacific peoples with disabilities. They want to be involved in those discussions, to ensure their lived experiences are valued and accounted for.

“[Pacific representatives] need the appropriate training and mentoring.”

“The government is doing work for disabled people but [they] need more Pacific disabled people involved.”

30. Tiatia, *Pacific cultural competencies: A literature review*, iii.



It was noted by many that support services need to be responsive to the needs of Pacific peoples with disabilities and their families. In a 2013 disability survey, 19 per cent of Pacific peoples self-reported as being disabled, compared with the other main ethnic groups.³¹

“Cultural training for clinicians to value Pacific culture.”

“Promote the use of ethnic-specific services Apps and other media such as MyRver.”

Pacific peoples with disabilities are less likely to access the services available to them. Participants often highlighted the difficulty they face in trying to navigate the system and their lack of confidence in asking for help.

“We need a comfortable environment and local places that [are] accessible for our disabled people.”

“How do we build on our point of difference as disabled Pacific people? We want the same opportunities as everyone else. We need more jobs for disabled Pacific people...”

The difficulty with acceptance of and cultural stigmas attached to disabilities were commonly voiced by participants with disabilities. For some, building relationships with others who understood their experiences was important to their wellbeing.

“I want to have friends who are like me, disabled.”

“People look at us like we are sick and incapable of doing things, but we are not. We are actually capable.”

Pacific families who are carers for family members with disabilities expressed the need for recognition of work they do naturally that would be paid for if a professional was helping and meeting their family member’s needs.

“I am a carer for my dad, but there is a professional who comes and assist him with his personal needs in the morning, we have similar roles with caring for him.”

MENTAL HEALTH AND WELLBEING SERVICES ARE IMPROVED

Concern about the mental health and wellbeing of Pacific peoples was a significant issue raised by many of the community groups.

“It’s big [mental health] we do have some ways that work, sometimes family and friends do help – but I am guessing that it’s not really talked about enough”.

Pacific peoples tend to experience higher levels of mental health issues, compared with the general population.³² Engagement with communities confirmed that the level and spread of mental health issues and causes appear to be severe and widespread. While alcoholism and drugs were reported as the main contributing factors, some Pacific communities described issues around illicit drugs, such as methamphetamine (P), as becoming more problematic.

“There are all sorts of things getting our people in trouble – we are worried about the impact of drugs like P.”

Depression and suicide, particularly among Pacific young people, are two further significant health concerns. Exposure to social media and bullying has accelerated issues of mental health and wellbeing for young people. This topic is explored further in the Pacific young people’s section on page 50.

Mental health, addiction, drug and alcohol services need to be strengthened so they are accessible, delivered in a Pacific context and utilising Pacific frameworks and concepts. At a community level these services need to be integrated alongside primary community based services. This will require an ongoing investment in the workforce.

31. Statistics New Zealand, “Disability Survey: 2013.”

32. Ministry of Health, *Pacific peoples and mental health*, 7.

“I WANT MY CHILDREN TO JUST BE HAPPY, HEALTHY AND SUCCESSFUL HERE IN NEW ZEALAND.”

PARENTS ARE SUPPORTED TO PROVIDE THE BEST START IN LIFE FOR THEIR CHILDREN

Parents and matua share aspirations of wanting the best outcomes for their children. Many agreed it was important to them that their children had the best possible physical and mental health. Common themes included wanting their children to grow up happy and healthy.

“I want my children to just be happy, healthy and successful here in New Zealand.”

The rising cost of living, combined with having to work longer hours, affects parents in the level of care, love and support they provide to their children.

“It is not fair having low pay (\$17.50) and shopping and rent costs too much, I want to do more for my children but it’s hard.”

As mentioned, parents were also concerned about their children’s ability to cope with mental health and their resilience in dealing with the challenges they may face. Many parents discussed the role of church, schools and the wider family in supporting young people with their issues. Parents discussed the need for government to better use the strengths that Pacific families and communities bring to create solutions.

“The system is not working for us, and not accommodating our children’s needs. For example, [government agencies] support is centred around the needs of the child, but where does that leave the families?”

All parents and caregivers agreed that they were the main driver for ensuring their children had the best start in life.



CASE STUDIES:
RESILIENT
HEALTHY PACIFIC
COMMUNITIES

1

Atu-Mai / Aunty Dee (Le Va) – Confident and resilient Pacific youth

Pacific young people embracing their culture to create healthy communities is at the heart of Atu-Mai.³³ Developed by Le Va, Atu-Mai is a violence prevention programme that supports Pacific young people to be confident and resilient, and experience healthy family and social relationships.

The Atu-Mai tools and resources are focused on prevention and long-term behavioural change across generations, with a strengths-based approach. What differentiates Atu-Mai from other programmes is the educational and skills-based approach to drive behavioural change and its use of immersive interactive learning and online resources. An online tool supporting the programme is Aunty Dee, an app designed to support young people's wellbeing. Aunty Dee draws on cognitive behavioural therapy, helping people work through real life problems to generate evidence-based solutions and actions. Le Va identified that effective problem solving skills are a protective factor for Pacific adolescents when it comes to mental distress, violence and suicide. This is evidenced in promising

outcomes where Pacific young people are accessing Aunty Dee, actively solving their problems and learning how to problem-solve in the process. Most significantly, results show that if users indicate suicidality, Aunty Dee is an effective platform to connect them to a free trained counsellor through its webchat function, any time of the day.

