Yavu
Foundations of Pacific Engagement
Our Pacific Diversity Statement

The term ‘Pacific peoples’ is used throughout this document. Pacific peoples is a ‘canopy’ term used to encompass a variety of Pacific Island nations and communities who are linguistically, culturally, and geographically distinctive from each other. Pacific peoples are used to accentuate plurality and acknowledge the many Pacific nations and territories that are grouped together when this term is used. Other words that are used in a similar fashion include Pacific Islanders, Pasifika Peoples, Tangata Pasifika and Pacificans.

In its broadest sense, ‘Pacific peoples’ covers indigenous peoples from the Island nations in the South Pacific, and in its narrowest sense Pacific peoples in New Zealand.

The Ministry focuses its work on Pacific peoples in New Zealand embracing commonalities but recognising the differences between Pacific nations and other ethnic groups. It is important this difference is recognised and honoured. Each Pacific nation is different and within each nation there is further diversity. It is also important to recognise that status, authority, tradition, obligations and power structures are different for every group.

Pacific peoples are dealing with rapid social change and are facing inter-generational and cultural transformation.

IN ANAE’S PERSPECTIVE OF THE PACIFIC COMMUNITY:

“There is no generic ‘Pacific community’ but rather Pacific peoples who align themselves variously, and at different times, along ethnic, geographic, church, family, school, age/gender-based, youth/elders, island-born/ New Zealand-born, occupational lines, or a mix of these.”

It is therefore important in the varied contexts of ‘Pacific communities’ that we as a Ministry, are clearly defined in the advice that we provide and the intelligence we impart.

Acknowledging Te Tiriti o Waitangi

Pacific peoples acknowledges and support Te Tiriti o Waitangi as the foundation for the relationship with Tangata Whenua. Pacific peoples places great importance of respect on Tangata Whenua and their status as indigenous to Aotearoa, New Zealand. Māori and Pacific peoples have a historical link through genealogy, kinship and beliefs that strengthen their relationships in modern day Aotearoa New Zealand.

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Minister’s foreword

Talofa lava, Ni sa Bula vinaka, Kia orana, Malo e lelei, Taloha ni, Fakalofo lahi atu, Talofa, Kia ora and greetings

A sense of place. A sense of purpose. A place to call home – Taku Turanga Vaevae. Tangata whenua refer to this as their Turangawaewae - ‘a place to stand’.

The story of Pacific peoples has largely been one of movement and of migration, navigating the journey to Aotearoa New Zealand. But that narrative is changing. Our story needs to include a new chapter that reflects first and second generations establishing their own sense of place within Aotearoa New Zealand.

Over the last 60 plus years, Pacific peoples have created strong permanent communities. The depth of Pacific peoples’ contribution to Aotearoa New Zealand – in the workplace, the arts, academia, religion, sport, local government, business and politics – has been firmly woven into the fabric of modern society.

It’s an evolving story that our Pacific peoples must continue to write. Key to this is knowing how to engage and connect in ways that are meaningful and relevant for our Pacific peoples. Why is this more important today?

Because Aotearoa New Zealand’s future is inextricably connected to Pacific peoples’ socio-economic well-being, achievement, leadership and strength. Pacific peoples are not only one of the fastest growing populations in Aotearoa New Zealand - they are also one of the most youthful and diverse groups which will make up the country’s workforce.

The refreshed engagement guidelines, Yavu – Foundations of Pacific Engagement sets out how to effectively engage Pacific peoples. Derived from the Fijian word Yavusa, Yavu signifies one’s origins and ancestral roots to the ancestral land, and connection to family. It reflects Pacific peoples’ rich heritage and connection to the motherlands. It is a nod to the strong foundations set by the Pacific pioneers of this country.

Yavu is a fitting concept for this engagement tool, as it sets out the foundation for a reciprocal partnership approach based on creating and sustaining strong relationships with Pacific peoples. These guidelines will help to strengthen relationships between government agencies, community groups and Pacific peoples on policies that will enable our communities to continue contributing fully to Aotearoa New Zealand.

