



# Pacific Economy Research Report on Unpaid Work and Volunteering in Aotearoa

July 2021

Report prepared by Dr Halahingano Rohorua, Dr Sydney Kingstone, Dr Seini Taufa, Dr Manuila Tausi & Dr 'Ana Hau'alofa'ia Koloto

#### Included in this report

- Infographic of the Summary of key findings of this report,
- Infographics of the Summary of key findings of the 9 Ethnic-specific community and
- Infographics of the Summary of key findings of Pacific Youth and Pacific Matua

#### Disclaimer

Views and interpretations in this report are those of the authors and are not the official position of the Ministry for Pacific Peoples.

## Acknowledgements

Amidst the challenges posed by an ambitious timeframe and the unexpected impact of the COVID-19 pandemic, the successful completion of the Pacific Economy Research project on unpaid work and volunteering attests to the commitment and resilience of a remarkable team.

The Ministry for Pacific Peoples would like to acknowledge and thank Pacific Community Leaders and individuals throughout Aotearoa who actively and willingly participated in this research. Without your time, kind cooperation, and support, the research project would not be a success. We heard your voices, and we are delighted to reflect it in this report.

Any research project is a huge undertaking and can only be successful with the kind assistance, collaboration, and support of numerous persons and participants. In this regard, we wish to gratefully acknowledge the Pacific community research team for their advice in the research design, data collection, analysis, and validation of findings: John Natua (Cook Islands); Sireli Kini (Fiji); Dr Rose Namoori-Sinclair (Kiribati); Maliaga Erick (Niue); Akanisi Taumoepeau (Rotuma); Peter Peilua (Samoa); Fati Tapu (Tokelau); Dr Sangata 'Ana Kaufononga (Tonga); and Sagaa Malua (Tuvalu).

We also wish to respectfully thank the Project Steering Group for their time, diligence, expert advice, and strategic direction throughout the project: Su'a Thomsen (Treasury); Leilani Tamu (MBIE); Jayne Beggs (DIA); Beatrice Faumuina (PBT); Rev Suamalie Iosefa Naisali (Pacific church representative); Teremoana Maua-Hodges (Pacific Research Community); and Arizona Leger (Pacific Youth representative).

The work of the MPP Project Secretariat was instrumental in completing the project on time and within budget. The MPP Policy team led by Theresa Lealofi, Viliami Liava'a, John Tu'amoheloa, and Jez Tavita – your dedication and contribution to the research are acknowledged with gratitude. To all MPP staff for your support throughout this project a big mālō 'aupito.

Finally, the research was conducted by the Research and Evaluation Unit of the Ministry for Pacific Peoples. Dr 'Ana Hau'alofa'ia Koloto as Director was the lead facilitator. Dr Halahingano Rohorua was the project lead, ably supported by two Principal Researchers: Dr Seini Taufa and Dr Sydney Kingstone. Dr Manuila Tausi also led the quantitative data from the Integrated Data Infrastructure (IDI). Associate Professor Malakai Koloamatangi provided valuable insights throughout. We wish to acknowledge the hard work and commitment of the wider MPP Research and Evaluation team since the beginning of this project. We are a great team indeed!

**Meitaki ma'ata, Vinaka vaka levu, Fakaauē lahi, Kam rabwa, Faiakse'ea, Fa'afetai tele lava, Mālō 'aupito, Fakafetai lahi lele, Fakafetai lasi.**

## Minister for Pacific Peoples' foreword

Until now, there has not been enough data that captures the contribution that Pacific peoples make to unpaid work and volunteering.

That is why this comprehensive research report on the Pacific economy that looks at unpaid work and volunteering in Aotearoa is so important.

Wellbeing has been a key driver in the Government's pursuit of how social and economic wellbeing can be delivered for all New Zealanders.

The Ministry for Pacific Peoples has used its position as the principal advisor on policies and interventions to improve outcomes for Pacific peoples and align the interests and aspirations of Pacific communities to what is delivered.

This report on the New Zealand Pacific Economy with a specific focus on volunteering and unpaid work as a contribution of our Pacific peoples to New Zealand's economy, is a report that I commend to public policy practitioners.

While the narrative in the report pertains only to one aspect of the broad spectrum of social and economic wellbeing for our Pacific peoples in Aotearoa, the fact it is the first such research of its kind done in the country, is significant. Furthermore, the research as I understand it, was comprehensively designed and conducted.

It is my sincere hope that this is just the beginning of much more insightful work and research, informed by the goals set out in the Ministry's Lalanga Fou and Pacific Wellbeing aspirations. I believe it is only when we have good data and a depth of analysis that understands cultural context and cultural nuances, that we can then provide quality and relevant evidence that can fully help realise the vision of a thriving, resilient and prosperous Pacific Aotearoa.



**Hon Aupito William Sio**  
Minister for Pacific Peoples

## Chief Executive's foreword

It is almost a truism to say in the Public Service, bills, legislations, and policy are the lifeblood of the Government. In this connection, policy interpretation and implementation at the ministry or agency level, through work programmes and projects, become the living cells.

The Ministry for Pacific Peoples has as its guiding and operating principles, the current Government's overall social and economic wellbeing agenda for all New Zealanders.

We also have our own strategic vision document, Pacific Aotearoa Lalanga Fou, which outlines the Ministry's approach to support Pacific peoples in New Zealand to strive for a thriving, resilient and prosperous Pacific Aotearoa.

In the Minister's Foreword, he makes the point about Wellbeing being a key driver in the Government's pursuit to ensure that social and economic wellbeing can be delivered for all New Zealanders.

To make that intention pragmatic and realistically attainable, peoples' cultural values are noted as invaluable assets to be included in the ongoing conversations, formulations and development of appropriate government policies, programmes, and projects.

The Ministry is the interface between Pacific peoples and the Government in this collaborative effort and continues to strive to ensure we can provide the best outcomes for Pacific communities.

This research project was an excellent opportunity to demonstrate the kinds of management and institutional issues of trying to fit Pacific peoples into categories, in this instance, of volunteering and unpaid work. The official categories and data government has, does not capture accurately or comprehensively, Pacific peoples' understanding of what entails or constitutes volunteering and unpaid work.

Interestingly, a government policy on volunteering in Aotearoa New Zealand has been in existence since 2002. However, this new research is indeed ground-breaking as it captures Pacific peoples' insights of what volunteering and unpaid work means to them.

Interested parties and researchers will undoubtedly find much new knowledge and insights from reading the report.



**Lulu Mac Leauanae**  
Secretary for Pacific Peoples  
Chief Executive, Ministry for Pacific Peoples

# Contents

<b>Acknowledgements</b>	<b>3</b>	<b>05: How do unpaid work and volunteering contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?</b>	<b>79</b>
<b>Minister for Pacific Peoples' foreword</b>	<b>4</b>	Pacific wellbeing from Pacific perspectives	80
<b>Chief Executive's foreword</b>	<b>5</b>	Pacific Wellbeing and the Living Standards Framework	86
<b>Recognising and celebrating Pacific unpaid work and volunteering - Voices of Pacific communities in Aotearoa</b>	<b>10</b>	Summary	88
<b>01: Executive Summary</b>	<b>17</b>	<b>06: How do Pacific unpaid work and volunteering and unpaid work contribute to the Aotearoa economy?</b>	<b>91</b>
<b>02: Pacific Methodologies</b>	<b>23</b>	Understanding the underestimation of Pacific involvement in unpaid work and volunteering statistics	92
<i>Kakala</i> Framework	26	Exploring differences in Pacific unpaid work and volunteering	95
Data collection methods	30	Exploring Pacific peoples' engagement in unpaid caregiving	100
<b>03: What constitutes unpaid work and volunteering from currently available literature and data?</b>	<b>35</b>	Exploring Pacific peoples' unpaid cultural knowledge engagement	103
Pacific perspectives on unpaid work and volunteering from the literature review	36	Pacific perspectives on bridging the Pacific data gap	105
International economic definitions of unpaid work and volunteering from the quantitative data analysis	39	Summary	107
IDI perspectives on Pacific unpaid work and volunteering	42	<b>07: What are the impacts of the COVID-19 pandemic during the year March lockdown on Pacific peoples' unpaid work and volunteering?</b>	<b>109</b>
Challenges in collecting data on Pacific unpaid work and volunteering	54	The COVID-19 Pandemic	110
Summary	55	Changes in community roles and responsibilities during lockdown	111
<b>04: What constitutes unpaid work and volunteering from the perspectives of Pacific peoples?</b>	<b>57</b>	Increased unpaid work and volunteering during lockdown	114
Pacific engagement in unpaid work and volunteering is tied to <i>vā</i>	58	Summary	119
Motivations underpinning Pacific unpaid work and volunteering	62	<b>08: Discussion</b>	<b>121</b>
Pacific peoples give much more than time to unpaid work and volunteering activities	67	<b>09: Recommendations</b>	<b>126</b>
Quantifying unpaid work and volunteering through Pacific perspectives	71	<b>10: Ethnic-specific community reports and infographics series</b>	<b>129</b>
Summary	77	<b>11: References</b>	<b>203</b>
		<b>12: Appendices</b>	<b>207</b>

## Tables

---

Table 1:	Stats NZ survey definitions of unpaid work and volunteering activities	41
Table 2:	Formal and unpaid work for non-profit institutions, Year ended March 2013	52
Table 3:	Formal and unpaid work for non-profit institutions, Year ended March 2018	53
Table 4:	Online survey results: Pacific peoples' unpaid work and volunteering by activity recipient	74
Table 5:	Online survey results: Categories of Pacific peoples' unpaid work and volunteering activities	75
Table 6:	Online survey results: Pacific peoples' unpaid work and volunteering Wellbeing Framework contribution estimates	88

## Figures

---

Figure 1:	IDI Census 2006, 2013, 2018 data: Comparison of response rates between Pacific and Non-Pacific peoples on the census question about unpaid work	44
Figure 2:	IDI Census 2006, 2013, 2018 data: Comparison of response rate on the question about unpaid work for selected Pacific peoples' ethnicities	44
Figure 3:	IDI Census 2006, 2013, 2018 data: Comparison of unpaid activities undertaken by New Zealanders aged 15 years and older	46
Figure 4:	IDI Census 2006, 2013, 2018 data: Comparison of unpaid activities undertaken by Pacific peoples aged 15 years and older	47
Figure 5:	IDI TUS 1998/99, 2009/10 data: Percent of people participating in unpaid work	48
Figure 6:	IDI TUS 2009/10 data: Time spent each day on unpaid work by ethnicity and gender	48
Figure 7:	IDI HLFS 2018 June quarter data: Percentage of people that volunteer and the mean hours they spend volunteering in the previous four weeks	85
Figure 8:	IDI GSS 2016 data: Voluntary work and donations by ethnicity	51
Figure 9:	Online survey results: Pacific peoples' unpaid work and volunteering activities participation	72

Figure 10:	Online survey results: Recipients of Pacific peoples' unpaid work and volunteering activities	73
Figure 11:	Online survey results: Pacific peoples' unpaid activity categories available in the IDI	93
Figure 12:	Online survey results: Pacific peoples' unpaid activity categories NOT available in the IDI	93
Figure 13:	Online survey results: Unpaid activity categories by participant income amount	96
Figure 14:	Online survey results: Unpaid activity categories based on participant educational attainment	96
Figure 15:	Online survey results: Unpaid work and volunteering recipients by participant income source	97
Figure 16:	Online survey results: Unpaid caregiving activities by participant age group	100
Figure 17:	Online survey results: Caregiving activities by participant birth country and time spent in Aotearoa	101
Figure 18:	Online survey results: Unpaid activities by labour market status with a particular focus on unpaid caregivers	102
Figure 19:	Online survey results: Reduced participation in unpaid activities due to COVID-19	112
Figure 20:	Online survey results: Increased unpaid activity participation due to COVID-19	114

# Recognising and celebrating Pacific unpaid work and volunteering – “Voices of Pacific communities in Aotearoa”



## Cook Islands

As a Cook Islander, it is in our blood. If somebody says hey so and so passed away, when you hear that automatically you get up and go, not being forced. That's why I say *kopu tangata* because it all comes back to whanau.

*Tauturu*, to uplift or support your friends. There is no one word that explains it.



## Fiji

I think the Fijian word “*itavi*” would fit the definition. It is a word that encompasses community (*vanua*) personal, family and religious (*Itavi va-Lotu, itavi va-Vanua*). I believe that they contribute to healthy and responsible caring community that cares for one another.

The underlying beliefs and commitments to the notion that my family will be “blessed” when I perform those duties is strong. “*Era na vakalougataki na nomu kawa mai muri*”. “Your future generations will be blessed”.

There is also a strong belief and general commitment based on the principals of reciprocity.

Even though I was not sufficiently rewarded financially, I was satisfied personally because I contributed time.



## Kiribati

When you translate ‘*anganano*’, you offer to help without any expectations to be paid.

*Te anganano, a bwaka iaan te ‘angano’* will result in something very nice, it will improve the wellbeing of another.

*Te anganano* to offer to do something with all your heart.

*Te baintangira* to gift.



## Niue

*Faka-fekau* (To serve) and *fakatautonu* (reciprocal).

I was brought up to contribute, even without pay. *Mahani gahua lagomatai* (to be used to providing help) We are brought up to serve and to contribute to the community. *Ha haia ko e mahani lagomatai e maaga* (that is the attitude of helping the community) It is *Fakaalofa* (love). It is *Fakafekau* (serving). It is part of our upbringing.

*Gahua ha ko e fakaalofa* (work because you care/love). *Gahua ke lagomatai* (Work to help).

- We see the value of serving our people.
- It's about respect, serving our *mamatua* (elders) for love.
- You *Lagomatai* (helping) because you care for them.

*Loto ni ke tause e tau mena oti e tau gahua ke maeke*. (Determine to complete everything to make sure it is finished).

*Mahuiga* (value). Its part of our culture and upbringing. It is good work. It is constant.



## Rotuma

I think 'os ag fakhanua, it's a way of life, it's the way we do things, that's our culture. 'Os ag fakhanua is our island way. Because when something happens, 'os ag fakhanua we must do this, because it is part of who we are.

Something like out of the kindness of your heart. Sometimes a word in English won't have the same translation as Rotuman because you need to make it up with more words.

Garue is work and hanisi is love. That's how we identify volunteering. You do it out of the goodness of our heart.



## Samoa

*Pau a le fautuaga ia a'u a ia, e leai se isi fa'aupuga. O le alofa lava ia. O le alofa ma le loto fesoasoani. Aua ne'i iloa e le isi tagata mea na e faia mo le isi tagata. E tasi a le tatou fa'amoemoega lena e tau mai ai, o le mea lena e 'ese'ese ai.*

From my personal opinion, I think there is no other way of explaining it other than 'out of love'. Serving with a pure heart and helping. No one needs to know what you did for someone else. There's only one purpose behind it all. That makes the difference.

*E lē gata fo'i i le alofa ae o le vā feiloa'i po o le culture Sāmoa ia ma le atunu'u.*

Not only is just out of love but also the mutual respect in the relationships.

*O le foa'i. E te fo'ai.*

It's the offering. You offer your services.



## Tokelau

*Strongly tied to Inati and alofa.*

We are givers, we 'alofa' that is how we operate in Tokelau, because everyone is there and that is just the way of life. I think that is the model we live by, and it works well in the Islands. We all help to share the load, to support each balance the 'na pulou'- the many hats and the different aspects of life.

It's part of the 'inati' – a traditional Tokelau distributive system that we are rooted in, that we share, that we distribute evenly and within this system that every single person has a role to play in that process.



## Tonga

- Lototō (Humility)
- 'Ofa fatongia (love who you are)
- Fietokoni (generosity)
- Mo'ui manatu moe 'ofa

*Ko e ngaue kuopau ke fai 'aki 'a e loto (heart), loto'i fie ngaue (willingness) mo e loto vekeveke (passionate).*

- Pole (Challenge) pe koe Ui (Call)

*Foaki mo e 'ikai ha 'amanaki ke toe ma'u mai ha totongi*



## Tuvalu

A term we usually heard about unpaid work is *Fakagamua*. When it is *galuega Fakagamua*, you are needed to work for free for what needs to be done for the community or church.

The *fakagamua* not only requires time it also requires you to dig into your pockets. We do these things out of love.

*Manafa Fakagamua* refers to a piece of land that is made available to anyone to gather whatever they need from the land. This term has cultural significance. If it is *fakagamua*, you give your all to that task. Volunteering is for a small task and *fakagamua* is your whole being goes to making that contribution.

These are all defined using the term *Te Loto Fenua*. for *Nukulaelae* in times of your need.



## Tupulaga Lalovaoa (15-24 years) (Pacific Youth)

It is that giving and not expecting anything in return. It's the part of us that wants to serve out of the goodness of our hearts. It is a relational thing. When we are asked to do something or volunteer our time if it's from someone we love or respect, saying no is hard.

There is an emotion attached to serve, so it is done out of love. It is somewhat offensive to say that my love is voluntary love. I do what I do because I love my family. I love my community. I resonate better with it being a calling, our way of life.