Overall, the Atu-Mai programme combines evidence-based approaches with expert knowledge, community leadership, and co-design with Pacific young people to ensure it is culturally relevant, family-focused and community-led. It is inspired by Pacific values, concepts and identity to change the way issues of violence are addressed using a systems approach to realise meaningful and positive change in a collective and holistic way. This innovative framework measures success by tracking values that are important to Pacific such as family relations and building cultural capital tracked over time.

2

Moana Research – A new wave of thinking

Challenging the status quo in health research and thinking is at the core of what Moana Research is all about. Made up of a group of passionate Pacific researchers, experts and clinicians, Moana Research is committed to giving Pacific children the best start in life. It does this by ensuring current and new evidence is relevant to Pacific children, mothers and their families and translates to families having access to essential services and resources during pregnancy and in the first five years of their child's life.

What makes Moana Research stand out is the emphasis and importance of holistic and sociocultural approaches and their integral relationship to the wellbeing of children and families. Cultural worldviews and frameworks, lived experiences, identity, diversity, innovation and technology are important concepts that drive the work of Moana Research. Winner of the Pacific Social Enterprise Awards at the 2018 Pacific Business Awards, Moana Research is leading in Pacific health innovation, technology and research.

33. Pacific young people came up with the name Atu-Mai for Le Va – it is a merging of two different Pan-Pacific words *Atu* and *Mai*. It is based on the Cook Islands proverb *Aro'a atu, I te aro'a mai* – love given, love received. Hence, *Atu-Mai* refers to healthy reciprocal relationships and balanced wellbeing.

3

South Waikato Pacific Islands Community Services – Healthy and thriving mothers and babies

South Waikato Pacific Islands Community Services (SWPICS) breastfeeding peer counselling services where Cook Islands mamas educate and support mothers and their families with breastfeeding is an innovative programme delivering real results.

This Tokoroa-based programme is delivered through talanoa/tuatua³⁴, one-on-one, and in group sessions or via telephone. It also utilises social media discussions platforms and chat forums as another way of engaging with young mothers.

The programme focuses on addressing the questions and concerns of the mother and providing advice on the best methods and best practice for breastfeeding within a Pacific talanoa/tuatua cultural context and framework. For many Pacific mothers, breastfeeding is a critical part of childcare, but some may find this challenging.

34. Talanoa (Discussion or conversation usually conducted in person – 'tuatua' is the Cook Islands Māori translation).

Participants gave confidence in their breastfeeding practices with this targeted support. The culturally relevant peer-to-peer counselling approach and use of multiple delivery options ensures the programme is accessible, sustainable and effective.

An added benefit of the programme was the professional development opportunity for those working with the mothers. They were able to undertake training and gain new skills.

While the programme is no longer offered in full, due to funding constraints, the structure and intent of the programme provides a useful and beneficial culturally relevant and effective framework. For now, SWPICS continues to support mothers by providing advice and relevant support as needed.

This programme was one of a comprehensive range of holistic health, wellbeing, and educational programmes delivered by the organisation across the Waikato region that are making a difference for Pacific families. SWPICS's innovative and multi-faceted approach to service provision ensures the quality of life and health and wellbeing aspirations of the Pacific families they work with are enhanced and sustained.

4

Langimalie (Tongan Health Society) – Community centre and garden outreach programme

Langimalie is an example of how community involvement and ownership of initiatives aimed at promoting a healthy lifestyle can work effectively for Pacific communities. Langimalie's Community Centre and the Garden Outreach programme are delivered in partnership with the Auckland Council, New Zealand Lottery Grants Board and the community.

Langimalie provides self-management education programmes to support its members in becoming more aware about healthcare prevention and promotion. This includes its gardening initiative where members grow vegetables and, in the process, develop and learn new skills about gardening and soil health that they can apply in their homes. They also learn how to cook healthy meals with the vegetables from their garden and develop business and entrepreneurship skills through selling their produce at local markets. The success of the gardening programme has resulted in the initiative being expanded to 10 early childhood education pre-schools across Auckland.

GOAL 4: CONFIDENT, THRIVING AND RESILIENT PACIFIC YOUNG PEOPLE

- Pacific young people are confident in their identities.
- Pacific young people have improved experiences in education.
- Pacific young people have better pathways available to them from education to employment in a broad range of careers.
- Youth mental health and resilience is strengthened.



Students from Tangaroa College, part of Black Friars Musical production "Southside Rise", Photo credit: Coconet TV

Pacific young people are a fast-growing and diverse group, with over 50 per cent being younger than 25 years old.³⁵ The trend towards an increasingly young Pacific population looks set to continue, and amongst those who took part in the Pacific Aotearoa engagements was a general feeling of pride, hopefulness and ambition.