What does this look like? It is recognising Pacific peoples’ valuable knowledge and expertise, and their contributions. It is acknowledging our core Pacific values of family, collectivism and communitarianism, respect, spirituality and reciprocity in the engagement process. It is taking time to connect and establish an environment where experiences can be shared, and aspirations reached. It is valuing and nurturing connections and relationships with Pacific peoples. And recognising that Pacific peoples can inform what works for Pacific peoples.

Because what is good for Pacific peoples is good for Aotearoa New Zealand.

Fa’aafetai ma ia manuia tele

Hon. Aupito Tofae Su’a William Sio
Minister for Pacific Peoples
Introduction from the Chief Executive

‘O le ala I le pule o le tautua – the pathway to leadership is through service.’

Service through better outcomes for Pacific peoples is the Ministry’s greatest point of difference from other government agencies.

What sets the Ministry apart from other government agencies is the overarching goal to achieve better outcomes for Pacific peoples. Connecting and partnering with our communities is the first step.

Yavu – Foundations of Pacific Engagement has been updated to reflect a sea change in the way we work with Pacific communities on policies and initiatives that impact them; shifting away from a ‘consultative’ approach to a meaningful and relevant engagement process.

Yavu provides a framework on how to have engagement that is culturally responsive and sustainable with Pacific peoples. It outlines steps for effective engagement through building, nurturing and maintaining relationships.

Yavu can be utilised across Government to improve culturally appropriate engagement with Pacific peoples.

The knowledge, capability and relationships required to create sustainable solutions already exists within our Pacific people. Our presence within and engagement with Pacific people is something we will continue to build on.

It is the Ministry’s intent that partnership in a collaborative approach across the sector, including the Pacific region will continue to form a deeper knowledge of Pacific issues and solutions, exercise cross-government leadership and advocate for issues important to Pacific communities.

Thank you to colleagues across government, Pacific leaders and scholars who have provided input into the refreshed guidelines.

Meitaki ma’ata

Laulu Mac Leauanae
Chief Executive
Ministry for Pacific Peoples
Who are Pacific peoples?

‘Pacific peoples’ is a collective term used to describe the diverse cultures of people from Polynesia, Melanesia and Micronesian countries. There is a rich ethnic and national diversity covered by the term Pacific peoples. The term does not imply Pacific unity and homogeneity.

In the mid-twentieth century, Pacific peoples, particularly those from Polynesian countries, developed strong cultural, economic and political ties with Aotearoa New Zealand. Aotearoa New Zealand was perceived as the ‘land of milk and honey’, and this led to the beginning of a culture of migration mainly from the Polynesian islands of Samoa and Tonga to Aotearoa New Zealand. Aotearoa New Zealand citizenship and rights of residence have also encouraged the migration of Cook Islanders, Niuean and Tokelauans.

The labour shortages in the post-war period caused the Aotearoa New Zealand Government to import Pacific labourers. An acute labour shortage in the manufacturing sector in the early 1970s drew many more Pacific labourers. This significant inflow of Pacific labourers ignited the historical ‘dawn raid’ era in the 1970s when Pacific peoples became targeted as overstayers. The ‘dawn raids’ ended in the late 1970s after public protests including protests by the Polynesian Panthers, a group of Aotearoa New Zealand-born Pacific Islanders influenced by the American Black Panther movement.

Aotearoa New Zealand has provided a ‘home’ for Pacific migrants because of its geographical proximity, international relations and immigration policies. More Niuean, Cook Islanders and Tokelauans now live in Aotearoa New Zealand than on their respective islands.

The Pacific population has rapidly increased from 2,159 in 1945 to 295,941 in 2013 and is estimated to grow from 7.4 percent of the total population in 2018 to 10 percent in 2038, or over half a million people.1

The majority (60 percent) of Pacific peoples living in Aotearoa New Zealand were born here, which is a marked change from about 30 years ago when most Pacific peoples in Aotearoa New Zealand were migrants from the Pacific Islands. The Pacific population is also the youngest and fastest natural-growing population in Aotearoa New Zealand. One in three births in Auckland is of Pacific heritage, and the median age for Pacific people is 22 years compared with 38 years for all Aotearoa New Zealanders.2

Damon Salesa writes that “perhaps the most significant [change] is the generational change that has emerged between those born in the other Pacific Islands and their children born here.”3 Therefore, how we engage and connect with Pacific communities must change to a way that is more meaningful and relevant.