## Tuaa Sinasina (65+ years) (Pacific Matua)

When I am called to help someone or our community, I feel that it's like a connection to connect with other people with their hearts. To give back to God and my parents.

In my current situation as a pensioner, my voluntary unpaid work includes visiting the sick at their home. Sometimes I would cook food and take flowers to visit them. We also have a lot of elderly people in our community. I would go and spend time to talanoa with them.

My leadership contributes to raising the standard of our wellbeing of our people. *Ko hoto mahu'inga kapau 'oku fiema'u kita 'ehe kakai*, there are lots of responsibilities, but all can be completed.



# 01: Executive Summary

## Introduction

This research recognises and celebrates Pacific peoples' unpaid work and volunteering contributions to Aotearoa and the economy, and has utilised Pacific-led research values and methodologies to do so. With the advent of the COVID-19 global pandemic, the research process was adjusted to allow for a greater understanding of the extent of unpaid work and volunteering among Pacific peoples during and post-lockdown. A better understanding of Pacific resilience at times of emergencies and disasters, such as pandemics, is key to the revitalisation of Pacific peoples' socioeconomic prosperity and wellbeing.

In particular, the current study explores Pacific and global perspectives on unpaid work and volunteering and identifies how unpaid work and volunteering contributions enhance Pacific wellbeing and prosperity in Aotearoa. The report also defines underlying values guiding Pacific engagement in unpaid work and volunteering. The findings are integral to informing the Ministry for Pacific Peoples' (MPP) strategic actions on the Pacific Aotearoa Lalanga Fou Goal 2 (Prosperous Pacific communities): *Pacific volunteer contribution* to New Zealand is recognised and celebrated. Importantly, it is now possible to provide evidence-based guidance to the Aotearoa government on Pacific-led research methodologies and a Pacific-centred discussion of unpaid work and volunteering, and the impacts of COVID-19 on Pacific peoples.

The research was guided by five research questions:

1. *What constitutes unpaid work and volunteering in currently available literature and data?*
2. *What constitutes unpaid work and volunteering from the perspectives of Pacific peoples?*
3. *How does unpaid work and volunteering contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?*
4. *How does Pacific unpaid work and volunteering contribute to the Aotearoa economy?*
5. *What are the impacts of the COVID-19 lockdown on Pacific unpaid work and volunteering?*

## Methodology

To produce the most accurate illustration of Pacific perspectives on unpaid work and volunteering contributions, data for the report was collected and woven together from four diverse methods:

- Literature review of available sources on Pacific perspectives and international definitions of unpaid work and volunteering;
- Quantitative data analysis of Pacific peoples' unpaid work and volunteering from Stats NZ's Integrated Data Infrastructure (IDI),
- Qualitative focus groups and individual talanoa involving 27 focus groups and a total of 186 diverse Pacific participants conducted by nine ethnic-specific community researchers;
- Online survey of 2,000 participants stratified by age, gender, region, and nine Pacific ethnic communities around Aotearoa.

The report was grounded in and guided by the Pacific principles and epistemological underpinnings of *tauhi vā* (reciprocity), *fe'inasi'aki* (sharing), and *faka'apa'apa* (respect) through the *Kakala* Framework. The *Kakala* Framework is a Tongan research framework which uses the metaphor of the holistic process of creating and gifting *kakala* (traditional woven flower garlands). The Cook Islands *Turanga Māori* Framework was also used to unpack the meaning of unpaid work and volunteering, and to highlight the multiple roles that a Pacific person wears in personal, community, and professional contexts.

## Key Findings

The findings indicate that current data on Pacific peoples' involvement in unpaid work and volunteering do not capture the full extent of their involvement in these activities and therefore underestimate the contributions Pacific peoples make to the Aotearoa economy. Consistent with previous research, the findings show the importance of understanding the diversity of Pacific perspectives given that 'Pacific' is an umbrella term for nearly 20 different ethnic communities, each with differing languages, cultures, and worldviews. While there are underlying shared values held across all the ethnic communities involved in this research, a one-size-fits-all approach to Pacific data does not provide an accurate understanding of the realities of Pacific peoples' lives in Aotearoa. This has implications for future national data collection.

### 1. The online survey of 2,000 diverse Pacific voices found that Pacific peoples are regularly engaging in many types of unpaid work and volunteering:

- More than 97% of participants took part in at least an hour of unpaid work or volunteering during the last four months.
- Pacific peoples spent over 66,000 hours per week on unpaid work and volunteering.
- Over a period of four months, participants contributed a total of over \$2.4m of their own money to help others. On average, that equates to \$161 per person every week.
- Pacific peoples provided unpaid work and volunteering activities to support the following communities in particular: their immediate and extended families, their churches and Pacific communities, their friends, and their places of work and education.
- Participants were significantly more likely to report engaging in unpaid work and volunteering if they were over the age of 45, had an annual income over \$15,000, and had achieved a Bachelor's degree or higher in education.

### 2. The focus groups and individual talanoa identified that Pacific peoples' involvement in unpaid work and volunteering is values-based, culturally driven, and connected to faith and vā. The Pacific values that underpin Pacific engagement in unpaid work and volunteering are essential to Pacific wellbeing:

- For Pacific peoples, unpaid work and volunteering are expressions of love for their families and communities, and are embedded in their cultures and identities.
- Pacific peoples give not only their time to unpaid work and volunteering, they also provide cultural knowledge, caregiving, household support, logistical resources, and holistic wellbeing.
- Unpaid work and volunteering activities contribute to Pacific wellbeing through sharing cultural knowledge, expressing spirituality, enhancing social capital, honouring elders, and supporting communities holistically.

### 3. Pacific peoples' engagement in unpaid work and volunteering contributes greatly to the Aotearoa economy: now and into the future. Current economic measurements underestimate Pacific contributions to the Aotearoa economy due to cultural differences in defining and measuring unpaid work and volunteering:

- Findings from the online survey suggest a significant portion of unpaid work and volunteering activities performed by Pacific peoples is not currently captured in official statistics.
- Pacific peoples' engagement in unpaid activities, such as looking after the elderly, providing social support, providing accommodation and transportation, and translating or interpreting Pacific languages are some of the unpaid activities that are not included in official statistics.
- Talanoa participants were concerned that the current measurements of unpaid work and volunteering underestimate the true extent of their participation in unpaid work and volunteering. Participants also found the Census 2018 question on unpaid activities confusing and not culturally inclusive.



Image Caption: Pacific Economy Research focus groups 2021.

**4. The COVID-19 national lockdown in March 2020 significantly impacted Pacific communities in Aotearoa. Pacific peoples' holistic perspectives of wellbeing led to increased Pacific engagement in unpaid work and volunteering during the lockdown. Pacific peoples will be essential to improving the social, cultural, financial, and environmental wellbeing of New Zealand in a post-COVID-19 environment:**

- Over half of the survey participants reported providing increased social support during lockdown. Nearly 40% of participants reported increased caregiving for the elderly, providing administrative support, and serving as a cultural leader.
- Throughout all the talanoa, participants echoed that the lockdown confirmed the importance of family vā, their relationships with each other, and being part of a collective. Pacific peoples quickly moved community, church and social events to online platforms to stay connected. For Pacific peoples, wellbeing is holistic, and in times of crisis, the needs of others are just as important as one's own needs: **when every person is well, the entire community thrives.**

**5. Pacific data is currently not documented in ways that meaningfully capture Pacific peoples' contributions to unpaid work and volunteering. The full extent of Pacific peoples' engagement has not been measured due to the narrow scope of activity information collected for official statistics, as well as Pacific data quality issues:**

- The definitions and measurements of 'unpaid work' and 'volunteering' are not inclusive of Pacific worldviews and can be seen as culturally inapplicable when not framed in a Pacific context.

- The current Living Standards Framework used to measure wellbeing is not inclusive of Pacific perspectives. The LSF Our Futures indicator set does not include Cultural Capital as one of the four "Capital Stocks", although the definition of Social Capital includes 'culture'. The way in which the Social Capital stock is operationalised does not include culturally appropriate indicators, which leads to a shortfall in the estimation of time and money spent on productive resources that enhance wellbeing for Pacific peoples.
- Pacific peoples are ethnically, culturally, linguistically, geographically, economically, religiously and spiritually diverse. Yet they are statistically represented as a homogenous cultural entity. Concerns in this regard were raised over a decade ago by Tamasese et al. (2010), who provided rich qualitative data on Pacific perspectives of unpaid work and volunteering in Aotearoa. At the time, they cautioned that differences between Western and Pacific conceptualisations and definitions of unpaid work and volunteering have major implications for measuring Pacific peoples' contributions.

## Key Recommendations

**1. MPP should acknowledge and celebrate Pacific communities' unpaid work and volunteering contributions in Aotearoa:**

- 1.1 The findings of this research, which for the first time demonstrates and quantifies the substantial contribution that unpaid activities and volunteering by Pacific peoples make to their communities and the larger Aotearoa, should be shared widely.
- 1.2 In addition, the Ministry could launch an awards programme to formally recognise Pacific peoples who have made outstanding contributions through unpaid activities and volunteering in their communities. This would be in line with the New Zealand Government Policy on Volunteering December 2002.

**2. MPP should draw on the findings and learning from this research to inform, lead, and drive All of Government efforts to:**

- 2.1 Address Pacific data quality issues, ensuring that official data collection processes and mechanisms such as surveys and censuses include Pacific peoples' socio-cultural perspectives and realities, including regarding unpaid work and volunteering, so that the data accurately and adequately reflect the views, participation and contributions of Pacific peoples in Aotearoa.
- 2.2 Promote, advise and support the use of mixed-method and community co-design, where possible, in public sector research and surveys involving Pacific peoples in Aotearoa, particularly for collecting Tier 1 statistics. The underpinning methods and community-driven focus can be used in research for ethnic communities, and other under-represented communities.
- 2.3 Encourage, advise and support the review and refinement of policies, programmes, and projects targeting Pacific peoples in Aotearoa to ensure that they align with the diversity of Pacific peoples' worldviews, priorities and aspirations. These could include,

amongst others, Treasury's Living Standards Framework, the Ministry of Health's *Ola Manuia*, the Ministry of Social Development's *Mahi Aroha*, the Ministry of Education's *Action Plan for Pacific Education*, and the Department of Internal Affairs' *Volunteer Strategy*. Support could include building government agencies' competencies in culturally-inclusive Pacific research for policy development.

- 2.4 Ensure that the All of Government Pacific Wellbeing Strategy and government-wide wellbeing indicator sets include Pacific Cultural Capital, so that the diversity of Pacific peoples' worldviews, priorities, and aspirations pertaining to wellbeing can be tracked and measured over time.

**3. More specifically, MPP should optimise the value of the research by:**

- 3.1 Drawing on the methodology and learnings from this research to inform and undertake future research with Pacific peoples.
- 3.2 Building on the relationships the research established with Pacific communities around Aotearoa to reinforce its crucial role as the voice of Pacific peoples within the machinery of government.
- 3.3 Bringing together contributions Pacific peoples make in Aotearoa for both the unpaid work and formal economic contributions to provide a complete picture of the overall contribution of Pacific peoples to the economy of Aotearoa.
- 3.4 Strengthening community-based and non-government organisations to leverage unpaid work and volunteering activities into Pacific social enterprise efforts and initiatives, including caregiving and cultural initiatives.
- 3.5 Enhancing current MPP policies, strategies, and monitoring and evaluation using the ethnic-specific, community-based data generated by this research.



## 02: Pacific Methodologies

Davidson and Tolich (2003) acknowledge that the research approach is influenced by the view of the world into which one has been nurtured and raised. Consequently, the process of enquiry is not only socially constructed, but culturally biased and subjective too. Therefore, when researching with Pacific peoples, their “values, beliefs, customs, philosophies and culture need to be considered” consciously if this natural research bias is to be overcome (Davidson and Tolich, 2003, p.13).

This research is grounded in and guided by the Pacific principles and epistemological underpinnings of *tauhi vā* (reciprocity), *fe'inasi'aki* (sharing) and *faka'apa'apa* (respect). While these translations are Tongan, the principles are shared across Pacific cultures (Thaman, 2003). The choice to utilise multiple research methodologies, employ a Pacific framework, utilise participant-driving recruitment, and co-design methodologies alongside Pacific ethnic community researchers and leaders was intentional (Tamasese, Parsons, Sullivan, and Waldegrave, 2010). By grounding and guiding the project in Pacific principles:

- *Pacific voices can be heard distinctly from those of others;*
- *Diverse Pacific perspectives and experiences are amplified and celebrated;*
- *The research is carried out in culturally safe ways; and*
- *Pacific peoples are empowered through co-design to address specific community needs, improving Pacific self-determination.*

The current study recognises that each Pacific ethnic community has unique characteristics, cultural protocols, beliefs, and experiences. In official statistics, Pacific communities are often categorised as a single ethnic group, which fails to acknowledge the diversity of Pacific communities.

The project incorporated four distinct methodological designs, bridging current official statistical practices with Pacific-centred research approaches. The voices and perspectives of over 2,400 Pacific peoples are reflected in this research, whether through contributing to the research design, participating in the online survey and *talanoa*, or providing feedback along the way. In recognition of the diversity of Pacific peoples, nine ethnic-specific community researchers were involved to ensure voices from Samoan, Tongan, the Cook Islands, Niue, Tokelauan, Fijian, Tuvaluan, Kiribati, and Rotuman communities of Aotearoa were heard.

The Pacific epistemological foundations and methodological design demonstrates the use of mixed-method and multi-method approaches in government research, as well as the value of co-design when working alongside Indigenous, minority, and small-population groups. It highlights some of the shortcomings of current statistics on unpaid work and aims to complement this with rich data from the Pacific population in Aotearoa, in all its diversity. As Tongan academic Sitaleki Finau asserts:

“if Pacific peoples are to be self-determining then they must be the custodians of knowledge and information about ... themselves”. (Finau, 1998, p.16)

The research methodology is summarized in Section 2.1, with a more detailed overview in the Appendices.



Image Caption: Pacific Economy Research focus groups 2021.



## Kakala Framework

The *Kakala* Framework is a Tongan research framework which uses the metaphor of the holistic process of creating and gifting *kakala* (traditional woven flower garlands) (Johansson-Fua, 2014; Thaman, 2003). Making *kakala* is a communal process that relies on collaboration, sharing of resources and the passing of skills across generations. The *Kakala* Framework involves **six phases** – *Teu* (preparing), *Toli* (gathering), *Tui* (weaving), *Luva* (gifting), *Mālie* (showing appreciation), and *Māfana* (transforming).



## Teu – Preparation

*Teu* means 'to prepare', and during this phase, particular attention is paid to the design and pattern of the *kakala*. Significant time is spent conceptualising, planning, and agreeing the process, which is guided by questions such as who is going to wear the *kakala*, why they will be wearing it, and how many *kakala* will be woven. Here, *teu* is aligned with the preparation phase where the research is conceptualised, designed, prepared, and critiqued.

The *teu* phase of this research included the design of the project timeline (Appendix 1a), establishment of the project's steering group, and the selection of nine ethnic-specific community researchers. It also involved the design of four data collection methods and the requisite instruments: a literature review, a quantitative data analysis review on IDI, qualitative focus groups and individual *talanoa*, and a national online survey (Appendix 1b). The use of a multi-method approach allows for robust data triangulation, particularly for smaller communities whose worldviews are not often recognised in single-method designs (Torrance, 2012).

## Toli – Gathering

The process of *toli* describes the selection and collection of various flowers. The flowers selected for a *kakala* are picked depending on the design, while cultural importance, context, and occasion are all considered in the process. This is the data collection phase of the research process. Just as skill is required in selecting and picking the right flowers for a *kakala*, there is an expectation that those carrying out the *toli* (gathering data) know where to *toli* and how to *toli* respectfully.

For this research, the *toli* phase followed sequential data gathering in four parts. First, a literature review laid the foundation by defining unpaid work and volunteering from different cultural perspectives, exploring the impact of COVID-19 on unpaid work and the economy, and identifying Pacific perspectives on unpaid work and volunteering. The literature review findings were then incorporated into the design of the quantitative deep dive into Integrated Data Infrastructure (IDI) data, which gave an overview of current statistics on Pacific peoples' engagement in unpaid work.

Before conducting primary research in Pacific communities, the research was granted ethics approval by the NZ Ethnic Committee: NZEC20\_43. Findings from the literature review and quantitative data analysis informed the topics of discussion for focus group and individual *talanoa*, particularly guiding questions around the disconnect between Pacific and non-Pacific definitions and understandings of unpaid work and volunteering. Lastly, an online survey questionnaire included questions previously included in official surveys on volunteering and unpaid work, as well as questions aimed at addressing gaps in those surveys, based on Pacific perspectives reflected in the literature and themes uncovered in the focus group *talanoa*. The design of the online survey was therefore based on a nuanced understanding of Pacific unpaid work, gained through a review of literature, as well as administrative and survey data and metadata, supplemented by the perspectives of a diverse array of Pacific peoples currently engaged in unpaid work.