Pacific young people were keen to share their views and opinions on matters ranging from identity, education, employment, racial stereotyping and mental health. They were generally pragmatic and solutions-focused with regard to the challenges they faced; particularly around “walking in two worlds”, which required them to balance expectations in the many roles they play.

MORE PACIFIC YOUNG PEOPLE ARE CONFIDENT IN THEIR IDENTITIES

There is a growing desire among Pacific young people to learn, participate and contribute to the diverse make up of Aotearoa. Cultural identity is seen as a strength for Pacific young people. Those who were connected to their culture reported it was something they valued because it gave them confidence and a sense of belonging.

“My culture is my identity. I wouldn’t be who I am if it wasn’t for my relation to the Pacific.”

When discussing the opportunities provided to express themselves as Pacific, young people gave examples of Pacific festivals; Languages Week celebrations; church and sporting events. Although young people value these opportunities to nurture and celebrate their identities, they want to feel that their identity as Pacific young people is valued, recognised and supported in all spaces.

“I want to carry their values and traditions and thrive in society without losing my sense of belonging and heritage.”

The uniqueness of Pacific cultural traditions, languages and values are enablers of pride for many Pacific young people. Pacific young people recognise the struggle and sacrifices their elders made for them. Values of reciprocity, family, collectivism and respect are all seen as strengths that Pacific young people identify as their own.

SUPPORTING KNOWLEDGE OF LANGUAGES AND CULTURE

The retention of Pacific languages and cultures is of increasing concern in Aotearoa.³⁶ This poses a significant challenge as the population of young multi-ethnic Pacific peoples grows.³⁷ Talanoa engagements confirmed that cultural connectedness was challenging for some multi-ethnic young people, which often left them feeling “plastic”³⁸ and isolated from their own communities.

“I feel plastic because speaking the language is hard. The language barrier makes it hard to connect with family.”

“If you are Pacific but don’t speak your language, you’re considered ‘plastic’ – this motivates you to learn more about your culture.”

“It’s a part of who we are, it carries our stories and it’s important for our traditions. We lose connection and sense of identity if we don’t keep the language.”

Pacific young people who learned their language through family, community or church were more likely to be fluent speakers. Others who did not have a connection to their language struggled to build an understanding of their language and culture.

“If we don’t speak our Pacific languages, there will be a disconnect between us and our families.”

“Dad became a teacher and made sure English was the language spoken. We didn’t speak our language when we grew up and now he regrets this. It’s sad my sister and I don’t speak it, but we value and love our culture so it’s important for us to hold on to it and learn.”

35. Ministry for Pacific Peoples, *Contemporary Pacific Status Report – A snapshot of Pacific Peoples in New Zealand*, 6.

36. Ministry for Pacific Peoples, 66.

37. Ataera-Minster and Trowland, *Te Kaveinga – Mental health and wellbeing of Pacific peoples*, 6.

38. “Plastic” is a term often used to describe someone who does not feel adequate in their language and/or culture.



Photo credit: Images Services, Victoria University of Wellington



Photo credit: Images Services, Victoria University of Wellington



Photo credit: Auckland University

“STEREOTYPES ARE REAL AND WE’RE CONSTANTLY PROVING THEM WRONG.”

ACKNOWLEDGING DIVERSITY IN PACIFIC IDENTITY

Conversations about identity highlighted the diversity that Pacific young people are experiencing now. The following quotes capture the essence of what was commonly felt among participants. For many, the topic of identity was fluid, and most were open about how they individually identified themselves.

“I’m Tongan, yep, but I’m also Kiwi.”

“Sometimes I personally find it difficult to find pride in my culture when I’m constantly told by my own people that I’m not enough of one certain culture since I’m not full blooded or can’t really understand or speak Samoan or Cook Islands.”

ADDRESSING RACISM AND NEGATIVE STEREOTYPING

Pacific young people would like to see more successful Pacific people recognised and celebrated for their positive contributions to society. This stemmed from shared experiences of racism and negative stereotyping because of the way Pacific peoples were often portrayed in media.

“We’re overrepresented on Police 10/7. They never highlight and recognise the good things we do in the community.”

“We live to how we are portrayed in TV, movies and social media. How are things going to change if we’re surrounded by this?”

“I feel like they stereotype us. They expect us to be dumb, they think we’re dangerous and violent and assume that we’re all good at sport.”

“Our vision is different because we were born here. We are already here. We have an opportunity to do better. We have an opportunity to break the stereotypes of how people think that we can’t do as well as others. They think we’re dumb, but our ancestors were very intelligent.”

Although many participants acknowledged the negative stereotyping and racism that exists, young people were confident that Pacific peoples have contributed positively to Aotearoa. This motivated many to challenge these negative stereotypes through their own success. Collectively, Pacific young people are determined to see the next generation being confident in their identities.

PROMOTING PACIFIC ROLE MODELS

Pacific young people talked about being motivated to succeed when they could see others like them succeeding. They want to see a variety of role models in different fields being celebrated. The success that Pacific peoples have made on the sports field and/or in the arts no longer represents the full extent of the contribution made to Aotearoa.