1. Statistics Aotearoa New Zealand, 2014
4. (Census 2013) Statistics NZ. Please note the Ministry for Pacific Peoples will update this page when the final 2018 NZ Census figures are released
What we value

As Pacific peoples, we are diverse with each island community holding special characteristics distinct to that group. These influence us as people, families and communities. These play a role in how we act, behave, make decisions and underpin our experiences and motivation for change. Despite the growing diversity of New Zealand’s Pacific communities, there are several enduring cultural values that bind us as one.

**Family** is at the centre of the community and way of life. Every person belongs to a family, aiga and kainga, and every family belongs to a person. This brings identity and belonging. Ancestry and a sense of place involve a kinship with what and who has gone before.

**Collectivism and communitarianism** reflect the way we view the world and do things that are commonly perceived as acceptable to the community. This includes teamwork, consultation and co-operation, with everyone striving to work together to achieve common goals through an agreed approach.

**Spirituality** is the cornerstone of traditional Pacific values and cultures. It shapes people’s beliefs and values, and Pacific peoples’ world-view. Historically churches have provided spirituality guidance and protocols. While young families are moving away from ‘traditional churches’, affiliation to churches still remains strong. As does the spiritual values of honour, trust, faith and integrity.

**Reciprocity** acknowledges the value of relationships, and the obligation of care between individuals and groups working together for a shared purpose. Mutual help and interdependence are viewed as more effective than individualism.

**Respect** is a foundation stone of Pacific culture and we learn from an early age to show respect when relating to one another. This is expected behaviour, including respect towards elders, parents, women, children and people in positions of authority. Respect includes keeping face, acknowledging someone’s status and observing proper etiquette.
What is Yavu?

Yavu is the Fijian translation for ‘foundation’. Derived from ‘Yavusa’, it refers to one’s origin and ancestral roots to the ancestral land for the greater family.

Tangata Whenua refer to this as their Turangawaewae – a place where one has the right to stand, and a sense of belonging through kinship and whakapapa.

In a Pacific context, the word Yavu refers to ‘one’s human essence, story of generational evolution, social being and central identity’. The analogy is universal to all Pacific nations, for example in the Cook Islands, it is Timu.

The Ministry for Pacific Peoples has developed Yavu – Foundations of Pacific Engagement to provide guidance on how to engage with our Pacific communities in a way that is more meaningful and relevant. These guidelines are a refreshed version of the 2006 Pacific Consultation Guidelines.

The journey of Pacific peoples to Aotearoa New Zealand has evolved from a story of migration to include a new chapter that recognises the contribution and influence we have on a modern Aotearoa New Zealand society.

In much the same way, the refreshed guidelines have progressed from a consultative approach to a more inclusive and two-way approach; underpinned by our common Pacific values. Key to authentic engagement is understanding our values and how they are integral to everything Pacific peoples do.

Yavu is intended to inform those engaging with Pacific peoples. It can be used by the public and private sectors, individuals or groups wanting to connect with Pacific communities on initiatives, programmes and policies that may impact them. This framework can be used on its own or alongside the Ministry’s Kapasa Pacific Policy Analysis Tool.

“Yavu is an arena of convergence where social identity, environmental cosmos, and the ancestral world meet an engage...it is where the world of mythology and socio-cultural reality intersect and define each other.”

PROFESSOR STEVEN RATUVA,
UNIVERSITY OF CANTERBURY AND DIRECTOR OF MACMILLIAN BROWN RESEARCH CENTRE FOR PACIFIC STUDIES

6. Yavusa will be the collective of tokatoka/mataqali and make up of the group, island or province linked by genealogy, marriage and ancestral history.