### Tui – Weaving

The word 'tūi' has several meanings in the Tongan language, however, in this context, it refers to the process of 'stringing a garland' (Johansson-Fua, 2014). The weavers create the *kakala* using traditional methods and knowledge. This stage is focused on symbolic meanings, design correctness and presentation, and synthesises the stories, spirits, and emotions of ancestors into the weaving process. The concept of *tui* equates in the research process to interpreting and analysing the data in culturally safe and sensitive ways (Thaman, 1999).

The *tui* phase involved the weaving together of data generated through the four data collection methods, looking at how the data from each could contribute to answering the five research questions. In addition to methodological and data triangulation, robustness was further strengthened by a collaborative approach to data analysis and sense-making. This relied not only on the interpretation and perspectives of the research team, but included the nine ethnic-specific community researchers, the Project Steering Group members, and staff of MPP's Research and Evaluation team.

### Luva – Gifting

The purpose of the *luva* (gift from the heart) phase is to honour those who have given their knowledge and who have participated in the research. The *luva* is the handing over of the *kakala* with sincerity, humility and honour to the intended recipient(s), and acknowledges the hard work and care taken to create the *kakala*. In this project, it entails the dissemination of information and new knowledge gained through the research for the benefit of the community and others (Koloto, 2017; Thaman, 1999).

The draft report was reviewed by the Project Steering Group, the MPP Research and Evaluation team, the MPP Policy team, and community researchers involved in the project. Their feedback was incorporated into a second draft, which was externally peer reviewed by Taimalieutu Kiwi Tamasese, a Pacific research expert who has also published extensively on Pacific unpaid work. The final draft report was presented to the leadership team at MPP (*Tautua*) and the Minister for Pacific Peoples, whereafter it will be presented to Pacific communities, government officials, the media and the general public. User-friendly infographics on the key research findings will be presented to research participants, Pacific communities and Pacific youth.

### Mālie – Showing appreciation

In Tongan culture, *mālie* is used to describe satisfaction with a job or performance that is skillfully done. When an audience exclaims *mālie*, they appreciate and understand the details and intricacies of the performance and the interplay between the many parts involved in the performance. For research, *mālie* is reached if it is seen as being useful and beneficial to its intended audiences.

It is anticipated that government policy makers, Pacific leaders, and communities will find the research useful to inform policy work and community initiatives. Additionally, the project will be formally evaluated by the monitoring, evaluation and learning team at MPP to inform and update guidelines and competency development for future research involving Pacific peoples.

### Māfana – Transforming

*Māfana* (warmth) is felt when a Tongan performance was so good that the audience members join in the performance to show appreciation of the performance. *Māfana* demonstrates the willingness to be part of something exciting and transformative. In a research context, *māfana* is reached when research empowers communities to implement new solutions to overcome problems.

*Māfana* will be reached when the research findings are utilised by government agencies to inform policy work and data collection on unpaid work and volunteering in Aotearoa, and when it inspires Pacific communities to recognise and celebrate their contributions to their communities and Aotearoa.



Image Caption: Pacific Economy Research focus groups 2021.

## Data collection methods

Methodological triangulation entails the use of different quantitative and qualitative data collection methods to study a phenomenon (Duffy, 1987). Each of the four data collection methods applied in this research addresses unpaid work and volunteering by Pacific peoples from a different methodological perspective. A literature review, analysis of secondary quantitative data, qualitative focus groups and individual *talanoa*, as well as an online survey, reflected the perceptions and experiences of a variety of people, which could then be contrasted, compared and triangulated to address the research questions (Carvalho & White, 1997). This process resulted in a rich, holistic understanding of Pacific peoples' engagement in unpaid work and volunteering.

### Literature review

The literature review included academic and grey literature (government, non-government, and media documents) published from 2000 onwards, focusing on Pacific wellbeing, unpaid work, and volunteering. This constituted the start of data collection and provided the context for the remaining three components. In particular, this phase explored the following themes:

- *Pacific perspectives of unpaid work and volunteering in Aotearoa*
- *Pacific perspectives on unpaid work, volunteering, and wellbeing*
- *Economic impacts of unpaid work and volunteering on Pacific peoples in Aotearoa*
- *The impacts of COVID-19 on unpaid work and volunteering among Pacific peoples in Aotearoa*

### Quantitative data analysis

The quantitative data analysis component explored the most recent statistical data available on unpaid work and volunteering in Aotearoa. This component first looked at international and Aotearoa definitions of unpaid work and volunteering.

Then a quantitative deep dive into the IDI revealed the latest Pacific statistics on unpaid work and volunteering. The information from that analysis helped with the framing of the questions for the qualitative focus groups and individual *talanoa* as well as the online survey.

### Qualitative talanoa

A series of qualitative focus group and individual *talanoa* was facilitated by nine Pacific ethnic-specific community researchers with a sample of purposively selected Pacific peoples from across Aotearoa who are engaged in unpaid work. The *talanoa* series provided in-depth insight into the values and cultural significance underpinning engagement in unpaid work, and a clearer picture of the full extent of unpaid work involvement for Pacific peoples.

Twenty-seven focus group *talanoa*, both ethnic-specific and youth, were conducted for this project, in different regions across Aotearoa: Auckland, Hamilton, Wellington, and Christchurch. The Pacific community researchers were asked to purposively select participants for the focus group and individual *talanoa* based on the diversity of their perspectives on unpaid work and volunteering. Using the Cook Islands *Turanga Māori* Framework (James, Mitaera & Rongo-Raea, 2012) to introduce unpaid work and volunteering, participants were asked to describe the context, location, and beneficiaries of their unpaid work and volunteering activities. The focus groups and individual *talanoa* also explored the following themes:

- *Reasons for participating in unpaid activities*
- *Use of the term 'volunteering'*
- *Ethnic and language-specific terms to describe unpaid activities and volunteering*
- *Evaluation of the NZ Census unpaid work question*
- *The impact of COVID-19 on unpaid activities*

The individual *talanoa* also included a life-stories approach to explore engagement in unpaid activities, which included all the topics listed above, as well as an additional life course component. Participants were asked to think through their life course, looking at early childhood engagement in unpaid work, as well as changes in unpaid work based on a variety of factors such as age, gender, region, culture, and ethnicity.

In total, 141 participants took part in the focus group *talanoa*, and 47 participants were in the individual *talanoa*. The methodological design of the qualitative data analysis is provided in Appendix 5a, and the participants' demographic information is contained in Appendix 5b.





## Online survey

The online survey was designed to present a complementary quantitative view of Pacific involvement in unpaid work and volunteering through a stratified, purposive, participatory research approach (Patton, 1990; Tiffany, 2006). Participatory research approaches are widely used in health and social science research to address data inequities found in traditional data methods when working with small, hidden, oppressed, or marginalised populations (Israel et al., 1998). These alternative research approaches add diverse perspectives to data to give voice to under-represented communities.

The survey sample was based on nine ethnic-specific sampling frames (Samoa, Tonga, Cook Islands, Niue, Tokelau, Fiji, Tuvalu, Kiribati, and Rotuma) based on Census 2018 Pacific population data, which were stratified by age group (15-24 years, 25-44 years, 45-64 years, and 65+ years), gender (male, female, and another gender) and region, which was defined by Territorial Authority and aggregated into the following three categories: Northern (Northland, Auckland, Waikato), Central (rest of the North Island); and Southern (South Island).

The questionnaire was co-designed with Pacific community researchers from each of the nine ethnic communities. The survey design incorporated measures of unpaid work and volunteering previously captured in Tier 1 Statistics, as found within the IDI. To ensure cultural appropriateness and validity, these were supplemented with Pacific-specific measures that were derived from a thematic analysis of the qualitative talanoa series which informed the research design. activities not currently captured in Tier 1 statistics. The questionnaire was piloted before the final survey was deployed.

The survey was distributed through Pacific community researchers who were directed to fill the sampling frame their specific ethnic community. The survey distribution was also promoted through community contacts and churches, as well as Pacific media such as radio and newspapers.

Once live, the survey link was opened 4,149 times. Only participants who consented to take part in the survey, who reside in Aotearoa, are at least 15 years old, identify as at least one Pacific ethnicity, and who completed at least 40% of the survey were included. There were 2,802 participants who met these inclusion criteria.

A two-stage process was followed to meet the sampling strata numbers for a total sample of 2,380 participants. First, all surveys that were less than 90% completed were removed from the database. Then, based on time and date of completion, a quota-based process was used to meet the required age, gender and regional distribution for all nine ethnic groups.

Eventually, the sampling strata numbers for all nine ethnic groups were met by 2,000 participants. This is because 318 participants identified as more than one Pacific ethnicity, and their responses contributed to relevant strata across more than one ethnicity.

Details of the online survey methodology is provided in Appendix 6, with sampling frame information in Appendix 7, and ethnic-specific sample population details in Appendix 8. Participants' demographic information can be found in Appendix 9.

As the survey was distributed specifically to nine Pacific ethnic communities, the results of the survey cannot be considered representative of all Pacific peoples in Aotearoa. Rather, the results of the online survey represent the voices of the participants involved in the study, and the results presented in this report represent the summary of what those participants shared through their participation in the online survey.



**Image Caption: Pacific Economy Research focus groups 2021.**

## **03: What constitutes unpaid work and volunteering from currently available literature and data?**

The full extent of Pacific engagement has not been measured due to conflicting cultural concepts of unpaid work and volunteering, the narrow scope of unpaid activity information collected for official statistics, and ongoing Pacific data quality concerns.

## Pacific perspectives on unpaid work and volunteering from the literature review

In 2019, the Ministry for Women commissioned a literature review of published research on Pacific peoples' participation in unpaid work in Aotearoa between 2010 and 2018 (Roughan and Taufa, 2019). While this literature review initially looked at Pacific women exclusively, the paucity of literature meant the scope was inclusive of Pacific peoples more generally. The review identified the following recurrent themes:

1. *Pacific peoples did not use the term volunteering to define unpaid work performed to benefit their families or wider Pacific communities.*
2. *Pacific peoples feel that they undertake more unpaid work, particularly household work and caregiving for ill or elderly people, than the rest of the Aotearoa population.*
3. *Pacific peoples' participation in unpaid work is underpinned by Pacific values.*

The two most thorough examinations of unpaid work and volunteering by Pacific peoples in Aotearoa were identified as: a qualitative report unpacking Pacific perspectives on volunteering and cultural obligations conducted by Tamasese et al. (2010); and a quantitative report analysing Pacific peoples' contributions to the Aotearoa economy through IDI data by Treasury (2018). These are discussed below.

### A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering

In response to the Office for the Community and Voluntary Sector's request for research on non-Western conceptualisations of unpaid work and volunteering, Tamasese et al. (2010) undertook a thorough research report unpacking the concepts of cultural obligation, unpaid work, and volunteering for Pacific peoples in Aotearoa. To date, this report remains the most comprehensive document on Pacific engagement in unpaid work in Aotearoa. The report was framed through the *Faafaletui* methodology, and involved a literature review, six ethnic-specific case studies (projects of pride for different Pacific communities), and a series of focus groups providing themes and analyses of these conceptualisations. The research report was led by the following research questions (Tamasese et al., 2010, p.10):

- *What are Pacific peoples' worldviews of volunteering and what values and meaning systems underpin such views and associated social practices (including variations by ethnicity, age and locality)?*
- *What is the range and nature of unpaid activities in which participants engage?*
- *What terms, concepts and associated models best capture the nature of unpaid activities for Pacific peoples, e.g. volunteering, fulfillment of cultural obligations, or others?*
- *What motivates Pacific peoples to engage in unpaid community activities? What are the cultural drivers?*
- *What are the impacts of voluntary activity on Pacific peoples and/or their families?*

Tamasese et al. (2010) identified the following 14 values as underpinning Pacific engagement in unpaid work:

- *Guardianship*
- *Alofa (love)*
- *Belonging, participation, and inclusion*
- *Tautua (service)*
- *Contribution and giving*
- *Partnership and equivalence*
- *Responsibility and entitlement*
- *Humility*
- *Respect and honour*
- *Gratitude, grace and acknowledgement*
- *The sacred and spirituality*
- *Hospitality, generosity and giving the best*
- *Peace and harmony*
- *Success*

The Pride Projects case studies explored six ethnic communities' (Samoa, Cook Islands, Tonga, Niue, Fiji, and Tokelau) community projects, and showed that:

- Cultural obligation involves the notions of service, a duty to care, a requirement to sustain the community, and a form of love and reciprocity; that it involves a sense of expectation and the fulfilment of roles; and that it is embedded in *vā*, which is in turn embedded temporally, spatially and spiritually in culture.
- Volunteering was identified as a foreign concept to traditional Pacific cultures, with the term 'unpaid work' being described by some participants as culturally inappropriate.
- Differences between the concept of volunteering and Pacific conceptions of cultural obligation meant that formal statistics on unpaid work were not inclusive to the full range of unpaid activities that Pacific peoples take part in and highlighted this as an area of government policy concern.

The report extensively and critically discussed cultural differences between Pacific and Western interpretations of unpaid work and volunteering and warned that by approaching these concepts through a monocultural lens, and by failing to take into consideration the cultural values and behaviours underpinning unpaid work and volunteering, Pacific peoples in Aotearoa would be misrepresented and disadvantaged.



Image Caption: Pacific Economy Research focus groups 2021.

## The New Zealand Pacific Economy Report

Treasury (2018) conducted research using a mixed methods approach to understand Pacific contributions to the Aotearoa economy; the study included a quantitative IDI deep dive and a qualitative *talanoa*-based approach. While this work was the first to take a mixed-methods approach to Pacific peoples' economic contributions, the qualitative methodology relied on a convenience sample not representative of the Pacific population across Aotearoa.

In terms of findings, Treasury estimated that 27,000 hours of unpaid work and volunteering was being carried out by Pacific peoples every week. For example, church leaders reported 2 to 30 hours of unpaid work per week, with an average of 12.4 hours in a voluntary capacity supporting a community organisation). More generally, Pacific peoples included their involvement with the church, childcare, school, governance, fundraising, cooking and cleaning, building, gardening and pro bono work as a lawyer, consultant, or accountant, as "voluntary work". Community leaders also mentioned volunteers helping to plan and organise events, disseminating information and actioning general tasks, as well as community projects, supporting projects, distributing food, supporting youth activities, leading workshops, writing submissions, running programmes, acting as advocates and translators, organising community functions, and providing advice. However, most preferred not to label this as 'volunteering' because "it is just something we naturally do". The report highlighted the importance of conceptualising and measuring unpaid and volunteer work following Pacific people's understanding and perspective to obtain accurate data on it.

## International economic definitions of unpaid work and volunteering from the quantitative data analysis

### There are multiple internationally recognised definitions of unpaid work and volunteering

There are multiple definitions of what 'unpaid work' and 'volunteering' mean. The definitions differ based on which economic organisation is measuring work and production and the context in which unpaid work and volunteering activities are performed. According to the UN ESCAP (2019, p.11), 'unpaid work' is defined as:

Any work conducted outside of employment and related activities for pay or profit.

This definition of unpaid work was derived by the UN ESCAP from three internationally recognised economic activity measurement classifications: the International Classification of Activities for Time Use Surveys (ICATUS); Resolution I of the 19th International Conference of Labour Statistics (ICLS); and the Systems of National Accounts (SNA).

The scope of this definition includes all of the following activities:

- *Goods and services produced for oneself or others without material reward*
- *Unpaid domestic services for household and family members*
- *Unpaid caregiving and care services for household and family members*
- *Unpaid volunteer services*
- *Unpaid trainee work*

It is important to be aware that there are many different internationally recognised definitions of unpaid work. The three organisations listed above each hold a differing definition of – and measurement for – unpaid work. For example, the ICATUS definition includes unpaid work as unpaid domestic and care services for household and family members and unpaid trainee work. The ICLS also includes unpaid trainee work but expands the domestic and care services work described by ICATUS to include any own-use production work. The SNA on the other hand excludes unpaid domestic work, unpaid caregiving, and unpaid voluntary services as outside the definition of 'work'. A more thorough description of these definitions can be found in Appendix 4a.

### Volunteering is considered one type of unpaid work

It is important to recognise that the dissonant perspectives of unpaid work and volunteering are not experienced by Pacific peoples alone – the International Federation of Red Cross and Red Crescent Societies (IFRC) has written extensively on the fallacy of a universal definition of volunteering and volunteering cultures:

To date, the dominant 'culture' of volunteering has been largely assumed or taken as a given, despite being rooted in the histories and traditions of Europe and North America. (IFRC, 2015, p.10)

### Measuring unpaid work and volunteering in Aotearoa

The notion of unpaid work is used in Aotearoa by the central government, territorial authorities and the non-profit sector to better understand the level of unpaid work carried out in households, particularly by women. The aim is to estimate the proportion of total economic activity comprising unpaid work and to understand the demographic characteristics of those who perform unpaid activities. Stats NZ provides the following conceptual definition of unpaid work:

Unpaid work covers household work, childcare, purchasing goods and services, and any other unpaid work. All unpaid work activities are productive activities. These activities include...informal unpaid work done for other households or a respondent's own household; formal unpaid work (also known as formal volunteering) is work done for, or arranged through, an organisation or group (eg marae or church group). Information on the time people spend on unpaid work can be used to produce satellite accounts on household production and voluntary work for organisations. Information on unpaid work is also used to examine gender equality. (Stats NZ, 2015)

This definition of 'unpaid work' is intentionally aligned to ICATUS, allowing Stats NZ to provide internationally comparable statistics on time use and engagement in unpaid work.