“If we had seen Pacific people represented in Marketing jobs etc. then maybe I would have aspired to achieve something great like that.”

“We want to be recognised for more than what we have achieved on the sports field.”

Pacific young women were open to challenging the gender roles often placed on them by society. They voiced the need to have more Pacific women role models who can mentor them during challenges they face.

“THERE IS A LOT OF DIVERSITY IN DUNEDIN BUT NOT A LOT OF INCLUSION. THERE NEEDS TO BE MORE PATHWAYS TO PROMOTE PACIFIC ARTS AND CRAFTS.”

“Gender (and traditional roles) no longer defines a person, e.g. the old ideas that men don’t cry, and only women belong in the kitchen.”

“Boys get to do a lot, go out and we have to stay home and do chores.”

REGIONAL EXPERIENCES OF IDENTITY

Most young people in smaller regions shared similar experiences to those in the larger regions. However, they expressed how hard it can be to access the same opportunities as those in areas such as Auckland, Wellington and Christchurch.

“Other youth in Auckland have access to a lot of things we don’t get because we live in Tokoroa.”

“Invercargill doesn’t have a place for young Pacific people to hang out and be Pacific. Connections are commonly made through social media and games.”

Conversations focused on having a place that they belong to and strengthening their connection to their identity, languages and cultures. Without a strong ethnic community presence, some young people felt disconnected from their Pacific identity.

IMPROVEMENT IN THE EXPERIENCE OF PACIFIC YOUNG PEOPLE IN EDUCATION

While improvements have been made in education and participation in almost all areas for Pacific young people, these rates are still behind those of the general population. In 2016, only 20 per cent of Pacific school leavers achieved university entrance, compared with 38 per cent of all school leavers.³⁹

“Pacific teachers better understand our circumstances and help us to overcome barriers, whereas Palagi teachers just send us through the same old process.”

Engagements with Pacific young people highlighted that the learning environment and style of teaching had a direct impact on their educational success.

TEACHERS WHO UNDERSTAND THE NEEDS OF PACIFIC LEARNERS

To be positively engaged and to succeed in education, Pacific young people need to be in an environment that allows them to succeed to the best of their abilities. Many shared their experiences of dealing with discrimination and racial stereotyping within school, which often led to issues such as low self-esteem. Many felt that their teachers did not understand the way they learned and behaved and could not relate to them.

“Teachers don’t push us to excellence... I feel limited with options, with the mindset my teacher has towards me.”

“Non-Pacific minded teachers don’t understand (family obligations) things that are going on outside of the school environment, and the struggles at home.”

When sharing about positive experiences, young people appreciated teachers who understood them and their experiences. The consensus was that Pacific young people would flourish and succeed more if they had teachers who understood and could support them.

39. New Zealand Institute of Economic Research, Pacific economic trends and snapshot 2016, 3.

“WE COULD DO MORE, IF PEOPLE BELIEVED IN US.”





Credit: Prime Minister's Pacific Youth Awards 2018



Photographer: Le Va Talanoa, MAU Studio

“OUR PARENTS EXPECT US TO ACHIEVE DREAMS THEY HAVE FOR US, BUT WE DON’T GET ANY GUIDANCE ABOUT HOW TO GET THERE.”

LEARNING PACIFIC HISTORY AND CULTURE IN SCHOOLS

Pacific young people talked about the desire to learn more Pacific history within New Zealand, including the Dawn Raids and the Pacific contribution to the two World Wars.

“It would be great to have Pacific content taught that is meaningful, and that Pacific can relate to.”

“Why don’t we teach Samoan or Tongan at schools, but we teach Japanese and French? It’s harder to pick up a language later.”

Overall, the Pacific young people who participated in the engagement sessions were hopeful and optimistic. Many were motivated to succeed and to prove themselves and make their families proud. One participant reflected on what success would look like for them in the future.

“[To] have done the unimaginable, [and] go beyond expectations.”

Pacific young people felt they had the skills and potential to achieve but needed teachers, parents and the wider community to believe in them and support their aspirations.

IMPROVED PATHWAYS FOR PACIFIC YOUNG PEOPLE FROM EDUCATION TO EMPLOYMENT

Pacific young people had a broad range of aspirations for future employment. Generally, they want to have careers they enjoy that allow them to support both themselves and their families.

“I want to be in a position where I never have to say that I can’t help. I want to be able to lend a hand to help my family and community when they need it.”

Pacific young people recognised their responsibility to their families and community. For many participants, being successful means being able to also support their parents and families.

MORE PATHWAYS INTO A BROAD RANGE OF CAREERS

Young people shared concerns about the pressure they felt from parents to become a lawyer, doctor or accountant. They shared their desire to create their own pathway to success.

“I want the freedom to choose my own pathway.”

“I’m stuck in the in-between of almost finishing uni and having to look for a job.”

“We want to shadow professionals in these fields, but we don’t have anyone around who can make these things happen.”

For some young people, balancing the need to complete their education with family responsibilities was challenging.

“Heading to university, but not always able to complete the degree because of family responsibilities. Or finishing a degree but not finding a suitable position, and just [being] stereotyped into menial jobs...”