Why do we need Yavu?

Effective engagement with Pacific peoples involves creating strong and sustainable relationships. This involves a significant investment from the outset. It should not be treated as a ‘one-off transaction’.

Ensuring Pacific peoples’ voices are heard and incorporated in each step of the engagement phase is essential. Yavu outlines broad principles on how to do this.

The diversity and unique characteristics of Pacific peoples, coupled with the disparities experienced in education, employment, home ownership and health, pose a real challenge in how Government formulates and implements policy to improve Pacific outcomes.

Genuine engagement is realised, and policy development is optimised when the values, needs and aspirations of Pacific communities are considered throughout the policy process.

The engagement stage is an important element in the Ministry’s Kapasa Pacific Policy Analysis Tool which Yavu provides. These guidelines complement Kapasa, but equally it can be used on its own to set a foundation for meaningful engagement.

Who should use Yavu?

Yavu can be used by anyone who works in local and central government, or the private sector who is required to engage with Pacific communities including,

- service delivery providers
- frontline staff across Government and NGOs
- policy advisors
- public and private sectors
- community groups.

It can be used for a range of initiatives, polices and decision-making where Pacific people will be affected directly or indirectly including,

- programmes and initiatives
- laws and regulations
- how services will be delivered.
When can Yavu be used?

Yavu can be used whenever you are engaging with Pacific peoples. The four broad principles of Yavu can be applied at each step of the engagement process. It does not alter the general engagement steps but is designed to overlay it with a culturally responsive approach.

**Principle 1** Understanding Context - *Know who we are*

**Principle 2** Environment - *Make time to connect*

**Principle 3** Responsibility - *Recognise our contribution*

**Principle 4** Teu le va - *Build, nurture and strengthen relationships*

### Engagement process

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<td>Planning &amp; preparation</td>
<td>Identifying relevant stakeholders</td>
<td>Engage &amp; seek participation from stakeholders</td>
<td>Gather information and review</td>
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### Yavu principles

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<td>Understanding context</td>
<td>Understanding environment</td>
<td>Understanding responsibility</td>
<td>Teu le va</td>
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Diagram three: The four principles of Yavu can be applied at each step of the engagement process.
How does Yavu work?

Interwoven within the four principles is the foundation of common Pacific cultural values which drive and influence an individual, a family or community’s practices, behaviours, decisions, experiences, motivation for change and outcomes. These include family, collectivism and communitarianism, reciprocity and respect. It also includes the importance placed on spirituality practices, cultural customs and protocols which have been developed over time and viewed as the traditional or accepted way of doing things.

Yavu is presented fully in the next section and sets out how the four principles can be applied at each step. It includes a set of prompts and examples of what this could look like. It also includes simple examples of putting the principles into practice.

Appendix 1 provides two case studies which demonstrate how Yavu principles have been applied in projects and the impact on the outcome.

Laying the foundations of Yavu

**YAVU** Foundations of Pacific engagement

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**Engagement process**

- Understanding context
- Understanding environment
- Understanding responsibility
- Teu le va

**Applying Yavu**

- Know who we are
- Make time to connect
- Recognise our contribution
- Build, nurture and strengthen relationships

**Common cultural values**

*Family - collectivism and communitarianism - reciprocity - respect - spirituality*
*Customs and protocols*

**Diagram four:** The engagement framework underpinned by the Yavu principles.
Understanding Context
Know who we are

This involves understanding the unique Pacific cultural capital of who we are, where we come from, how we think and work – often through the art of 'talanoa', which has numerous definitions such as conversation, to talk, or the exchange of ideas or thinking. The knowledge we bring, our values and our strengths is crucial to effective engagement of Pacific peoples. Pacific peoples' cultural capital is a treasure (physical and spiritual) that needs to be recognised and valued. It is unique to Pacific peoples and must be shown respect throughout the engagement process.

What does this look like?

- Understanding common cultural elements of Pacific peoples
- taking time to have talanoa (dialogue) to understand what's important and to not make assumptions.