Image Caption: Pacific Economy Research focus groups 2021.

### There are multiple sources of unpaid work and volunteering statistics in the IDI: each telling a different story

As shown in the international literature, there are many different definitions and measurements of unpaid work. While Stats NZ provides a single conceptual definition for 'unpaid work', data on unpaid work has been collected in different ways at different points in time in Aotearoa. Unpaid work data has been collected through the following Stats NZ surveys:

- The New Zealand Time Use Survey (TUS) - discontinued
- The New Zealand Census (Census)
- The New Zealand Household Labour Force Survey (HLFS)
- The New Zealand General Social Survey (GSS)

As shown in Table 1 below, the definitions used for each survey by Stats NZ differ widely in their conceptualisation and capture of data on unpaid work and volunteering. All of the definitions are taken from Stats NZ Aria.

Table 1: Stats NZ survey definitions of unpaid work and volunteering activities

Survey	Type of unpaid work	Definition
TUS	Committed time use	"Activities that a person has committed to because of previous acts or behaviours or community participation such as having children, setting up a household or doing voluntary work. The consequent housework, care of children, shopping or provision of help to others are committed activities. In most cases, services could be bought to provide the same activity. The unpaid work activities which are identified in the satellite national accounts are all committed time activities."
Census	Unpaid work	"The Census activities question is used to provide information on the level of unpaid work that is carried out in New Zealand and also to indicate the number of people participating in education and training."
GSS	Formal voluntary work	"Work that is carried out for people living outside the respondent's own household and which is done for or through an organisation or group. It must be undertaken of the volunteer's own free will and without coercion; and for no financial payment."
HLFS	Volunteer work (also includes data on the main activities of people who are outside the labour force (neither 'employed' nor 'unemployed')	Defines volunteer work as non-compulsory, unpaid work performed for others outside a person's own household or family business.

As shown in Table 1 above, the definitions used for each survey by Stats NZ differ widely in their conceptualisation and capture of data on unpaid work and volunteering. All of the definitions are taken from Stats NZ Aria.

## IDI perspectives on Pacific unpaid work and volunteering

Unpaid work is captured in censuses and surveys through responses to questions about a set of activities that people do without pay over a reference period of usually four weeks. The key findings from these censuses and surveys are:

- **Census** – *The two most common unpaid activities for Pacific peoples are ‘Household work, cooking, repairs, gardening, etc, for own household’ (81 – 82 percent) and ‘Looking after a child who is a member of own household’ (39 – 43 percent). It is noted that both activities are performed for, or benefit, people in their own households.*
- **Time Use Survey** – *A high percentage (94 percent) of Pacific peoples are in unpaid work for their own households. Pacific peoples spent around 3 hours and 30 minutes on unpaid work each day.*
- **Household Labour Force Survey** – *For Pacific peoples who are ‘not in the labour force’, about 16 percent did volunteer work outside their own households or family businesses for an average (median) of 10 hours over the four weeks prior to completing the survey.*
- **General Social Survey** – *Thirty-three percent of Pacific peoples volunteered either for an organisation or by helping a person from another household.*

Traditional measures of GDP do not account for the value of volunteer labour and unpaid work for non-profit institutions. The non-profit institutions satellite account extends traditional GDP in the existing New Zealand System of National Accounts to include this contribution, and so increases the measured effect of non-profit institutions on the New Zealand economy. The value of this voluntary labour (or formal unpaid work) in non-profit institutions was estimated to be \$3,957 million (1.4 percent of GDP) for the year ended March 2018.

Given that 65 percent of Pacific peoples responded to the question on unpaid work in the 2018 Census, unit record data in Stats NZ’s Integrated Data Infrastructure enables consideration of the characteristics of these Pacific respondents to the unpaid work question. The results presented in this report provide a broad understanding of which Pacific groups are more or less likely to respond to the census question on unpaid work. This information will help inform the design and implementation of the proposed online survey, by allocating extra effort and resources to those Pacific groups who are less likely to respond to the online survey.

## Conceptualisation and measurement of unpaid work in the census

Unpaid work is captured in the census by a set of activities that people do without pay. This notion of ‘unpaid activities’ is used:

- by central government, territorial authorities and the non-profit sector to understand the level of unpaid work carried out in New Zealand households, particularly by women,
- to estimate the proportion of total economic activity comprising of unpaid work,
- to understand the demographics of those who perform unpaid work.

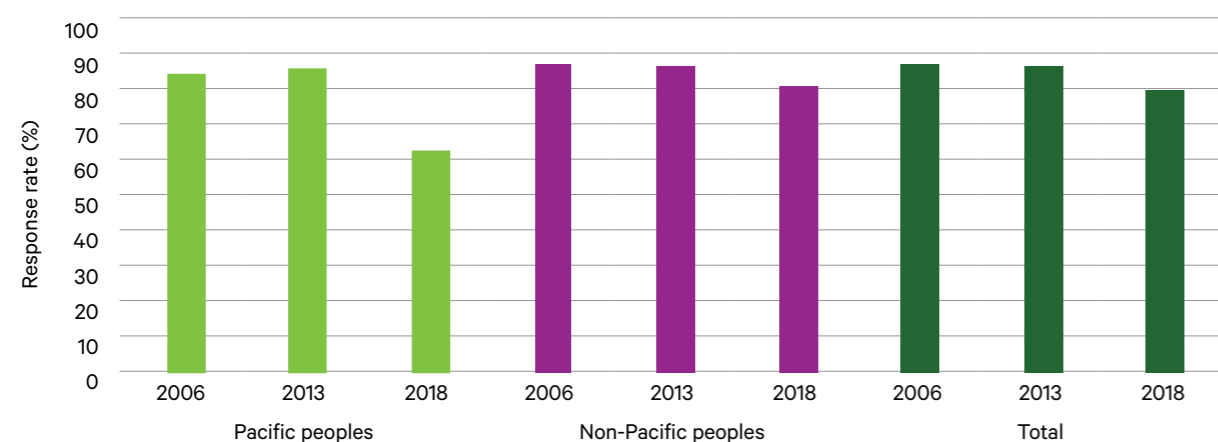
Censuses to document this information have been carried out at different points in time over the past two decades in New Zealand. The 2006 Census collected information on the types of unpaid work people participated in, and the characteristics of the people who undertook this unpaid work. Respondents aged 15 years and over were asked to provide information about their participation in unpaid work in the four weeks prior to the census night.

The 2013 Census also included a question on unpaid work. Information was collected about “a set of activities done without pay in the last four weeks, by adults, aged 15 years and over”. Multiple response options enabled respondents to select those applicable to them, including none, or all of, the listed unpaid activities.

The 2018 Census collected information, from people aged 15 years and over, on “unpaid activities performed by people living in New Zealand in the four weeks before census night, without payment, for people living either in the same household, or outside the household”. This included household work, looking after a child, helping a disabled person, and other help or voluntary work through any organisation, group, or marae.

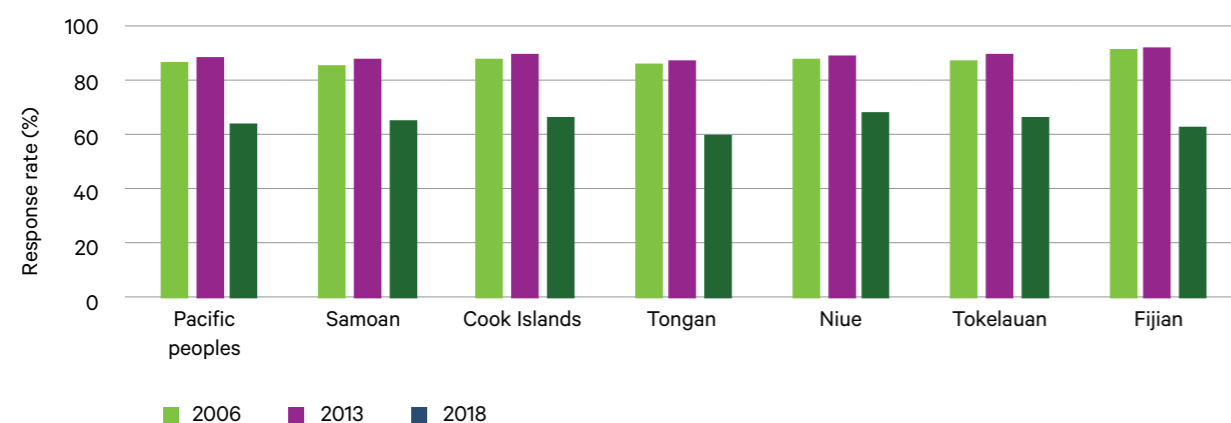
The findings from the 2006 and 2013 censuses showed high response rates to the question on unpaid work (see Figure 1). More specifically, about 90 percent of people aged 15 years and over in the 2006 and 2013 censuses responded to the question on unpaid work, but the response rate dropped to 83 percent in the 2018 Census. At only 65 percent, the response rate to the question on unpaid work in the 2018 Census was particularly low for Pacific peoples, as well as Māori.

**Figure 1: IDI Census 2006, 2013, 2018 data: Comparison of response rates between Pacific and Non-Pacific peoples on the census question about unpaid work**



In terms of the different Pacific ethnic communities, the lowest response rate to the question on unpaid work was amongst Tongans (60 percent), followed by Fijians with 63 percent (see Figure 2).

**Figure 2: IDI Census 2006, 2013, 2018 data: Comparison of response rate on the question about unpaid work for selected Pacific peoples' ethnicities**



Stats NZ noted that the data quality on unpaid work in the 2018 Census is poor due to the low response rate. However, the consistency with expectations and time series is good.<sup>3</sup> This means the 2018 Census data can be compared with 2013 and 2006 data, with some caution.

### Census information on unpaid work

The information in this section is based on New Zealanders aged 15 years and over who responded to the census question on unpaid work.

In the 2006 Census, unpaid work was divided into three broad categories: unpaid work that occurs within the household; unpaid work that occurs outside the household; and other voluntary work through an organisation, group or marae.

The key finding was that most New Zealanders aged 15 years and over participated in some form of unpaid work in the four weeks preceding census night – 89 percent indicated that they undertook some form of unpaid work within the reference period (see Figure 3).

In the 2013 Census, 88 percent of the respondents to the question on unpaid work indicated that they had undertaken some form of unpaid work within the reference period (see Figure 3). The overall key findings were:

- women were more likely than men to do unpaid activities, with higher rates of participation in every activity type,
- men were more likely to have *not* done any unpaid activities in the last four weeks; 60 percent of men, compared with 40 percent for women, had reportedly *not* done any unpaid activities during the reference period.

In the 2018 Census, the categorisation of unpaid work was expanded. Respondents could identify the unpaid activities which they engaged in from the following categories:

- no activities,
- household work, cooking, repairs, gardening, etc, for own household,
- looking after a child who is a member of own household,
- looking after a member of own household who is ill or has a disability,
- looking after a child who does not live in own household,
- helping someone who is ill or has a disability who does not live in own household,
- other helping or voluntary work for or through any organisation, group or marae,
- not elsewhere included.

In the 2018 Census, 88 percent of respondents to the question on unpaid work indicated that they had undertaken some form of unpaid work within the reference period (see Figure 3).

Across the three censuses, the two most common unpaid activities were 'Household work, cooking, repairs, gardening, etc, for own household' (86 percent) and 'Looking after a child who is a member of own household' (29 – 32 percent).

<sup>3</sup> See information on the 'unpaid activities' variable at Unpaid activities (information about this variable and its quality) (Variable) (stats.govt.nz)

**Figure 3: IDI Census 2006, 2013, 2018 data: Comparison of unpaid activities undertaken by New Zealanders aged 15 years and older**

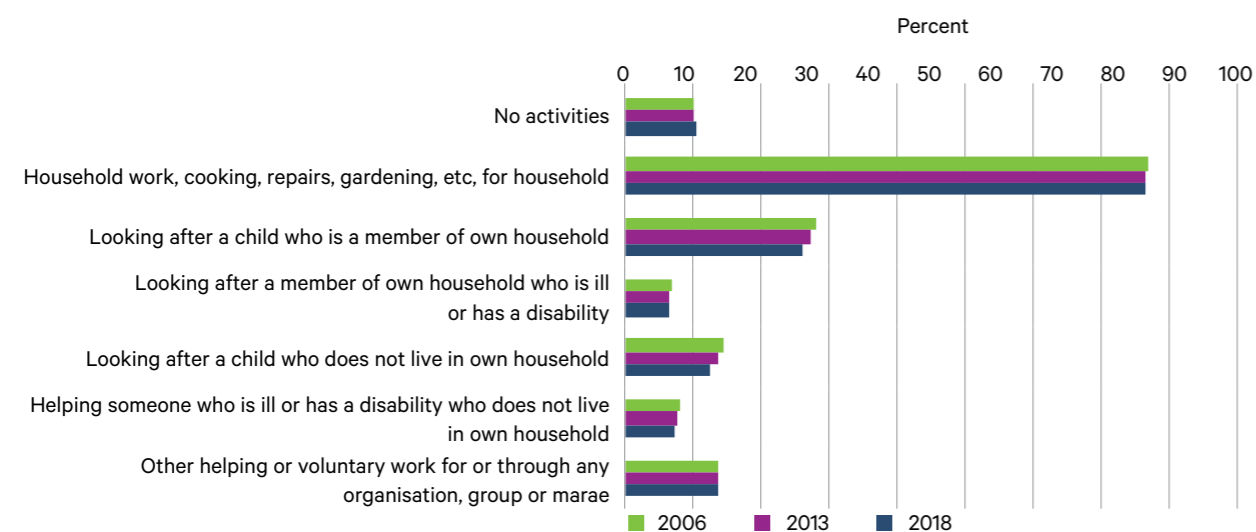
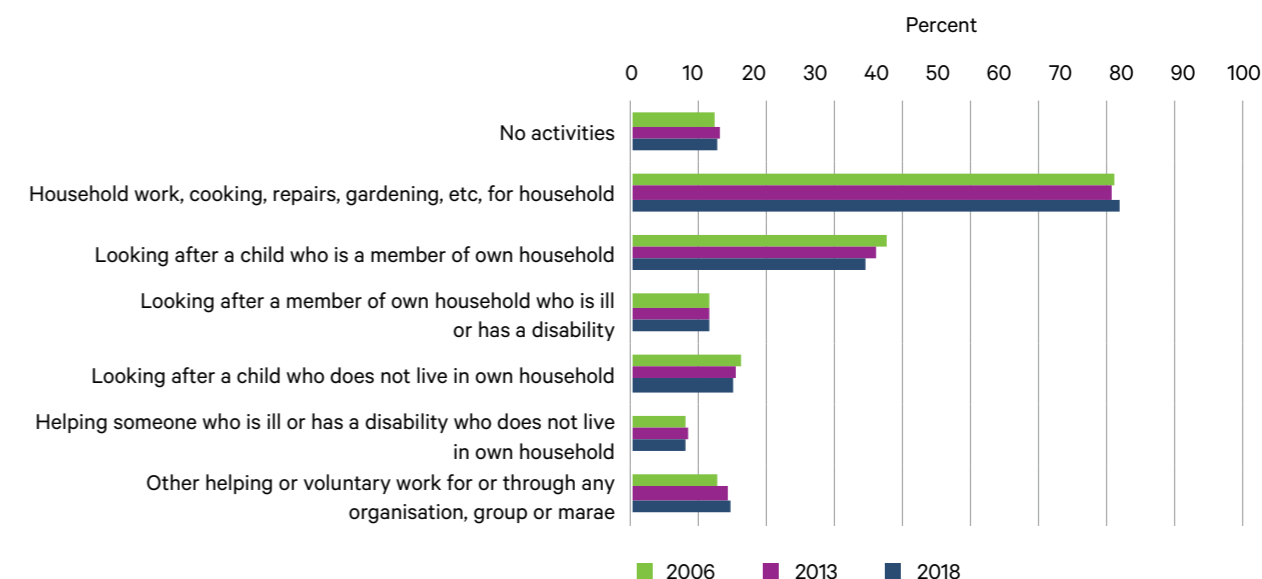


Figure 4 shows that about 86 percent of Pacific peoples undertook some form of unpaid work within the reference period. Figure 4 also shows that the two most common unpaid activities for Pacific peoples are ‘Household work, cooking, repairs, gardening, etc, for own household’ (81 – 82 percent) and ‘Looking after a child who is a member of own household’ (39 – 43 percent). It is noted that both activities are performed for, or benefit, people in their own households. For unpaid activities outside of their own households, about 17 percent of Pacific peoples indicated that they looked after children, and about 14 to 16 percent do voluntary work for their communities.