Many young people in the provincial regions recognised the lack of opportunities in comparison with those in the larger cities. This was a barrier for many who aspired to give back to their communities but did not have access to the opportunities to do so in their regions.



YOUTH MENTAL HEALTH AND RESILIENCE IS STRENGTHENED

Pacific young people highlighted their concerns about depression and suicide. Alcohol and drug abuse, family violence and unemployment were all identified as affecting their mental wellbeing. Pacific young people in Aotearoa are nearly twice as likely to have depression, anxiety issues or make suicide attempts, in comparison with the general population.⁴⁰

“Mental health is hard to address, and there is a struggle to have an intergenerational conversation.”

“It’s hard to open up to our parents about youth issues. We need to improve the communication and relationship between parents and young people.”

Pacific young people talked about the need for support for both themselves and their families. Pacific young people want parents who can understand and help. The consensus was that addressing these needs would strengthen their mental wellbeing.

“Teach our Pacific communities (parents and families) about the meaning of mental illness and wellbeing, and what support there is for us.”

“Suicide prevention is not sufficiently supported for young people.”

“Suicide is a big issue because of relationships. Expectations. Our parents have a lack of education and understanding of mental health and this is a risk.”



40. Ministry of Health, Tagata Pasifika in New Zealand.

**CASE STUDIES:
CONFIDENT,
THRIVING AND
RESILIENT PACIFIC
YOUNG PEOPLE**

1

Tula'i Pasifika Leadership (Tula'i) – developing confident and socially aware young people

Tula'i is a leadership programme developed by the West Auckland Pasifika Forum to address a need to develop Youth Leadership in West Auckland. The programme is supported and funded by three local boards: Henderson-Massey, Waitakere Ranges and Whau via Auckland Council. Tula'i focuses on developing confident and socially aware young people with skills and experiences that will help them transition from school to work, study or training. It also celebrates cultural and ethnic diversity and supports young people to achieve their aspirations.

An evaluation of the programme found that the greatest impact for participants was around having enhanced clarity about their future goals. Through this programme, young people became clear on their career and education pathways, gained an in-depth understanding of their cultural identity and what it means to be a leader in their community. The evaluation also recognised that Tula'i meets all the needs recognised in Auckland Council's I Am Auckland – Children and Young People's Strategic Action Plan 2014 and aligns with the key outcome areas of the respective local board plans.

2

Pacific Youth Leadership and Transformation (PYLAT) Council – empowering Pacific young people

PYLAT is a Christchurch-based Pacific youth led charity focused on empowering Pacific young people to participate in all worlds. Their vision is to ensure the word is well informed and influenced by Pacific young people. PYLAT provides a platform for the voice of Pacific youth to be heard and represented in a variety of spaces regionally and nationally.

In 2017, PYLAT developed and led the Pacific Youth Parliament: Our Movement. This enabled 100 Pacific young people from across New Zealand to act as Members of Parliament representing various parties over five days. There were debates on current key issues such as the stigma around Pasifika scholarships and associated misinformation and prejudice and challenging leaders across Aotearoa to address these concerns. A challenge to New Zealand was also tabled by the young MPs to prepare for Climate Change refugees especially from the Pacific region. In addition, the youth parliament were able experience the legislative process of turning a Bill into an Act. In the same

year, PYLAT petitioned for the New Zealand Parliament to allow Pacific languages and Pacific formal wear to be worn in the House. This resulted in the Parliamentary prayer being given in the respective language during each of the Pacific language weeks in 2018.

One of PYLAT's key events is iSPEAK which aims to ensure Pacific young people contribute and have input into current decision-making activities before Parliament such as its recent submission to the *End of Life Choice Bill*. PYLAT also runs *Engaging Pasifika Youth* awareness workshops, which are very well received by many organisations across New Zealand. As a result of its work and activities, many members of PYLAT are involved in various governance and leadership roles and initiatives locally and internationally. PYLAT is a useful example of how a Pacific youth-centred and led group, can mobilise and have influence on critical issues and matters. What sets PYLAT apart from others is that their board is comprised solely of Pacific young people.

3

Affirming Works (AW) – growing confident young women

The mission for Affirming Works is to equip young people to fulfil their potential through innovative mentoring and education and to develop influential leaders who will contribute positively towards their communities. The programme was founded by Emeline Afeaki Mafile'o who was awarded a Women of Influence Award in 2013 for community service and social enterprise.

AW runs an annual conference called “Young Free and Pasifika” for young Pacific women aged 16 to 19 from the Auckland region, to inspire future leaders. The three themes that the conference focuses on are identity, confidence and empowerment. This reflects the main issues that emerged from the Pacific Aotearoa engagements with young people. Participants of “Young Free and Pasifika” have reported feeling empowered about their identity as young Pacific women in Aotearoa and having a sense of belonging, as a result of the initiative.

4

MAU Studio NZ (MAU Studio) – inspiring the next generation of Pacific creatives

MAU Studio was founded by four young Pacific architects to create opportunities for meaningful and socially conscious education for high school students right through to professionals. This is achieved through its innovative social design model that focuses on creating empathy, turning inspiration into practice and enabling continual compassion.