Understanding Environment
Make time to connect

This involves taking time to connect and establish a safe environment where experiences and aspirations can be shared. This can involve acknowledging specific characteristics and diversity amongst Pacific peoples.

What does this look like?

- Fully understanding the dynamics of the community
- learning basic cultural practices and protocols
- acknowledging the specific characteristics, needs and diversity of each island group
- finding common ground through connecting names with communities and country of origin.

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9. Robinson, D and Robinson, K. Talanoa, January 2005. Pacific ways of talk – hui and Talanoa. Talanoa (talk or discussion in Fijian, Samoan and Tongan) is a Pacific Island form of dialogue that brings people together to share opposing views without any predetermined expectations for agreement. Talanoa participants set the parameters for their discussions: inclusion, reconciliation and mutual respect.
There are more Pacific peoples living in Aotearoa New Zealand who were born here compared to some 30 years ago when most Pacific peoples were migrants from the islands. The Pacific population is also the youngest and fastest natural-growing population. There is a growing number of skilled professionals who have learnt to constantly adjust between the Pacific world view and the Western view. How then do we ensure that our contribution, our right to be here and sense of place is recognised and has influence on Aotearoa New Zealand society?

What does this look like?
• Recognising the diversity within and the multiple layers of Pacific communities (different island groups, NZ born versus those born in the islands, native speakers, youth, emerging middle class, academia, elected members of local and central government)
• providing culturally-appropriate channels for Pacific communities to have a voice so that the new narrative is being told by Pacific peoples.

‘Teu’, beautify, cherish, nurture. ‘Va’, the space between, relationship.¹⁰
This involves creating the place for meaningful engagement with Pacific peoples that acknowledges their ‘whole self’. Fundamental to the concept of the ‘Va’ is how the relationship is sustained. The ‘Va’ allows for the nurturing of the relationship between the physical, spiritual, cultural dimensions of Pacific peoples. It is important to ‘Teu le va’, to maintain the relationship during the engagement process as it strengthens the trust, respect and ensures that collaboration with Pacific peoples is nurtured.

What does this look like?
• Acknowledging and valuing the space that has been created for a sustainable relationship/partnership
• recognising the value of relationships and obligations of care between individuals and groups interacting for a shared purpose
• not treating it as a one-off transaction – acknowledging that this takes time and that it’s a long-term investment
• sharing results and learnings, involving Pacific peoples in the decision-making process and setting clear expectations.

¹⁰ Nurture the relationship, Teu le Va The Pacific Dimension at Auckland War Memorial Museum.
Yavu principles in practice – what could this look like?

Below are simple protocols and general tips for putting the Yavu principles of engagement into practice. This is by no means an exhaustive list but a first step towards establishing meaningful engagement.

**First impressions**

- Take time to understand topical issues through Talanoa. Don’t make assumptions
- Do your research and find out what has already been consulted on, so you are not reviewing old ground
- Speak to agencies or groups that already hold the knowledge or relationship, so you can better understand cultural identity, values and the community they belong to and that you are involving the right people from the start
- Remember that politeness is not necessarily an indication of acceptance of services or information

**What’s in a name and getting the basics right**

- Learn basic cultural practices and protocols such as using correct cultural titles and Pacific greetings when introducing yourself to individuals or groups
- Pronounce names correctly. Find out what titles people should be addressed by. Ask for the family name or name they wish to be called by
- Learn to pronounce basic Pacific words and integrate these into your Talanoa (ask subject matter experts or get some basic training)

**Setting the scene**

- Meet people in their own environment and be prepared to go out to Pacific communities
- Discuss and seek agreement on where to meet. Consider the time of day and what participants may require
- Meet in person whenever possible as significant issues are best discussed in person
- Be prepared to consult and engage at several times at different levels
- Find out personal preferences for engagement and suitable timing. Your priorities and timelines may not be the same as theirs
- Be open, honest and don’t engage with a hidden agenda, be upfront