**Figure 4: IDI Census 2006, 2013, 2018 data: Comparison of unpaid activities undertaken by Pacific peoples aged 15 years and older**



### Time Use Survey information on unpaid work

New Zealand conducted its first national Time Use Survey (TUS) over the 12 months period from July 1998 to June 1999. It provided new and valuable information on the way New Zealanders aged 12 years and over and living in private households spend their time.

The second New Zealand TUS was conducted in 2009/10, and provided information on how New Zealanders aged 12 years and over spend their time. The information was collected from two-day time use diaries between September 2009 and August 2010.

In the 2009/10 TUS, unpaid work covered household work, childcare, purchasing goods and services, and any other unpaid work. Some people participate in unpaid work activities only occasionally in a month (for example, volunteering for a non-profit organisation or helping a neighbour). To get an accurate measure of participation in all unpaid work activities, including occasional work, not necessarily recorded in the diaries, people were asked about participation over a four-week reference period. The questions covered unpaid work for their own household, for other households, and for any other organisations.

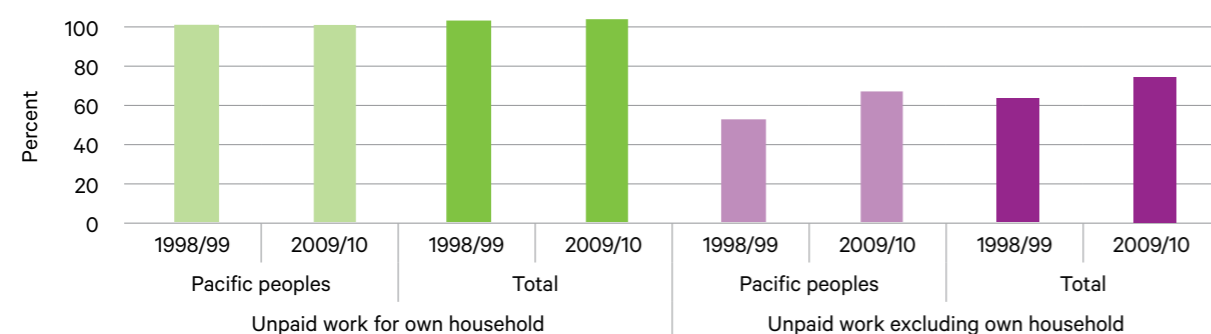
All unpaid work activities included:

- *informal unpaid work done for other households or a respondent’s own household,*
- *formal unpaid work (also known as formal volunteering) which is work done for, or arranged through, an organisation or group (such as a marae or church group).*



Figure 5 shows that Pacific peoples' high participation in unpaid work, in a four-week reference period, for their own households was similar to all people in New Zealand. However, Pacific peoples' participation in unpaid work for other households or organisations is lower than that for all people in New Zealand.

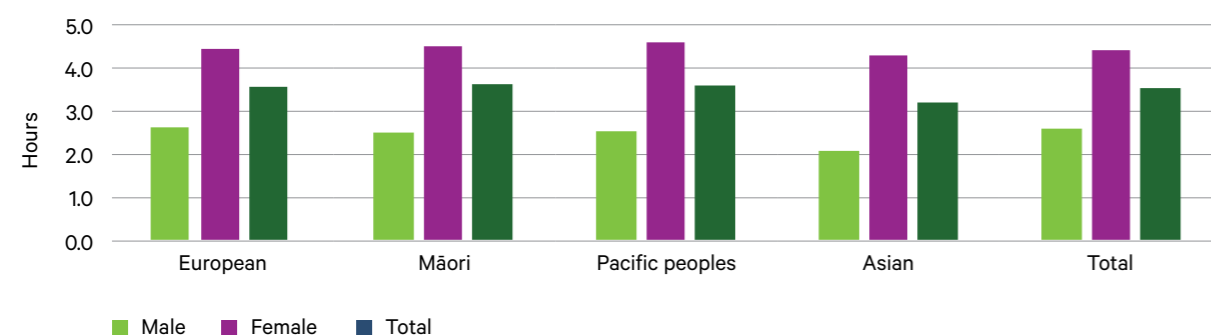
**Figure 5: IDI TUS 1998/99, 2009/10 data: Percent of people participating in unpaid work**



In terms of time spent each day on unpaid work from the TUS 2009/10, the findings are summarised in Figure 6 and indicate that:

- on average, New Zealanders aged 12 years and over spent around 3 hours and 25 minutes each day on unpaid work. Women spent almost twice as much time each day doing unpaid work (just over 4 hours) compared to men (about 2 hours and 30 minutes),
- Māori, Pacific peoples and Europeans spent roughly the same amount of time on unpaid work, each day (around 3 hours and 30 minutes), which is marginally more than Asian people, who spent closer to 3 hours a day on unpaid work, and
- Māori and Pacific women spent marginally more time on unpaid work each day compared to European and Asian women.

**Figure 6: IDI TUS 2009/10 data: Time spent each day on unpaid work by ethnicity and gender**



More detailed analysis revealed that Māori and Pacific peoples spent more time each day on primary childcare activities (48 minutes and 52 minutes, respectively), than Asian (36 minutes) and European people (29 minutes).

**Information on unpaid work in Household Labour Force Surveys**

The New Zealand Household Labour Force Survey (HLFS) collects information every three months from people aged 15 years and over to produce New Zealand's official measure of employment. One of the questions in the HLFS is about the main activities people, who are 'not in the labour force', engaged in during the week prior to the survey. These people do not meet the criteria of being either 'employed' or 'unemployed', including those who are retired, students not engaged in the labour market, parents engaged in full-time care of their children, and individuals who are permanently unable to work due to illness or disability.

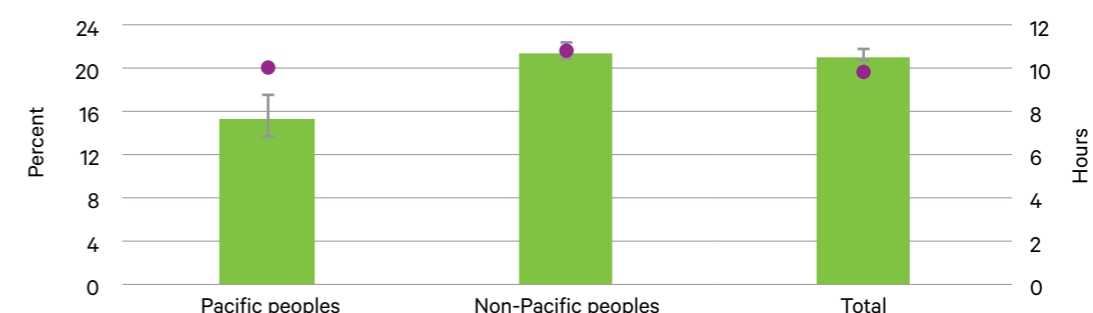
According to the HLFS for the 2016 September quarter, there were 1,136,300 people who were not in the labour force, that is 30 percent of New Zealand's working-age population at the time (Stats NZ, 2016). While 'free-time activities' (31 percent) was the most common main activity, these people performed unpaid activities such as household work (17 percent), looking after a child (13 percent), voluntary work (4 percent) and looking after an adult (2 percent).

Questions on volunteer work in the previous four weeks were included in the HLFS for the first time in the 2018 June quarter, with the intention to include it in the June quarter HLFS every two years in the future. The HLFS defines volunteer work as non-compulsory, unpaid work performed for others outside a person's own household or family business.

Figure 7 shows that about 16 percent of Pacific peoples did volunteer work, in the previous four weeks, outside their own households or family businesses compared to 22 percent of non-Pacific peoples, which is a statistically significant difference.

As indicated by the purple dots in Figure 7, the median hours worked in volunteering by Pacific and non-Pacific peoples was about 10 hours in the previous four weeks, with no statistically significant differences between them. This indicates that, while proportionately fewer Pacific peoples do engage in volunteer work, those who are involved spend about the same number of hours doing voluntary work compared with non-Pacific peoples.

**Figure 7: IDI HLFS 2018 June quarter data: Percentage of people that volunteer and the mean hours they spend volunteering in the previous four weeks**



The sampling errors for the proportion of Pacific peoples who did volunteer work is around 2 percent. Further detailed analysis by ethnic groups within Pacific peoples will result in larger sampling errors. Information on unpaid work was due to be collected in the 2020 June quarter HLFS. However, this was deferred due to Stats NZ's focus on the COVID-19 pandemic.

### Information on volunteering in the General Social Survey

The 2016 General Social Survey (GSS) collected information on the number of people engaged in volunteer work in the four weeks before they were interviewed. Information was also collected on who they volunteered for, the amount of time they spent volunteering and, for non-volunteers, the most common reasons why they did not volunteer.

The GSS distinguished between two categories of volunteering: the more formal type of volunteering where a person does volunteer work for an organisation and a more informal type of volunteering where a person volunteers directly to help people who do not live with them. The latter is a harder concept to measure, as people may not always identify or define this as volunteering.

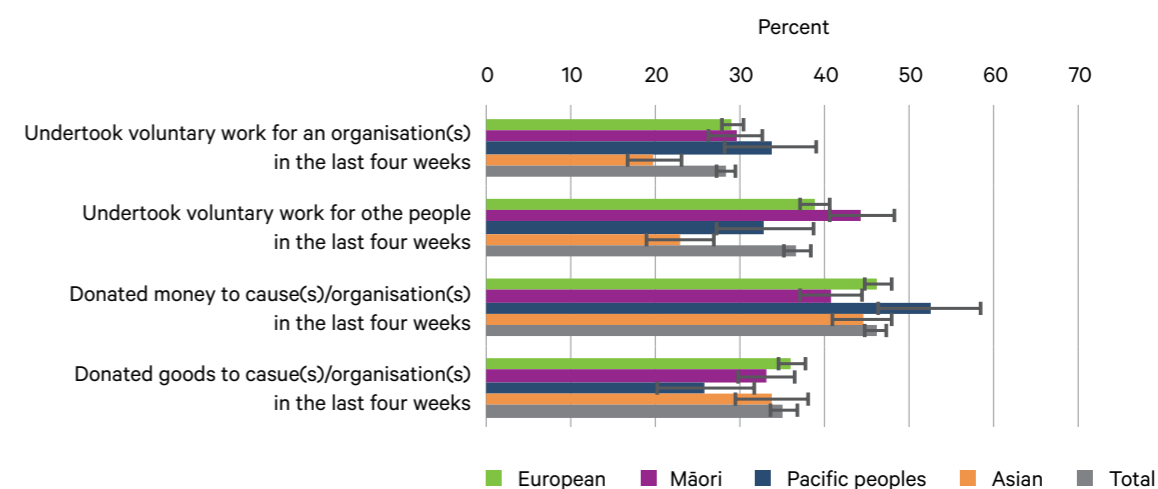
The key findings from the 2016 GSS are:

- New Zealanders showed a strong commitment to volunteering: 1 in 2 New Zealanders volunteered either for an organisation or by helping a person from another household.
- Women were more likely to do volunteer work than men, and they also spent more hours doing voluntary work compared to men.
- A small number of volunteers (14%) do over half the total volunteer work hours.

Figure 8 presents the main findings from the 2016 GSS on volunteering and donations. It shows that:

- Overall, 28 percent of respondents (and 33 percent of Pacific peoples) undertook voluntary work for an organisation during the reference period of four weeks before the interview.
- Overall, 36 percent of respondents (and 33 percent of Pacific peoples) undertook voluntary work for other people.
- When taking sampling errors into account, there are no significant differences in the proportion of Māori, Pacific and European people in New Zealand that do voluntary work for organisations or other people. Compared to this, the proportion of Asian people in New Zealand that do voluntary work appears to be much smaller (20 percent for voluntary work for organisations and 23 percent for voluntary work for other people).
- About one in two Pacific peoples donated money to causes/organisations during the reference period, while one in four donated goods.
- When taking sampling errors into account, there are no significant differences between the proportion of people from different ethnic groups that donated money and goods to causes or organisations in the reference period.

Figure 8: IDI GSS 2016 data: Voluntary work and donations by ethnicity



Given the large sampling errors of around 6 percent for Pacific peoples, it will be even more difficult to find significant differences between the various Pacific ethnicities. Therefore, it is not advisable to do further analysis of the GSS in the IDI for the different Pacific ethnicities.

### Contribution of unpaid work in national accounts

Satellite accounts are recognised internationally as a way of rearranging existing information in the national accounts so that an area of particular economic or social importance, such as non-profit institutions (NPIs), can be analysed more closely. Links are maintained between the satellite accounts and the central national accounting framework. This enables new information to be presented alongside standard economic measures such as gross domestic product (GDP).

Traditional measures of GDP do not account for the value of volunteer labour and unpaid work for non-profit institutions. The non-profit institutions' satellite account (NPISA)<sup>4</sup> extends traditional GDP in the existing New Zealand System of National Accounts (NZSNA) to include this contribution, and so increases the measured effect of NPIs on the New Zealand economy.

Available data from different sources informed a comparison of the contribution of unpaid volunteers in NPIs between 2013 and 2018. Data from the 2009/10 TUS and the 2016 GSS were used to estimate statistics on volunteering for 2013 and 2018, respectively. The 2009/10 TUS measured the estimated time spent on 'formal unpaid work outside the home or through an organisation' in an average week. The 2016 GSS measured the estimated time spent on 'voluntary work for an organisation' in the past four weeks.

<sup>4</sup> Non-profit institutions satellite account: 2018

Table 2 and Table 3 present the contributions of unpaid work for NPIs. For 2013, volunteers contributed an estimated 157 million hours of formal unpaid work for NPIs in New Zealand, and by 2018 this had increased to 159 million hours. This was equal to 78,552 full-time equivalent unpaid volunteers in 2013 and 79,587 in 2018.

The value of this voluntary labour (or formal unpaid work) in NPIs was estimated to be \$3,957 million (1.4 percent of GDP) for the year ended March 2018, compared with \$3,464 million (1.6 percent of GDP) for the year ended March 2013.

**Table 2: Formal unpaid work for non-profit institutions, Year ended March 2013**

Year and NPI <sup>5</sup> activity group	Total hours worked	Full-time equivalent volunteers	Economic value
	(000)	Number	\$(000)
<b>Year ended March 2013<sup>6</sup></b>			
Culture, sport, and recreation	59,097	29,619	1,306,046
Education and research	9,602	4,812	212,203
Health	4,314	2,162	95,342
Social services	20,788	10,419	459,411
Environment	7,291	3,654	161,128
Development and housing	6,101	3,058	134,840
Law, advocacy, and politics	2,841	1,424	62,789
Grant making, fundraising, and voluntarism promotion	..	..	..
International	666	334	14,710
Religion	23,506	11,781	519,476
Business and professional associations, unions	573	287	12,667
Not elsewhere classified	21,953	11,002	485,153
<b>Total</b>	<b>156,731</b>	<b>78,552</b>	<b>3,463,766</b>
<b>Year ended March 2018<sup>7</sup></b>			
Culture, sport, and recreation	61,217	30,682	1,525,283
Education and research	9,614	4,818	239,530

5 Non-profit institutions.

6 Based on the New Zealand General Social Survey (2016).

7 Non-profit institutions.

**Table 3: Formal unpaid work for non-profit institutions, Year ended March 2018**

Year and NPI <sup>5</sup> activity group	Total hours worked	Full-time equivalent volunteers	Economic value
	(000)	Number	\$(000)
Health	7,976	3,997	198,718
Social services	23,283	11,669	580,119
Environment	9,620	4,821	239,692
Development and housing	7,202	3,610	179,445
Law, advocacy, and politics	2,236	1,121	55,712
Grant making, fundraising, and voluntarism promotion	..	..	..
International	1,482	743	36,926
Religion	32,526	16,302	810,418
Business and professional associations, unions	3,640	1,824	90,694
Not elsewhere classified	..	..	..
<b>Total</b>	<b>158,795</b>	<b>79,587</b>	<b>3,956,536</b>

Note: Individual figures may not sum to the totals due to rounding.

## Challenges in collecting data on Pacific unpaid work and volunteering

### Unpaid work and volunteering are Western concepts

It is important to recognise that the concept of unpaid work and volunteering are not culturally universal. The IFRC (2015) notes differences in conceptual understandings between Western concepts of formal volunteering (conducted within an organisation or formal setting) and local, Indigenous, non-Western, culturally distinct notions of informal volunteering (practiced independently from organisations as expressions of community, cultural participation and humanitarian conscience). The definition and scope of 'volunteering' and decisions around the measurement of 'unpaid work' more generally are not culturally inclusive of Pacific and other non-Western ideologies. Concerns around these cultural differences in conceptualisations and motivations of unpaid work and volunteering have been raised in a number of reports, as discussed in detail in Tamasese et al., 2010, pp. 17-50).