MAU Studio's high school programme, MAU Academy, provides opportunities for students who are aspiring creatives (science, technology, engineering, maths and artistic) to meet and be mentored by inspiring professionals. By building relationships with high schools, tertiary providers and professionals, MAU Studio create pathways for young people to be exposed to and explore a broad range of education and employment pathways.

The Academy enables young people to create their own solutions to social challenges that affect their communities. Students involved in the Academy, work with their mentors on New Zealand Qualifications Authority accredited projects, such as design concepts for emergency housing for families affected by homelessness.

Students then present their work to their community in public spaces such as the Manukau Civic Square and to tertiary facilities. Further opportunities are provided to a selection of Academy students to visit MAU Studio's social impact projects overseas to gain hands on experience.

As recipients of the inaugural Unitec Bold Innovator's Scholarship, and mentees of the Pacific Business Trust Hatch programme, MAU Studio hopes to expand its programme into a local all-girls high school in 2019 and provide students with the opportunity to visit their overseas social impact projects.

PACIFIC AOTEAROA —NEXT STEPS

The Pacific Aotearoa engagements confirmed that communities would like the opportunity to be the drivers of their own innovative solutions. Over the next 12 months, the Pacific Aotearoa vision will take a different approach to thinking and decision-making, and to the way Pacific initiatives are supported.

Two main elements will be involved in the way we will work with Pacific communities.

Pacific values and strengths will inform how things are done: This approach sees Pacific peoples taking leadership roles in decisions that affect their lives, and in the design and delivery of services to Pacific communities. This requires the collaboration of the wider community and government. Realising Pacific community aspirations is not just about transactions, programmes or funding.

Relationships must be effective in a Pacific community setting: The Pacific Aotearoa goals will be challenging to achieve, and no one person or organisation has all the answers, so we will need to ask as well as tell. The Ministry for Pacific Peoples will bring together Pacific communities, key stakeholders and government to work together to realise the aspirations outlined in this report and to grow the Pacific contribution to Aotearoa.

Our work programme will cover the following phases over the next 24 months.

Collaborate and launch

November–December 2018

- Report back to communities, sectors and government agencies on the findings of the Pacific Aotearoa Lalanga Fou Report, Pacific Aotearoa vision and goals.

Connect, innovate and incubate

January–December 2019

- Confirm partnerships with others and invest in, pilot, test and incubate innovative ideas.
- Confirmation of an action plan and deliverables with government agencies and stakeholders that align to the goal areas.

Influence and change

January–June 2020

- Report back at Pacific Aotearoa Summit Two (May 2020) to communities, sectors and government agencies on the results of the connect, innovate and incubate phase, and the next phase.



GLOSSARY

Aotearoa	New Zealand
Lalanga	to weave, weaving
Mamas	women
Matua	elders
Moana	water/ocean
Pareu	sarong
Talanoa	discussion, conversation
Tamaiti	children
Tangata whenua	people of the land
Tivaevae	patchwork quilt
Whakapapa	genealogy

PACIFIC AOTEAROA CONSULTATION METHODOLOGY

Consultation objective

The aim of the Pacific Aotearoa project was to explore what elements Pacific communities' thought were important for a shared vision for the future.

This is a vision that considers the changing story and make-up of Pacific peoples in Aotearoa and portrays the aspirations, innovation and cultural assets of an increasingly diverse yet unified population. The project's focus was on understanding the factors that enable Pacific communities to succeed in social, health and economic areas. This involved understanding how Pacific values, beliefs, culture, language, identity and religion contribute to this success.

Special consideration was given to young people, to acknowledge that the Pacific population in New Zealand has a predominately youthful population.

Consultation approach

To achieve this aim, the consultation methodology was designed to include a variety of voices and platforms. This allowed as many Pacific people as possible, of varying age groups, regions and cultural, social and economic backgrounds to take part.

The consultation was launched on 6 July 2018 and ran until 1 October 2018.

Project team working in a koka'anga way

A small project team worked in a koka'anga⁴¹ way to support the delivery of the project's objectives. The project was guided by the expertise and experience of each business group across the Ministry for Pacific Peoples. Koka'anga is a process where people work together and share and exchange knowledge and skills in a safe space to create a gift or highly regarded product.^{42,43}

The Ministry's Regional and Policy, Research and Evaluation teams came together and applied their knowledge and skills to design and develop the consultation sampling framework and facilitators' guide for the talanoa engagements. An online survey was also produced for participants to complete during the 12-week talanoa consultation process. The teams came together periodically during the consultation period, to refine the talanoa process and focus, and again at the end to analyse and summarise the feedback and insights. This enabled an iterative approach and allowed ongoing refinement to the questions and overall and specific community engagement approaches.

The two consultation methods used for the Pacific Aotearoa project were the talanoa consultation engagements; and an online survey.

Talanoa – a Pacific way of talking

The Pacific Aotearoa talanoa consultation engagements were conducted from 6 July 2018 to 29 September 2018. In total, 1,861 Pacific peoples were consulted using this method.