**Talanoa / storytelling**

- If you are addressing a group, let them know about you as well as attempting to learn about them by sharing your own story first and any of your experiences with Pacific communities, culture and issues
- In a small group setting, ask people to introduce themselves and share their name, family and role. It helps to start building the relationship and creating the va. It allows people to make connections to one another and build a sense of belonging and safety
- Pacific people are social beings and the use of fun and laughter creates an enjoyable experience where people are more likely to participate more fully. So being open, relaxed, smiling contributes to a relaxed and engaging atmosphere even if you are unable to speak the first language of participants
- Use Pacific visuals in presentations but ensure they are used correctly. Respect and understand the origins of Pacific art and symbols you use
- If you’re going to start the Talanoa – then make sure you continue it or complete it by ‘closing the loop’. Go back to participants about what you’re doing with the information, regardless of outcome

**Food**

- Food is a symbol of thanks, hospitality and used to build relationships. It has a spiritual significance, recognising generosity, hospitality and sharing
- So remember to give thanks / or have someone bless the food before inviting participants to eat

**Dress**

- Appropriate dress is seen as a visible representation of the respect you hold for others, particularly in formal settings
- Nowadays, a more casual approach is taken but formal events still call for formal and culturally appropriate dress. For men this may mean a shirt, long trousers and tie, and for women, covering up arms and wearing long skirts
Language – keep it simple

• Language can sometimes be a barrier but can be broken down by using simple gestures, like a smile, warm welcome and eye contact
• Use simple, clear language
• Avoid any jargon usually found in corporate and government publications
• Explain concepts and ideas simply – this takes skill as it’s actually harder than it sounds
• Your issue may also be new to Pacific communities who need time to absorb the issue and identify and develop their position so allow sufficient time. Remember it may not be to your timeline
• Pronunciation and key phrases in the various languages can be found on the Ministry of Pacific People’s website, www.mpp.govt.nz

Communications channels

• Talanoa can be done across various platforms including face-to-face, radio and increasingly via social media with the growing youth population
• Fono – these can take time and cost to organise but face-to-face communication allows you to be in front of your audience, and enables you to take in visual as well as cultural cues
• Local newspapers including Island language newspapers – local newspapers are free and delivered to letterboxes making them a good source of ‘free’ information. Often, island language newspapers are found in shops where there is a high proportion of Pacific peoples which indicates there is a high readership.

Diversity within Pacific peoples

• Recognise the range of levels within each audience, i.e. inter-generational differences and the different communication channels to use. For example, digital platforms for the growing Pacific youth population versus more traditional channels i.e. fono which serve our elderly
• Acknowledge power dynamics between groups, young and old, respecting positions of influence is not only about power or prestige but about maintaining the inherent dignity of individuals.

Future influencers

• When designing community engagement sessions, consider how these trends have broadened the perspectives and experiences that characterise New Zealand’s Pacific communities. These are the future influencers and understanding their profile will provide opportunities for effective engagement and messaging
• Consider engaging with young professionals who are skilled, knowledgeable and have learnt to navigate between both western and cultural frameworks.

Youth

• Every church has a Youth Group where group activities promote the learning of the vibrant Pacific cultures and languages
• Through role-modelling and a focus on strong community ties, youth groups contribute positively to New Zealand’s future development.

Teu le va / nurturing relationships

• You may be engaging face to face with individuals, but you need to involve their families to get real ‘buy in’
• Ask yourself, how can engaging with Pacific communities change instead of how you can engage communities in your initiatives
• Think of the relationship as two-way by recognising the different levels and focus of Pacific communities, and not working through a single recognised channel, whether it be a forum, umbrella group etc
• Build sustainability into your engagement by managing expectations and committing to keeping them informed throughout the process of your engagement from concept to outcome
• Support groups to access information and knowledge.
How can the Ministry for Pacific Peoples help?

The Ministry for Pacific Peoples is the Government’s premier adviser on policies and interventions to promote the social, economic and cultural development of Pacific peoples in Aotearoa New Zealand. The Ministry can help to design and provide feedback on policies and initiatives that service Pacific peoples.

The Ministry offers short training sessions to assist in the training of staff on the application of Yavu - Foundations of Pacific Engagement in conjunction with existing agency engagement strategy.