The entire Western understanding of philanthropy and community work is based around this distinction between providing unpaid help to family and providing unpaid help to community. In defining the Nonprofit Sector in Aotearoa, Tennant, Sanders, O'Brien, and Castle pointed out:

Pacific and other immigrant groups also share a strong commitment to the extended family, where 'community service' is often seen as an extension of everyday family responsibilities as opposed to a separate nonprofit or voluntary activity. (Tennant et al., 2009, p.3)

The IFRC identified numerous examples where global assumptions of volunteering directly conflict with local traditional understandings and can in some instances undermine them:

Greater care and attention is needed to the interactions and interconnections of different definitions of volunteering... In the context of the power inequalities between global actors and community organisations, we need to be vigilant in ensuring that the strategically seductive 'global' doesn't obscure more complex and diverse, local and particular." (IFRC, 2015, p.23)

Similar concerns have been echoed in Aotearoa by Pacific and Māori scholars and government agencies (Te Momo, 2003; Tennant et al.; DIA, 2001; MSD, 2001, 2002; Pasikale and George, 1995). For instance, Te Momo (2003) have identified Māori and Pacific values-driven concepts of unpaid work as at risk of exploitation by the government:

In societies where unpaid work is part of the value system and practice (as it is so prevalent in Māori and Pacific Islands communities), governments cynically and knowingly exploit these values and behaviours and abdicate their own responsibility towards certain groups within society. (Tamasese et al, 2010, p.22)

## Summary

Tamasese et al. (2010) have provided rich qualitative data on Pacific perspectives on unpaid work and volunteering in Aotearoa and warned of discrepancies in conceptualisations and definitions. Treasury (2018) introduced a wide breadth of quantified data on Pacific peoples' contributions to the Aotearoa economy using available administrative and survey data as currently collected by Stats NZ. Exploration of available literature and data on Pacific peoples' perspectives and reported participation in unpaid work and volunteering revealed a palpable data gap. The following chapters seek to bridge this data gap between Pacific perspectives and cultural values and Western definitions and measurements by quantifying Pacific peoples' unpaid work and volunteering contributions in Aotearoa through a Pacific lens.



Image Caption: Pacific Economy Research focus groups 2021.

## 04: What constitutes unpaid work and volunteering from the perspectives of Pacific peoples?

There is no direct translation for unpaid work and volunteering in Pacific languages, and there are no straightforward Pacific definitions for it. It is values-based, culturally driven, and connected to faith and *vā*.

## Pacific engagement in unpaid work and volunteering is tied to vā

Pacific peoples involved in the *talanoa* sessions were asked if there was a translation for unpaid work and volunteering. Rather than define the terms for them, Pacific participants were given the opportunity to unpack and define terms for themselves. Across all ten groups (nine ethnic groups and youth) it was noted that there is not one word for 'unpaid work' or 'volunteering'. Although participants in the youth group did not provide any ethnic terms, they acknowledged that unpaid work and volunteering were values-based, and tied to culture, identity and faith, and that there was rarely an expectation of being remunerated financially for time spent. In all cases, having an established or shared vā (relationship) was pivotal. The *talanoa* revealed that for participants, engagement in unpaid work and volunteering activities is part of maintaining the vā. According to Tamasese et al. (2010, p.149):

The vā, in which the relational self is connected to the ancestors, the land, the water and Atua, is a space of non-time and non-place...the concept of vā encapsulates much that is relevant to a Pacific sense of cultural obligation and volunteering.

*Talanoa* participants described how unpaid work and volunteering contributed to vā through the same values identified by Tamasese et al. (2010):

### Love

Love was identified across all groups as the primary reason upon which participants took part in unpaid work and volunteering activities. Many Pacific language translations of the terms referenced the concept of 'love':

**Fakaalofa** (love), **Fakafekau** (service) and **Fakatautonu** (reciprocity), it is part of who we are...**Gahua fakaalofa noa** (Work for love) or **Gahua ke lagomatai** (work to help) similar to **gahua noa** (work for nothing). Action of Love. (Niue)

**Garue hanisi**. That's what drives us Rotumans to do the unpaid work. Which really means 'work from love' (**Garue** means work and **hanisi** means love so **garue hanisi** could also mean labour of love). (Rotuma)

'**Alofa** (love) something that cannot be described in English terms but felt. (Tokelau)

It's tied to our values and centred on love: '**ofa fatongia** (love the call to serve), '**ofa 'oku fakasino**, (love in action), **ngāue tupu he 'ofa** (work birthed out of love). (Tonga)



Image Caption: Pacific Economy Research focus groups 2021.

### Guardianship, reciprocity, respect, and honour

Participating in unpaid work and volunteering helped to fulfill cyclical and relational connections to ancestors, present relationships, and future generations:

As a Cook Islander, it is in our blood and I believe it is in the blood of us Pacific Islands. If somebody says hey so and so passed away, when you hear that automatically people just get up and go, not being forced. That's why I say **kopu tangata** because it all comes back to whanau. (Cook Islands)

The underlying beliefs and commitments to the notion that my family will be "blessed" when I perform those duties is strong. Your future generations will be blessed. **Era na vakalougataki na nomu kawa mai muri**. There is also a strong belief and general commitment on the principals of reciprocity. (Fiji)

As Samoans we volunteer because it adheres to our cultural values such as listening, respecting those in authority. (Samoa)

Because of my **Tupuna**: my ancestors its within us. I don't think its taught. It's part of who we are. Duty? We serve our families, church: to honour culture, parents, for God. (Tokelau)

**Moui manatu he 'ofa** (Love that remembers/acknowledgement of ancestors). (Tonga)

One type of **fakagamua** is when you are selected to do something. The other type is when there is an opportunity opened. **Manafa Fakagamua**. It means it is a piece of land that is made available to anyone to gather whatever they need from the land. It has a big meaning. If it is **fakagamua**, you give your all to that task. Volunteering is for a small task and **fakagamua** is your whole being goes to making that contribution. (Tuvalu)

## Service, obligation, acknowledgement, and responsibility

Acts of unpaid work and volunteering are described as a service, obligation, or duty to others. This comes from a sense of responsibility and humility to help the community without the expectation of anything in return:

**Rouruina** is to serve, it's a natural part of who we are as a people...To volunteer is to have the choice. **Akaue'anga**: you don't have a choice. You're obligated to that. **(Cook Islands)**

**Te anganano** – you offer to do it with your heart, you are happy to do it for your family, community and work, it does not even feature that it will be paid for. **(Kiribati)**

**Gahua he fakaalofanoa, ai tologi, gahua he fakaalofa.** Work based on love without expecting anything in return. We do things not expecting to be remunerated because it feeds into our belonging and identity. **(Niue)**

**Tautua** refers to the people who serve from behind that you rarely see at the front. It is done with the hopes of helping without expecting anything in return. **(Samoa)**

**Ngāue 'ofa** is when you are engaging in something with a free willingness of your heart and with understanding that you will get nothing from it. Voluntary work is **ongosia he fakatu'amelie**. When you are physically or mentally wrung out doing something you know will contribute to a greater good. It is a combination of things based on *loto* (one heart), *loto'i fiengāue* (willingness), and **loto vekeveke** (passion). **(Tonga)**

Those are what we are called for – to work for no pay because of your heart for your island, family, nation. You do things wholeheartedly. **Loto fenua** and **Fakagamua**. **(Tuvalu)**

## Faith, gratitude, grace, and humility

For Pacific participants, participation in unpaid work and volunteering is sacred and a blessing. It is driven by faith and spirituality and performed with grace and gratitude:

We use the word **alalum**, the Rotuman word for blessing. **(Rotuma)**

It is also tied to **loto tō** (humility), *tauhi vā* (fostering and maintaining relationships, and *tui* (faith). **(Tonga)**

In the island of Vaitupu we name them **'fakagamua'**. It's a contribution of your faith. You can join the choir or if your voice is not up to that, you can help with maintenance. You can sweep around the church. Your parents will tell you and as time goes on, you keep doing those things and that is your own decision. But there is a difference between **fakagamua** and volunteering. It is like a commitment in your heart. **(Tuvalu)**

## Belonging, partnership, participation, and inclusion

The concept of service for others through unpaid work and volunteering is deeply embedded in Pacific culture, identity, and sense of belonging:

**Mahuiga** (value). It's part of our culture and upbringing. **(Niue)**

**'Os ag fakhanua** is our island way. Because when something happens, **'os ag fakhanua** we have to do this, this is our culturally things and we want to uphold it and keep it. **(Rotuma)**

**Tauhi 'a Tonga ke Tonga ai pe.** **(Tonga)**

## Hospitality, participation, generosity, peace, harmony, and success

Contributing unpaid work and volunteering to others was part of providing generosity and hospitality across the community. This provides harmony and peace within the community and creates the conditions for shared success:

**Tauturu** – It is not done with the expectation of anything in return but the greater good of the collective... It is something you come, you bring your share, we call it **tauturu**. **(Cook Islands)**

If I saw someone in need, I helped, because our reward is the feeling we get knowing we have helped someone in need. **(Fiji)**

**Inati** – the perfect example of a traditional Tokelau distributive system. Its values and principles are embedded in our identity, that we share, that we distribute, that we “fish” together. **(Tokelau)**

Maintaining peace and nurturing family relationships through **fatongia** (responsibility) in relational **vā**, e.g., as a sister, as an aunty/uncle, niece/nephew, in-law. **(Tonga)**

You are greeted to **Nukulaelae** when you come ashore. The word used instead of **Fakagamua** is **Tou Loto Fenua** – meaning Your Heart for your Island. And that leads to this **Fatele** that goes like this: **'Au e mate mo koe Laeva i ou fakalavelave'** (I will die for you **Laeva** [another name for **Nukulaelae**] in times of your need). **(Tuvalu)**



Image Caption: Pacific Economy Research focus groups 2021.

## Motivations underpinning Pacific unpaid work and volunteering

The context of unpaid work and volunteering was introduced in the talanoa through terms presented in the Cook Islands *Turanga Māori* Framework (James et al., 2012):

**Turanga** – Universally across the Pacific, from the moment a child is conceived, they belong (i.e., to their mother, father, siblings, etc). *Turanga* is the acknowledgement by oneself and others of one's position or standing and potential within the collective.

**Piri'anga** – The individual and collective belong to a reciprocal network. *Piri'anga* identifies and responds to collective and shared responsibilities.

**Akaue'anga** – The acknowledgement and fulfilment of individual and collective duties.

In line with this, participants, were prompted by their community researchers to frame their engagement in unpaid activities by drawing on the 'personal roles' (*turanga*), 'community roles' (*piri'anga*), and 'professional roles' (*akaue'anga*) they wore. This was further unpacked to explore the context (the how and when), location (the where), and beneficiaries (the who) of unpaid activity engagement (see Appendix 10).

It is critical to note that the categorisations of 'personal role', 'community role', and 'professional role' are dynamic, nuanced, and various contexts and activities may result in overlap. For example, a participant who worked professionally as a language interpreter in hospitals was often asked to use this 'professional role' of language translation in a community setting. Therefore, their professional work was used in unpaid work and volunteering within their community role. As such, it was common for participants to wear multiple roles at one time or to serve more than one purpose. Each of these 'roles' is discussed below, with particular emphasis on their interchangeability for Pacific peoples who are expected, at times, to wear them simultaneously. The results identified the following motivations behind unpaid work and volunteering for Pacific peoples: to support reciprocal networks by acknowledging one's standing and potential in the community, to recognise shared responsibilities, and to fulfill collective duties.

## Turanga: personal roles are related to cultural identity and maintaining vā

Throughout the focus group and the individual *talanoa* all the participants were able to distinguish their personal being and identity in a relational sense to *vā* (space that relates). Participants were often collective minded about their personal identity. For example, father (relational to children), daughter (relational to parents), sibling (relational to other siblings), friend (relational to other friends):

*When mum wants to go somewhere, I go with her. I take her out on Saturdays. We go and visit my sister, to give her some time out from the house. Most of the time when we go to events and that, she is always with me. So, I am sort of the main carer of my mother. (Cook Islands)*

*I volunteer as a parent helper for most school activities for both my children. I attend most school activities and program organised by my children's school. I support my children by taking them to their sports activities outside of school like swimming, athletics, rugby, community touch rugby, etc. I organised my children's school uniforms, lunches, get homework done. (Fiji)*

Irrespective of the demographic characteristics of those interviewed, *vā* and relational connectedness with other people contributed to the roles they identified with. The activities they carried out while wearing their personal hats, were never acknowledged as being tied to financial gain but seen as a fulfilment of responsibility, duty of care, and service:

*I am very lucky that I was brought up in a Rotuman community and your heart's always going to be there for your people and so for me I do it because I have the passion for our people and wanting to see our people's wellbeing and I just want it to be successful. (Rotuma)*

*At home, I am a mother, a grandmother, best friend, and aunty. I am responsible for the wellbeing of the home and whoever at home. (Tonga)*





## Piri'anga: community roles are tied to belonging and cultural responsibility

The roles and responsibilities participants tied to their personal roles were closely aligned with their community role(s). They were driven by a sense of belonging, and in turn responsibility, to enhance the wellbeing of others through their voluntary services without financial payment. Often community work was an extension of a “personal role”, and when asked to describe the community roles they wore similarities were seen across ethnic groups. Community work involved caring for others including the children of other families (whether related to an individual or not). Rewards were largely connected to being able to build up the youth, the next-generation or the current communities and villages that participants felt belonging to or were represented in:

*These are not considered as a duty or an obligation, these are part of who we are, as a Christian and also these are what was instilled in us by our parents and our elders. As in our tradition and our culture, we are very communal, we are used to sharing what little we have with our family, our extended family and even with our neighbours at times. (Fiji)*

*I babysit my sister's children, I support my little brother with his work, ensuring my friends get home safe and mowing my grandparent's lawns. I think our idea of family is different. From a western perspective its one dad, one mum, kids - that's nuclear. But nuclear is foreign to us, so we journey as a collective. (Niue)*

*Supporting family and friends in their community and professional roles e.g., wife of a pastor and the various responsibilities that come with being a pastor's wife in ministry or the daughter of a pastor etc. (Tonga)*

Pacific peoples also recognised that were community roles people were born into:

*I go to a multi-cultural church and I'm a member of our cultural club. Through the church, we would use our cultural events to celebrate milestones and showcase the beauty of the Cook Islands. I helped choreograph dances, and it's something I'm proud of because I get to instil joy in others through my culture. (Cook Islands)*

*You want to make sure that you are a good representation or an ambassador for your culture, especially with Rotuma. You know we are a very small minority within the Pacific nations and so that kind of gives you such a vibe inside that says 'hey I want to be part of this journey where I get to promote Rotuman where many have never heard of'. I guess I am driven by that, but also through family. A lot of your relatives and family are really supportive of you and say hey you can be great in this. (Rotuma)*

Participants described performing unpaid work and volunteering as a way to represent and celebrate their Pacific identity, heritage, and culture:

*I grew up watching my nena lead because it was expected of her. I don't think she asked for it, but our culture is matriarchial and she could hold a room because of who she was and her rank within the family. (Tokelau Youth)*

*In the community, I am the hou'eiki tauhifonua of the village, I did not ask for it but was born into it and so I do my best to honour my ancestors through carrying out my duties. Here in Aotearoa, we have a monthly meeting with the executive committee to unite the village community (Aotearoa) and to plan projects to help the village in Tonga. It is important to create a strong bonding relationship with the village members here to help each other and to maintain their interest in helping with the initiatives of the village. The education of our children is one of the initiatives we invest in. It is our heritage to pass on to them so they could have a better life. (Tonga)*

Participants who migrated to Aotearoa but were born overseas strongly felt their purpose was to provide a better life for the next generation but also their parents or the wider family in their respective motherlands. Their sense of purpose was primarily oriented around their personal, relational, and community identities:

*I was brought up by my grandmother in the village. My grandmother is now 86 years old lives with my mother and her family. I regularly send her money and also talk to her every week. I also make sure that she is happy and secure. It's how I give back. (Fiji)*

*It is my upbringing; I grew up with parents who served the village as the chief attendant and served at church as a minister. We went from village to village as servants of God, so being based here in NZ, I want to continue serving others: it is love. (Tonga)*

## Professional roles are tied to purpose, service, sacrifice, and reciprocity

Professional roles were predominantly defined as paid employment or a participant's area of expertise given their skills, knowledge, and qualifications. The notion of professional work was associated with a source of income, livelihood for the family (nuclear and extended), a means to fulfilling financial responsibilities such as bills, and work whereby a person could earn a living through professional activities. Often, these participants had more than one professional role or more than one source of income (both active and passive). Further, employment status among the participants ranged from no employment to part-time employment, full-time employment, contractor and retired. Many of the participants indicated that their professional work and the skills obtained, or credentials achieved were provided in the community and personal settings, as required and where it could meet a need.