This approach focused on generating a conversation between participants about what they perceived was important to capture in a shared Pacific vision and what the main drivers were for success for their communities. It involved allowing for cultural protocols and norms to be part of the conversation. This in turn allowed participants to engage in and honour their cultural identities and heritages, creating as "mo'oni (pure, real, authentic) an environment as possible for their conversations as Pacific communities."⁴⁴

The talanoa consultation engagements aimed to capture different Pacific voices. This meant choosing to consult with Pacific peoples from different geographical locations across the country, age brackets and genders, and with different health, social and ethnic backgrounds.

The Ministry's Regional and Policy teams jointly developed a recruitment frame, based on their various relationships with the Pacific communities and the needs of the project.

All participants were informed that participation in the talanoa was voluntary. Passive consent was used, to reduce costs and labour and to help increase participant numbers. All the information provided was treated with confidentiality and respect. Participants were informed that the consultation was intended only for the purposes of this project.

Talanoa sessions were held at places of convenience to the groups and mainly at venues and times when and where the communities usually met. In line with cultural norms, and upholding Pacific values, such as collectivism and reciprocity, participants were provided with food and refreshments at the meetings.

A guide was developed to help focus the conversations on three broad areas: culture, identity and language; economic development; and wellbeing. It included important messages to set the scene. These included the evolving story of Pacific communities in Aotearoa, from being migrants to established and contributing citizens, and the generational shift for Pacific peoples in New Zealand because of its youthful population. It was expected the talanoa would traverse other related areas, and this occurred in all the consultations.

41. Koka'anga is a Tongan term. Literally, 'koka' is a tree with a reddish wood. The stain for the ngatu or tapa cloth is made from the bark of the koka tree. Whereas 'anga' is a suffix that implies the actions that are taking place. Koka'anga therefore is the act of making a ngatu or tapa. It is a process usually carried out by a group of women. Koka'anga involves, alongside the gluing of pieces of feta'aki (cloth) by each woman in the group, the "ritual of work and food, singing and talking. It is a time to pass on stories and histories explaining the cultural belief systems and traditional Tongan concepts of the supernatural and spiritual. The design concepts on the ngatu (tapa) reflect this knowledge and the Tongan community readily recognises the symbols and its associated meanings".

42. The University of Auckland, "Tapa residency."

43. International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP), "Ngatu – wealth of the kingdom of Tonga."

44. Vaiotele, "Talanoa research methodology: A developing position on Pacific research," 21–34.

Guiding topics for the talanoa engagements included:

- growing up in New Zealand as a Pacific person
- family and personal upbringing in New Zealand
- being a parent in New Zealand – practice and aspirations
- contribution of Pacific peoples to the present and future New Zealand society.

The types of conversations held between the different groups were nuanced by age, ethnicity and gender, ethnic language, geographical location of usual residence, class or socio-economic status. In this application, the teams used their different cultural backgrounds, skills and relationships to gather insights. As a result, the way in which the insights were collected differed in format and detail, but all contributed to the collective knowledge base. The consultation approaches considered the importance of Pacific values, such as respect, collectivism, communitarianism, family and spirituality, cultural customs and protocols, as outlined in the Ministry's Yavu document.⁴⁵

Online survey

The online survey started on 15 August 2018 and ended 1 October 2018, in total, 568 Pacific peoples took part.⁴⁶ The survey's purpose was to complement the talanoa consultations. It was not possible to capture everyone via a talanoa, therefore the survey allowed for others to have a say.

The survey was based on seven key domains:

- Pacific language and identity
- Pacific values and identity
- Pacific sense of self, others and belonging
- Pacific economy and Pacific education
- Pacific on government, Pacific housing and the environment
- Pacific family and youth wellbeing
- Pacific health and wellbeing.

45. Ministry for Pacific Peoples, *Yavu: Foundations of Pacific engagement*.

46. The total number of people who accessed the survey was 587. There were 19 non-Pacific responses, and the analysed data was cleaned to include responses from Pacific peoples only.

47. Pasifika Futures Limited (PFL) is a Whanau Ora commissioning agency for Pacific families. PFL staff signed a confidentiality agreement before seeing the data, and all Ministry staff adhered to the Ministry's privacy policy, governed by the Privacy Act 1993, to protect personal information entrusted to the Ministry, as well as the State Services Commission standards of integrity and conduct and the Ministry's own Code of Conduct.

The Little Monkey survey system was used to survey respondents. Pacific people were encouraged, through the Ministry's various social media platforms and community engagements and other relationships, to fill out the survey. Once they accessed the survey website, they were prompted to read and accept the privacy policy before completing the survey.

The survey was anonymous, and information was protected by the Privacy Act 1993.

Analysis of consultation data

A thematic analysis was used to analyse the talanoa findings and draw out information on four broad themes: culture, identity and languages; economic development; wellbeing; and youth and youth aspirations.