For information on Yavu - Foundations of Pacific Engagement training, or any other assistance, please contact us at:

Ministry for Pacific Peoples
PO Box 833
Wellington 6140
Website: www.mpp.govt.nz
Email: yavu@mpp.govt.nz
Case study 1
Rheumatic fever programme
Pacific youth engagement online resource

Summary

Ninety percent of rheumatic fever cases are either Pacific or Māori children. Raising awareness and education within these communities was a Government priority which saw the Ministry of Pacific Peoples partner with the Ministry of Health to engage with youth and their families in high-risk areas.

The project applied principles from the Yavu framework which resulted in an innovative approach to the education awareness campaign, by engaging youth to co-design, write and act in six short films. Not only did the team of youth lead the project but the community stood up and took ownership.

Dates
• 2013 to 2015

Location
• Auckland
• Northland

Target Groups
• 13 to 19 years old Pacific and Māori youth
• 25 high schools in Auckland and Northland
Methods used

Face to face, online, social media, youth ambassadors programme, media, fiafia night, community and national events, awards and launch ceremonies

Aims and objectives

Pacific and Māori communities suffer up to 40 times more from rheumatic fever than any other community. The inflammatory disorder is caused by a strep throat infection, and if not treated can cause long-term damage to the heart.

The Ministry worked with the Ministry of Health’s Rheumatic Fever Prevention Programme to:

- raise awareness about rheumatic fever symptoms and risks amongst Pacific and Māori youth (13 to 19 years) living in high risk areas
- reduce the rate of rheumatic fever incidences amongst this group
- engage youth to be the voice of the campaign and create an online resource
- increase the number of young people that proactively utilise sore throat clinics and services.

What we did

From the outset, it was important for the Ministry to gain a good understanding of how rheumatic fever affected families. It involved discussing ways to support the Katoa family, an issue that had initially been raised by eldest son Fisilau Katoa, who was actively involved in the Pasifika Young Leaders Group at Mt Roskill Grammar.

The Ministry then worked on establishing a good working relationship and partnership with the group and school, by making workshops and education awareness sessions accessible.

From this, a team of 15 Pacific youth, from James Cook, Mt Roskill Grammar, Kelston Boys High School, Tamaki College, the Tongan Youth Trust and the EFKS Panmure Youth group, was set up to lead the film project.

However, if the team, and in turn the project was to succeed, then the community had to be on board. So, with the help of parents and local churches, the team held a fiafia (fundraiser) night. Over 500 families turned out to the Wesley Roskill Youth Centre. Local media publicised the event which saw the community not only get on board but take ownership to ensure its success.

Following the event night, the team started work on creating six short films from brainstorming creative concepts, to co-writing and influencing direction. This resulted in the films being told from the perspective of young people and impacts of rheumatic fever on their families. It was the first time any of them had been involved in film-making. Not only did they acquire new media skills, they turned their hand to event management with the launch and awards ceremony.

“It’s about handing over to the community and young people, so they can enforce your messages in a way they want to, back to themselves and back to their families.”

GOVERNMENT OFFICIAL
Impacts

The passion and drive shown from the team had a ripple effect through the community. It touched the hearts of many families and agencies. People opened their homes, offering food and transportation. Community venues did not charge for rehearsal time. Media professionals offered their skills at no cost.

In addition to successfully completing six films for the campaign, other positive impacts included:

- raised levels of NCEA achievement with some of the team members receiving credits towards their subjects
- the launch of Puketapapa Media crew because of huge social media interest
- a platform to showcase the creativity of budding filmmakers
- paid acting work for one parent
- the launch of a film challenge on YouTube with distribution to agencies and local churches
- local nurses and health agencies including a local union healthcare provider collaborating with the RH campaign.

Evaluation

- The project was successful in engaging 19 of the 25 schools and in achieving its overall purpose of raising awareness and education about rheumatic fever
- anecdotal evidence suggests that many participants benefited from the experience in relation to self-confidence and self-awareness, and in terms of their futures
- the project was a good example of collaboration between agencies with lessons shared across agencies and relevant organisations to inform best practice about engaging with Pacific peoples
- established relationships with youth and community groups which are ongoing.