Professional work was at times tied to passion, purpose and areas of interest but for many Pacific people (parents in particular), the precedent was not pursuing a professional job that was enjoyable or directly tied to purpose per se, but rather a sacrifice made to provide for their families and dependents. In other words, professional work allowed them to fulfil their purpose relational to vā:

*When I'm volunteering for work, it helps with my professional development. My family members are impacted as I pull them in to volunteer too. (Kiribati)*

*I bring my professional role home, so I often provide "counselling" for my household and my extended family. It's important that the kids are able to come and talk to me so even though it is my profession, I use the skills in my personal surroundings. (Tokelau)*

*At church, I have been a bishop four times and now I am a stake president responsible for guidance, training and look after the young bishops. I also oversee the welfare and self-reliance of the church. (Tonga)*

Families and partners to those with authoritative standing or status were also ascribed to a set of 'roles' they would play in support. This was interesting because it shows the collectivity of Pacific peoples. If a person puts on the personal and community role of a Pastor or church Minister – through proximity and association – their partner will put on the community hat of a first lady or Pastor's spouse, and a personal role of the spouse of a Pastor. Further, their children will also acknowledge the associated roles and responsibilities, or privileges, that come with it:

*Growing up as a Pastor's kids the youth leader hat just came, I started when I was 10, and I'm still holding that hat. My bank account is always empty buying things for youth, but it is never a burden because it is an investment into other people's lives. I team up with youth leaders across the globe to co-design programs, to see how we can create programs that will help our young people holistically. I've been in this space for over 12 years, and I've gained so much knowledge and skills as a result because I'm only in my early 20's but in terms of professional development I've learned more through my youth than my studies and I study in the area. (Cook Islands Youth)*

*I am a wife to a husband who is the vice president of our church. With that role, it goes onto community and church. We care for students from Tonga, relatives who come to Aotearoa for studies. Three had been graduate under our care. Within our church community, I was a Sunday school teacher, moral advisor, national secretary for church's Woman Fellowship, run homework centre, youth leader, currently the vice leader of the Fanongo ki he Ui. I was a member of the establishment group of the Fanongo ki he Ui group with the faifekau at the time when we found out that there is a gap between youth and youth family life. So, this group empowers young couples to learn life, relationship, budgeting, parenting and all those kinds of stuff. (Tonga)*

*My parents are deacons in the church. Our ministers rotate every three years, we stay the same. The pastor's kids are young, so it has always been put on us to lead our youth and do things for our church congregation. In the back of my mind, I am thinking – if I don't do it, who won't. When your parents have community roles, that is also carried onto us to help our parents. (Tuvalu Youth)*

## Pacific peoples give much more than time to unpaid work and volunteering activities

It quickly became apparent that participants gave far more than simply time when participating in unpaid work and volunteering. A total of six broad categories emerged as activity themes where Pacific peoples supported others through unpaid work and volunteering.

### Performing household chores and domestic duties

Pacific peoples provided support to others by assisting with cleaning, gardening, and other household responsibilities. This was often performed beyond the scope of a person's immediate family or household members:

*My role as a mother is to ensure that our house is clean. Our meals are prepared during mealtimes, our children's school uniforms are cleaned. I make sure that our two children attend school on time and be picked after school. I always make sure that we are all well and healthy. (Fiji)*

*House cleaning, making meals, looking after nieces, a family supporter at events/functions, cleaner, watching children in the neighbourhood/family friends. (Niue)*

*As a mother, I cook, clean and drive for my sister who can't drive. (Rotuma)*

### Passing on cultural knowledge

Pacific peoples also performed unpaid work and volunteering activities such as teaching Pacific languages or serving as a leader in order to pass on cultural knowledge to family members and the wider community:

*I tell my children stories of how I was brought up in Niue and teach my extended family the language, so they don't have to take courses to learn. (Niue)*

*Well, especially for our Rotuman community, it's for our future. We understand what the research is out there, that our culture and language could possibly be lost one day so I kind of feel like it's our responsibility now to make sure that we are creating the path and the resources in order so that those things are not lost. If we here now are not making an effort to do it, then we're not teaching the next generation to do it. (Rotuma)*

*Spokesperson on behalf of family or village - delegated or appointed person in Tongan culture for the 'ulumotu'a or head of the group. (Tonga)*

## Looking after the holistic wellbeing of others

Pacific peoples reported providing for the social, emotional, and holistic wellbeing of others through unpaid work and volunteering. This was often performed by providing everything from social and emotional support to others, to providing basic needs such as accommodation or food to make sure the wellbeing of others is maintained:

*There have been many Fijians who have come through my home when they've needed to rest their head or a hot meal. I do because I have grandchildren, and I hope that if they are ever in need, someone will remember me offering them a place to stay and do the same. The blessings will be theirs. (Fiji)*

*Providing emotional/moral support to my family. (Kiribati)*

*It is a responsibility as a family member, out of respect for my elders and ensuring that their wellbeing is being upheld. I feel better knowing they're looked after. (Niue)*

*As community leader, it's about engaging with the community, getting together, ideas to attract more people. A good example is the other day one Rotuman lady passed away. She never comes to the community, but she had relatives that were coming from Auckland. They reached out to me 'Hey this person passed away can we support, what's your thoughts?' I just put out an email on Sunday night, saying, 'This is happening can the community support our family going to visit'. And then on Monday, it's like everyone in the community was there, we went, we sang Rotuman songs – that's pretty much why we go. We're away from home but if we can do that, that's awesome and that's a good example. (Rotuma)*

## Sharing resources and logistical support

In addition to maintaining the social, emotional, and wellbeing needs of others, Pacific peoples also provide logistical support and share resources with others in need:

*Helping with funding applications, planning events, immigration issues, social work needs, explaining documents to extended family. (Kiribati)*

*I do the shopping for the family and the cooking, and I drive my children to and from school, often carpooling for other parents. (Niue)*

*In my family I am the organiser, I organise the kids and where they should be and who should be standing at the head table. We give our strengths for the betterment of our families. (Samoa)*

*Arranging and facilitating family and village meetings is something I do for my family. (Tonga)*

*I provide financial advice and motivate them to be successful because if they go to seek for an expert advice, it is going to cost them. That is a long-term benefit and the children also benefit from them. Their lives are improved, and their social problems are reduced. (Tuvalu)*

## Caregiving

Pacific peoples performed caregiving activities for children, the elderly, people who were ill, and people who have disabilities. These caregiving activities were not only performed for direct household or immediate family members – but at times for wider community members as well:

*I am the daughter of a late Minister, and my mum is still alive with dementia. There are five of us girls, and we are the primary caregiver to our mother. (Tonga)*

*If we do them in the community and in our family, they don't cost. Like caring for people. When someone comes to care for an elderly, it is paid work. When someone from the family care for her, it is unpaid work. But these are good things for their wellbeing. Even the daughter is happy her mother is well taken care of. The family is well because the elderly is well and not sick. (Tuvalu)*

## Providing financial assistance

In addition to time-based support, Pacific peoples also provide unpaid work and volunteering through financial assistance. Pacific peoples discussed gifting money to others as part of their unpaid contribution to support others:

*I budget the money and pay the bills. I give advice to my children and support them. (Niue)*

*I'm the family Banker – basically anyone from the family that comes and asks me for help, or money for the church I help. (Samoa)*

*My parents and siblings are in Tonga. I understand how life is in Tonga, therefore send half of my earnings to Tonga, is my responsibility. (Tonga)*

Pacific peoples also recognised that they provided financial support to cover out-of-pocket expenses related to their unpaid work and volunteering activities:

*You pay out of your own pocket. That's a given. You can't do community work and not expect to pay out of your own pocket. Thankfully, this is what I mean that we've set up a proper structure, we make sure that everything that we do is funded because we don't want that to put off our community and we understand families are struggling as well as, we must support them as opposed to draining their funds. But that's a given, you have to expect to pay out of your own pocket. (Rotuma)*

*When we're leading the youth, we have to plan the activities, set up the chairs, pick people up and most Fridays buy food afterwards. No one ever says Hey, can I get remunerated for the money I spent driving or on gas/food to get everyone here. Voluntary work is not free. (Tonga Youth)*

*We had a Tuvaluan who passed away and didn't have residency. He died and we were told as a community that for him to have a burial we had to pay x amount of money. We mobilised our people and we put money in to do it. We do it because us as a people need to help when there is a need (Tuvalu)*

## Quantifying unpaid work and volunteering through Pacific perspectives

The online survey design drew on both the current international definitions and measurements of unpaid work and volunteering, while also incorporating Pacific cultural notions of maintaining *vā* through (unpaid) acts of service, love, and cultural obligation. This Pacific-centric lens allowed survey participants to describe their unpaid work and volunteering contributions to others in Aotearoa in meaningful and representative ways.

### Overall Pacific participation in unpaid work and volunteering

The online survey results demonstrated that engagement in unpaid work and volunteering was a significant aspect of Pacific peoples' lives in Aotearoa.



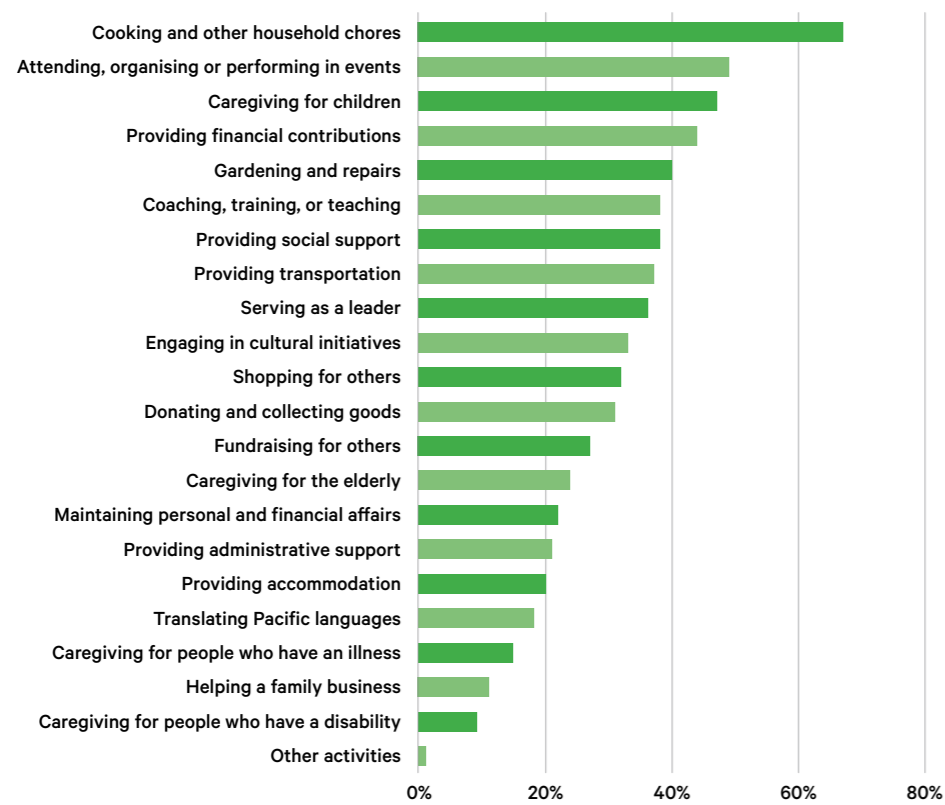
**97.1%**  
Engaged in at least one hour of unpaid work

Out of the 2,000 survey participants, 1,942 (97.1%) reported engaging in at least one hour of one unpaid activity over the reference period.

### Unpaid work and volunteering activities: Pacific perspectives

Using a reference period of 'the past four months prior to taking the survey', participants were asked to indicate whether they took part in a series of unpaid activities. This activities list was compiled initially from current definitions and measurements of unpaid work and volunteering as recorded by Stats NZ. This list was then expanded based on a thematic analysis of the focus group *talanoa* sessions, which allowed for additional activity themes to emerge. Using this blended model of Stats NZ conceptual measures alongside Pacific-centred activity themes, the survey results more accurately quantify Pacific perspectives on engagement in unpaid work and volunteering in Aotearoa. In order of participation rate, Figure 9 shows the full list of activities included in the survey and the percentage of participants who indicated they took part in each one.

**Figure 9: Online survey results: Pacific peoples' unpaid work and volunteering activities participation**

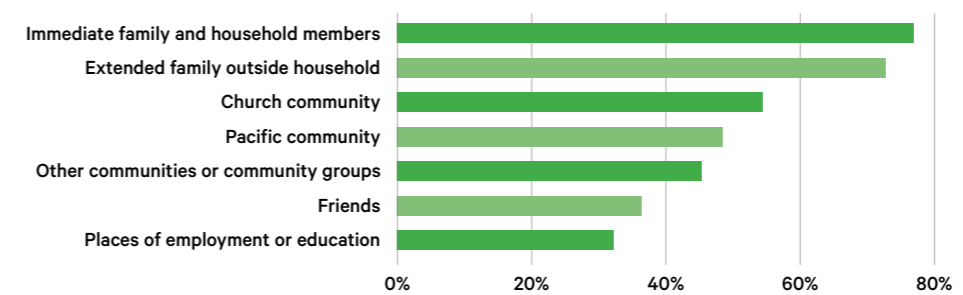


(n=1942; multiple responses allowed)

### Recipients of unpaid work and volunteering

After participants selected the unpaid work and volunteering activities they engaged in, they were asked who they performed these activities for (unpaid activity recipients). Once again, the list of unpaid activity recipient groups provided in this survey drew from both the current Stats NZ measures and recipient descriptions generated during the talanoa sessions. Figure 10 shows unpaid activity recipient groups in order of the percentage of participants who indicated they performed at least one unpaid activity for them.

**Figure 10: Online survey results: Recipients of Pacific peoples' unpaid work and volunteering activities**



(n=1942; multiple responses allowed)

These results show that the primary recipients of unpaid work and volunteering activities were family/aiga/kainga. The next most common recipient groups were those in spiritual or cultural connection to the person performing the unpaid work or volunteering act. The remaining recipients included those who had greater relational distance to the participant, such as friends outside of church or Pacific communities, colleagues and co-workers, as well as 'Other communities or community groups', which combined three categories: neighbours, general organisations or groups, or another person or group not otherwise specified. These levels of relational connectedness tie into the concept of *vā*, a theme widely referenced in the focus groups and individual *talanoa* to unpaid work and volunteering.

## Quantifying unpaid work and volunteering for recipients

Participants were asked how often they provided each unpaid work or volunteering activity for each recipient they identified. Participants chose from a range of options, including 'daily', '4-6 time a week', '2-3 times a week', 'weekly', 'fortnightly', 'monthly', 'two or three times' or 'only once' over the four-month reference period. For financial contributions, participants were asked how much they gifted to each recipient over the reference period. The process of quantifying these categories is found in Appendix 11.

Pacific peoples reported contributing 66,035 hours per week of unpaid work and volunteering in Aotearoa. This equates to an average of 33 hours per person per week spent on unpaid work and volunteering activities.

As shown in Table 4, aiga – both inside and outside the household – received the highest amount of unpaid work and volunteering hours compared to other beneficiaries. Interestingly – and potentially of concern – Pacific peoples reported contributing a higher number of hours on unpaid work and volunteering to support their places of employment and education compared to their relationally connected communities of church, Pacific, and friends.

**Table 4: Online survey results: Pacific peoples' unpaid work and volunteering by activity recipient**

Activity Recipient Group	Total hours over 4 months	Total hours per week	Average hours per person per week
Immediate family & household	438,219	25,061	12.9 hours
Extended family outside household	337,025	19,274	9.9 hours
Places of employment & education	83,846	4,795	2.5 hours
Church community	83,032	4,749	2.5 hours
Pacific community	73,157	4,184	2.2 hours
Other communities & groups	69,861	3,995	2.1 hours
Friends	69,395	3,969	2.1 hours

(n=1942; multiple responses allowed)

## Unpaid work and volunteering activity categories

Using the thematic categories related to unpaid work and volunteering identified in the qualitative *talanoa*, the number of hours spent on unpaid work and volunteering activities are provided in Table 5.

**Table 5: Online survey results: Categories of Pacific peoples' unpaid work and volunteering activities**

Unpaid work and volunteering categories	Count (n=1942)	% of total	Hours (or \$) over 4 months	Hours (or \$) per week	Hours (or \$) per week per person
Performing household chores and domestic duties	1,432	73.7%	245,720	14,053	9.8
Passing on cultural knowledge	1,257	64.7%	289,601	16,562	13.2
Looking after the holistic wellbeing of others	1,214	62.5%	284,515	16,271	13.4
Sharing resources and offering logistical support	1,165	60.0%	160,274	9,166	7.9
Caregiving	1,127	58.0%	171,767	9,823	8.7
Providing financial assistance	857	44.1%	\$2.41m	\$138,045	\$161

(n=1942; Multiple responses allowed)

The most common unpaid work and volunteering activity for Pacific peoples in the online survey was cooking, gardening, and other household chores, with nearly 3 out of 4 participants (73.7%) indicating they performed some type of unpaid household chores during the reference period.

The online survey data showed that the second- and third-most frequently reported unpaid activity categories Pacific peoples took part in were passing on cultural knowledge and looking after the holistic wellbeing of others. Neither of these activity categories are typically captured in official statistics for unpaid work and volunteering. This finding corroborates the finding presented by Tamasese et al. (2010) which noted that many types of unpaid activities reported by Pacific peoples were not aligned to Western perspectives of unpaid work and volunteering.