The talanoa also highlighted other themes, such as:

- Pacific and mature women
- education
- community groups/musicians/creatives/general Pacific
- disability
- labour and immigration
- health (physical and mental)
- regional summaries: Nelson, Blenheim, Tokoroa, Tauranga and Rotorua
- church leaders and Pacific matua
- ethnic Pacific analyses: Samoan, Tongan, Fijian, Tuvaluan, Tokelauan, Niuean, Cook Islanders and Kiribati.

Initial thematic analysis of the talanoa information was completed by the Ministry's Research and Evaluation team and separately by the Regional and Policy teams. Further analysis was then conducted at a workshop with staff from the Ministry's Regional and Policy and Research and Evaluation teams and staff from the Pasifika Futures' Performance and Evaluation team.⁴⁷ This allowed cross checking of the interpretation of the theme areas with others with Pacific community consultation, research and evaluation expertise beyond the Ministry.

Descriptive statistics of the online survey were obtained via the Little Monkey survey system to describe the data.

The findings of the seven key domains were summarised in simple graphs for total Pacific and youth populations.

Dissemination of consultation information

The information gained from the talanoa engagements and online survey will be disseminated in different forms:

- A report on findings from talanoa consultation engagements,
- Infographic information of some theme areas from the talanoa consultation engagements,
- Infographic information on survey findings,
- Verbal feedback to Pacific communities engaged in the talanoa consultation engagements.

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CASE STUDIES

The case studies in this report were informed by a mix of resources including engagement insights, targeted talanoa, interviews and communications, as well as online information from the sources and links listed below. The content of each case study has been verified by the appropriate representative(s).

Tino e Tasi – O Luga o le Motu Samoan Language App

- www.tinoetasi.com
- www.mpp.govt.nz/news-and-stories/pre-schoolers-launch-samoan-language-app
- www.tvnz.co.nz/one-news/new-zealand/their-culture-identity-south-island-preschoolers-develop-app-help-other-kids-learn-samoan-language

Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA) – Fāmili Vā Lelei programme

- <http://pasifikafutures.co.nz/investing-in-siaola-famili-lelei-initiative>
- www.siaola.org

South Seas Health – The MyStory Framework

- www.southseas.org.nz/news/sharing-personal-stories-from-the-heart
- www.scoop.co.nz/stories/CU1710/S00556/south-auckland-pacific-young-people-share-their-stories.htm
- <http://southseas.org.nz/news/mystory-part-of-aotearoa-s-youth-development-conference>

Sau E Siva Creatives

- www.facebook.com/pg/sauesivacreatives/about/?ref=page_internal
- www.thecoconet.tv/creative-natives/coco-performance/sau-e-siva-presents-lalelei-fonuea

CIDANZ – Traditional Cook Islands gifts with a twist

- www.cidanz.co.nz
- Interview with CEO

KidsCoin (Britney Teei) – Making learning money matters fun for kids

- <https://kidscoin.co.nz/welcome>
- www.maoritelevision.com/news/regional/kidscoin-now-online
- www.curiousminds.nz/profiles/brittany-teei
- women.govt.nz/leadership/inspiring-women/brittany-teei

Oceania Career Academy – Supporting more young Pacific people into higher paid employment

- www.oca.nz/about
- www.oca.nz/media/18201/report-of-external-evaluation-and-review-oca.pdf

Vaka Tautua – Financial Literacy Programme

- www.vakatautua.co.nz/financial-literacy-for-pacific-families

Atu-Mai/Aunty Dee (Le Va) – Confident and resilient Pacific youth

- www.leva.co.nz/our-work/violence-prevention/about-atu-mai
- www.atumai.nz
- Key informant interview

Moana Research – A New Wave of Thinking

- Key informant feedback
- www.moanaresearch.co.nz
- www.pacificbusiness.co.nz/news-events/moana-research-2018-pacific-social-enterprise

K'aute Pasifika Trust / Aere Tai Network – Healthy and thriving mothers and babies

- Key informant feedback
- www.aeretai.nz/services/primary-community-nursing-outreach-health/breastfeeding-peer-counselling-programme

Langimalie (Tongan Health Society) – Community Centre and Garden Outreach programme

- www.tonganhealth.com

Tula'i Pasifika Leadership – Building Youth Leadership in West Auckland

- www.facebook.com/tulaipasifikayouthlp
- www.mpp.govt.nz/news-and-stories/tulai-pasifika-youth-leadership-graduation

Pacific Youth Leadership and Transformation – empowering Pacific young people to participate in the democratic process

- www.facebook.com/PYLATCOUNCIL1
- www.communitymatters.govt.nz/ask-us/view/1363
- www.mpp.govt.nz/news-and-stories/ispeak-series-to-engage-pacific-youth

Affirming Works – empowering Pacific women to be confident in their identities

- www.affirmingworks.org.nz/what-we-do/young-free-and-pasifika

MAU Studio NZ (MAU Studio) – inspiring the next generation of Pacific creatives

- <https://hillsidedwellers.com/our-team>
- www.facebook.com/MAU.Studio.Org
- www.stuff.co.nz/auckland/local-news/manukau-courier/103527622/south-auckland-architect-tackling-poverty-homelessness-through-social-design
- Email correspondence with Director.



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