“It was really good to have the Ministry backing us, ‘cause it was the extra support to push us to give an end result to show our respect and commitment to it as well.”

PACIFIC MALE YOUTH

“Filming Day – that was really cool ‘cause none of us took media studies or film studies. It was a really new experience for all of us!”

PACIFIC FEMALE YOUTH
Vaka Tautua, a national health support provider for Pacific peoples, runs a successful financial literacy programme for families caring for a family member with a disability. This was a consequence of a pilot programme, Tamaki Financial Literacy programme, which the Ministry initiated and partnered with two other agencies in 2012.

Many Pacific families have financial obligations driven by cultural factors such as the church, family pride and a tradition of sending remittances to families (to the islands). These obligations are additional to everyday financial expenses and place considerable strain on family budgets. Helping families better manage their cultural obligations and setting financial goals saw a shift in attitudes and behaviours around money from participants of the Vaka Tautua programme. It is successful, as found by an independent evaluation, because whole families are involved and engaged, and cultural traditions and values are recognised and respected.

Case study 2

Vaka Tautua Financial Literacy for Pacific Families with Disability

Summary

Dates

- This case study focuses on the results of the independent evaluation undertaken from 2013 to 2015

Location

- Auckland

Target Groups

- Pacific families caring for family member(s) with a disability
Methods used

- Pacific speaking facilitators
- using Pacific tradition of sharing knowledge (Talanoa) such as telling stories via video
- passing on knowledge and sharing experiences
- flexible approach to meeting with participants such as facilitators visiting homes.

Aims and objectives

- Grow financial knowledge of Pacific families with disability members, so they are empowered to make best financial decisions for family
- enhance health and wellbeing through growing a home environment which is more financially healthy.

What Vaka Tautua did

A family-focused approach was taken instead of just targeting the individual caregiver, giving care to respect Pacific cultures and traditions. The financial programme used facilitators fluent in their native language with strong backgrounds in adult education, finance, budgeting and policy. Facilitators go into the home of participants and work with their whole family over the course of the eight-week programme.

Impacts

Families adopted a positive attitude and behaviour change towards managing money. Budgeting and saving practices were demonstrated. At the same time families were able to manage contributions to meet cultural obligations.

Statistics and KPIs for Oct to Dec 2017 include:
- 351 cumulative total number of families seen
- 89 percent families living financially free (above target of 85 percent)
- All families with debt prioritised debt reduction, worked to a budget and used a spending diary.

“This gives them the knowledge and the power to manage their finances, to work together as a family and have discussions about money where they normally wouldn’t have.”

VUI MARK GOSCHE, CEO VAKA TAUTUA

Evaluation

Vaka Tautua’s Financial Literacy for Pacific Families with Disability is achieving its objectives. The full independent evaluation report can be read online.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Mataqali</td>
<td>Fijian translation: extended family members would make up one mataqali/or clan.</td>
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<tr>
<td>Talanoa</td>
<td>Samoan translation: To talk, discuss issues between individuals, engage in dialogue and discussion</td>
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<tr>
<td>Te Manatu Nga Iwi o Tea Moana-nui-a-kiwa</td>
<td>Māori translation: The Ministry for Pacific Peoples</td>
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<td>Teu le va</td>
<td>Samoan translation: To beautify and nurture the sacred space</td>
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<tr>
<td>Va</td>
<td>Samoan translation: ‘Sacred space’, or ‘space in between’</td>
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<tr>
<td>Veiwekani</td>
<td>Fijian translation: relations with ancestral links and genealogy</td>
</tr>
<tr>
<td>Yavu</td>
<td>Fijian translation: foundation</td>
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<tr>
<td>Yavusa</td>
<td>Fijian translation: One's origin and ancestral roots to the ancestral land for the greater family</td>
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<tr>
<td>Aiga and kainga</td>
<td>Samoan and Tongan translation: Family</td>
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