### Financial contributions related to unpaid work and volunteering

Included within the scope of this report on unpaid work and volunteering is financial contributions. While the free-market economy of Aotearoa separates financial contributions from unpaid work and volunteering, for Pacific peoples, the economic and cultural factors influencing gift-giving cannot be separated (Evans, 2001, p.20). Traditional gift-giving in Pacific contexts involves not only the transfer of goods based on needs and availability and includes the giving of money as a resource (Tumama Cowley, 2004). Tamasese et al. (2010, pp.39-51) identifies the continuum of gift giving through to remittances as indications of social place, expressions of reciprocity, obedience, duty, and cultural obligation. Pasikale and George (1995) state that the concept of money is different for Pacific peoples, where possession of money does not indicate individual status, but is managed through consensus to meet the greater family and community needs.

Unlike the free-market economy of Aotearoa, where activity is driven through monetary value, subsistence economies rely on the availability of natural resources and are focused on meeting needs rather than creating surplus. Tamasese et al. (2010, p. 151) note that subsistence economies across the Pacific heavily influence Pacific peoples' engagement in unpaid work and volunteering in Aotearoa:

This [subsistence] economy is based on balance, ecology, patience and trust. It means that the selves in relationship are able to contribute and reciprocate according to what is available in each of the cycles, throughout the period of the relationships...Subsistence economies are stable and self-sustaining because, by definition, they are based on what is available: availability guide's needs, and needs are accommodated by availability. Needs are also supported by the interplay between relationship and availability, so that human relationship mirrors the quality of the vā. What is available exists cyclically and variously, and an ebb and flow is maintained that is the norm, sustained by the cycle of mutuality and the cycle of the subsistence economy. (Tamasese et al., 2010, p.151)

The results of the online survey indicated that financial contributions were a significant component of unpaid work and volunteering for Pacific peoples.

Over 44% of participants in the online survey reported collectively gifting more than \$2.4million to others during the four-month reference period. This equated to a total of around \$138,045 given to others on average per week, or around to \$161 per week per person.



### Summary

When unpaid work and volunteering is conceptualised through a Pacific lens, it becomes quite clear how important unpaid work and volunteering is to Pacific peoples in Aotearoa. Nearly all participants in the online survey reported participating in some form. When quantified, these figures amount to more than 66,000 hours per week of unpaid work and volunteering. In addition to spending time, Pacific people also gifted money to others, averaging \$161 per person per week. Talanoa participants identified unpaid work and volunteering as ways Pacific peoples express love to their family, acknowledge their culture and identity, and provide holistic support to those in need. The next chapter further explores how unpaid work and volunteering for Pacific peoples is underpinned by Pacific values and undertaken to enhance Pacific wellbeing through connection to vā.



Image Caption: Pacific Economy Research focus groups 2021.



## **05: How do unpaid work and volunteering contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**

The government's current measurements of societal wellbeing and wealth development fail to recognise Pacific values associated with unpaid work and volunteering, and thus are not culturally applicable measurements of Pacific wellbeing.



## Pacific wellbeing from Pacific perspectives

The contribution of unpaid work and volunteering to the wellbeing of Pacific peoples was *tolu* (gathered) through unpacking why people chose to participate in unpaid work activities. Through the discussions, participants went into detail on how unpaid work contributed to their wellbeing. The ‘why’ behind roles held by participants were difficult to distinguish as many of the motivations, values and drivers were transcendent across domains. For instance, both personal and community unpaid activities were deeply grounded in cultural identity, nurturing relationships with loved ones, and an integral part of one’s upbringing and what they had role modelled to them in terms of service and reciprocity. These findings supported the report by Tamasese et al. (2010), which stated that:

**Wellbeing is centrally related to Pacific worldviews and values held about contributions, reciprocal arrangements and mutuality. Wellbeing is a broad concept that encompasses life that is lived well and is sustained by relationships, a life that is lived with many blessings, a life that is lived in abundance and in harmony, and a life that is lived in health. Wellbeing is a holistic concept that presupposes wellness in all the relationships in which the self is involved – it cannot exist in isolation. (Tamasese et al., 2010, p.57)**

Based on Pacific community *talanoa*, Tamasese et al. (2010) defined and summarised the concept of Pacific wellbeing in the following statements (Tamasese et al., 2020, pp. 155-158):

- *Wellbeing is rooted in reciprocity and mutuality*
- *Wellbeing is the fulfillment of roles and responsibilities*
- *Wellbeing is having a place in the community*
- *Wellbeing is a good education*
- *Wellbeing is living safely*

This is reflected by the *talanoa* participants conceptualising community work as an extension of personal work for immediate and extended family to a wider sense of family or communities that one felt closely connected with. Further, our personal being as Pacific provided access to, and engagement with, personal and community spaces. As a result, the ‘why’ behind personal and community work has been amalgamated. According to the *talanoa* sessions conducted for this report, unpaid work and volunteering activities contributed to Pacific wellbeing in the following ways.

## Unpaid work enhances Pacific wellbeing through sharing cultural knowledge

Unpaid work and volunteering was tied strongly to cultural identity and an elevated sense of belonging that came from observing loved ones leading by example. In alignment with the terminology used to define unpaid work through a Pacific lens personal and community work (synonymous with service, outreach, responsibility, duty, tasks, obligations and activities) were anchored on the following key Pacific values:

*For me, it is the cultural richness that comes from doing it. If I do not do it, I do not feel a part of it, I don't feel a part of anything. I do not feel connected. (Cook Islands)*

*My husband's role entails making sure the wellbeing of the family, safety and wellbeing of my wife and members of my household. I also provide practical and appropriate advice to members of my family. I manage logistics, provide transportation as well as supporting and help their education. I am responsible for explaining our Family Tree to the Children at home and our immediate family. My responsibilities also include ensuring that my children attend school, have their school uniforms, their books and well fed. This same responsibility applies to my nephew, the son of my late sister. Most or all the responsibilities overlap between the hats. (Fiji)*

*I love my language, culture and where I come from. I love working with the younger generation and our elders, I just love sharing our culture and language because I can see the difference that it makes. When we give of our time, and act out our values, we plant seeds in other Niueans to do the same. (Niue)*

*Being able to relate to other people of your own culture, you know connecting through the community, expressing yourself in your own language. (Rotuma)*

*If there is a faalavelave, we all go there we all fesoasoani, we all do the mats. That is our volunteering work and our gift, our reward for that is acknowledging our elders and ancestors, giving them a good name. And so, it's the same for us at work in the professional side of things, we'll have someone's family member who has passed away, we'll do a little donation and then we go over, and you know that is volunteering. It's based on our Samoan values, on love and honouring. (Samoa)*

*When you reach a certain age, however, you soon come to realise that it is far more rewarding than money can provide. The reward comes in the compassion that you give and receive from the people. That's the reason why I do what I do. That was one of the fundamental values that were taught to us at a young age. (Samoa)*

*I never saw my Dad, or my mother or elder siblings get paid or receive monetary compensation for carrying activities or work to help the wellbeing of others. They say 'children see; children do' so it was natural for me. (Tonga)*

## Unpaid work enhances Pacific wellbeing through spirituality

Unpaid work and volunteering were also tied to spirituality. It was common among participants to relate “service” with a blessing, if not for themselves then for people that they cared about (i.e., family):

*It is servant ship to the Lord, and my Heavenly Father (Cook Islands)*

*There is also a silent belief that blessings from above would go to people who care for the wellbeing of others. I have personally witnessed this in our life observing our children. (Fiji)*

*I guess for me as a Fijian and new migrant I have a moral, and community obligation to do all those tasks. And with my joining the Methodist of New Zealand Ministry, I have a religious obligation as well. (Fiji)*

*It is not a voluntary thing it is blessings. (Kiribati)*

*It is important because I have a passion for building up my personal relationship with God and continual work on my spiritual life. (Rotuma)*

*We do things from the heart because it is the right thing to do that is how we are supposed to follow what Jesus does in doing for others. (Samoa)*

*All the work I do is unpaid because I know I will be rewarded in heaven! (Tokelau)*

*Service is embedded within all of us. Strengthened by religious values. Not only hear the gospel but live the gospel. (Tonga)*

## Unpaid work enhances Pacific wellbeing by increasing social capital

Pacific involvement in unpaid work and volunteering enhances social capital, which in turn, improves wellbeing. Participants described how unpaid work and volunteering involvement influenced their own professional lives, as well as how they used their professions, skills, and resources to improve wellbeing of others through unpaid work and volunteering:

*When you enquire other information, you develop your knowledge and learn new skills. For example, when you enquire about how to apply for funding, you realise that there are other kinds of assistance for certain projects. These acquired skills could be shared to my families. The community benefit as they can acquire social capital that they would not have accessed if we did not volunteer our service to apply for funding. (Kiribati)*

*It helped me to maintain my sanity, like keeping what I've learnt, what I know exercised. I'm not laying it dormant to collect dust. My brain is being activated, being part of these activities and I guess it's keeping me busy. (Rotuma)*

*My parents use to volunteer at the Citizens Advice Bureau, and they use to take me along. It is part of the reason I chose the profession I'm in because I watched how much of a difference it made. (Samoa)*

## Unpaid work enhances Pacific wellbeing through holistic support

From Pacific perspectives, unpaid work and volunteering activities are performed to better the collective wellbeing, rather than simply to better oneself. Participants described their responsibilities in providing unpaid work and volunteering for their families and communities as contributing to their holistic wellbeing:

*It is a collective thing, and everyone has a role to play. (Niue)*

*My parents look after their grandchildren and they don't do it to get paid and they never asked my sister for money. It adds to all our wellbeing. (Niue)*

*I guess for me it is just part of being the collective whether it is a team within your family, or a team within the community or a team in the professional sense. (Rotuma)*

*I considered it as my responsibility to reciprocate the love and care the was given to me during my upbringing, until I was self-sufficient. (Samoa)*

*We are used to the communal living. It's more important to give to that person than using that for yourself. We saw these things done as we were growing up. So, we do them too. (Tuvalu)*



### Unpaid work enhances Pacific wellbeing from early childhood

For Pacific peoples, unpaid work and volunteering activities are a part of life from a very young age. Participants recognised their involvement in unpaid work and volunteering had begun in early childhood: improving Pacific wellbeing was described as part of the collective responsibility of all Pacific peoples, regardless of age:

*Mum use to follow her mum. And nana was in a sewing group. I started following my mum when I was 12. And that was for family gatherings, baton up fundraisers for the Cook Islands community, and helping family when events were on. I never realised how much I would treasure that until I got older. I watched the difference it made and so that is why I serve. (Cook Islands Youth)*

*Doing the things that fall under unpaid work was a way of life. I used to go and make sure the yard was clean every morning before school. It was standard practice for every kid. (Fiji)*

*When I was 10 I remember looking after my little brothers and my cousins, it made growing up fun though. (Niue)*

*I was maybe 10, when I played with other kids while mum and dad advised their parents, that was my contribution to that setting. (Samoa)*

*That love was instilled in me when I was young, therefore I love to make a difference in someone's life, the love that I have to raise the standard of living in the family and the community and for them to have a better life. (Tonga)*

*I do not feel obligated to carry out unpaid activities even though we joke about being volun-told. But I love to do them and see the benefits that it brings to individual lives, my family, my friends, the community, and the nation. As a youth, identity is huge especially in western settings. Serving at church, or at a family gathering – that is where I belong. (Tonga Youth)*

### Unpaid work enhances Pacific wellbeing by honouring elders

The importance supporting intergenerational wellbeing was acknowledged across all the ethnic groups and youth focus groups. It was considered as an investment into the wellbeing of everyone, particularly those in multi-generational households where youth learn to lead, and elders are honoured:

*I have family elders who are passed now but when I go, I feel them, I feel connected. (Cook Islands)*

*These activities benefit me in the fact that it helps in my building my bond with my family and contribute to the foundation laid by those that came before. (Fiji)*

*I feel that I should voluntarily give back to others in recognition for what they contributed to my life. (Samoa)*

### Unpaid work enhances Pacific wellbeing through reciprocity

For many Pacific peoples, lifelong engagement in unpaid work and volunteering is deeply rooted in aiga and kainga wellbeing – not only for now but into the future. Many participants commented on the fact that they want to empower future generations as a way to honour the vā:

*I am motivated to do my work with or without pay. It goes back to my upbringing where I learn about the importance of service, or reciprocity and of belonging. It is who we are. (Fiji)*

*A lot of the things we do is based on our cultural value system. We do it because that is what we've been brought up and taught to do. (Tokelau)*

*It comes down to relationships and valuing the vā. I'm one of the eldest in our youth, and so others are looking for me to attend and organise events. I grew up watching others do it until I had to skills to lead. If we do not do it, who will hold it down for the youth. In saying that we gain leadership skills through it. (Tonga)*

*To share my knowledge to my family and other people to make a difference in their lives. That is why I pour into our youth; I'm considered a youth by Tuvalu standards and so I serve so they too can see and want to serve. (Tuvalu)*

## Pacific Wellbeing and the Living Standards Framework

The Four Capitals Model used in Treasury's Living Standards Framework (LSF) comes from the OECD's refinement of the regional sustainability assessment framework originally created by Ekins and Medhurst (2003). This theory of capital for sustainable wealth creation was designed to elicit a policy decision-making matrix to best assess sustainable wealth creation by looking at trade-offs between four domains: economic capital, human capital, social capital, and natural capital (see Radej, 2007). Treasury has adopted this evaluation matrix to underpin wellbeing measurement in Aotearoa. This economically driven evaluation matrix was not designed to provide an underpinning of wellbeing – it was designed for policy makers to evaluate sustainable wealth creation in regional areas.

By assigning a wealth creation matrix as the underpinning of wellbeing, the Treasury has determined that wealth creation underpins wellbeing for New Zealanders. This understanding of wellbeing as wealth creation is laid out clearly on the LSF visual document, which states:

**The Four Capitals (natural, human, social, and financial/physical) are the assets that generate wellbeing now and into the future. (Treasury, 2018)**

While the Four Capitals Model provides an essential evaluation tool for policy makers to sustainably address wealth creation, it is not a holistic guide to wellbeing:

**The four capital stocks represent the main categories of productive resources that are used to produce human wellbeing...It is important to remember that the four capitals fundamentally represent factors of production that are used together to produce wellbeing, rather than each producing a stream of benefits on its own. (Treasury, 2018, p.27)**

As described in Treasury's (2018) Pacific Economy Report:

**It should be remembered that the GDP measure of 'value' is a narrow measure. The Treasury Living Standards Framework reinforces the notion that the concept of contribution to an economy should embrace more broader measures - including, for example, voluntary work, cultural capital, spiritual wellbeing, and intergenerational considerations. (Treasury, 2018, p.18)**

Pacific economists have since suggested the following as wellbeing indicators for Pacific in the LSF Dashboard: family resilience; Pacific connectedness and belonging; religious centrality and embeddedness; and cultural recognition (Thomsen, Tavita & Levi-Teu, 2018, p.29).

In order to better understand differences in Pacific wellbeing measurements, the survey data results of time spent on unpaid work were quantified to better understand differences in Pacific wellbeing measurements between Pacific perspectives and current frameworks. Table 6 re-examines the online survey data by classifying time spent on various activities under one of the Four Capitals, and adding a fifth category, Cultural Capital, to show the breadth of Pacific peoples' unpaid work and volunteering that is simply not counted using currently accepted national frameworks. It is important to recognise that this exercise is an estimation using sample data and is not representative of the entire Pacific population in Aotearoa. The use of minimum wage also provides the lowest possible estimation across all types of work, assuming all types of work received equal levels of pay at minimum wage.

By applying the online survey data on time and money spent on unpaid activities, the discrepancies between Pacific and Western worldviews on measuring the economic impact of unpaid work and volunteering becomes apparent. The exclusion of relevant cultural activities from the LSF indicators (the Four Capitals) warrants significant concern over how the government is measuring Pacific wellbeing. The survey results show a potential shortfall of an estimated 16,562 hours per week of unpaid work and volunteering activities which are directly linked to Pacific wellbeing as discussed earlier in the chapter. Through applying a monetary value (minimum wage) to this estimate of time, it is clear that around \$331,240 worth of productive hours per week are excluded from official measurements of economic and wellbeing contributions for Pacific peoples in Aotearoa.



**Image Caption: Pacific Economy Research focus groups 2021.**



**Table 6: Online survey results: Pacific peoples' unpaid work and volunteering Wellbeing Framework contribution estimates****Human capital: People's knowledge, physical, and mental health.**

Pacific unpaid work and volunteering categories	Hours per week for each activity	Estimated financial investment (\$1 per hour) per week	Estimated minimum wage financial investment (\$20 per hour) per week
<b>Caregiving</b>			
Caregiving for children	5,325	\$5,325	\$106,500
Caregiving for the elderly	2,408	\$2,408	\$48,160
Caregiving for people who have an illness	1,316	\$1,316	\$26,320
Caregiving for people who have a disability	774	\$774	\$15,480
<b>Domestic duties</b>			
Cooking and household chores	9,021	\$9,021	\$180,420
<b>Estimated total per capital at minimum wage</b>			<b>\$376,880</b>

**Social capital: The social connections, attitudes, norms and formal rules or institutions that contribute to societal wellbeing.**

<b>Domestic duties</b>			
Managing personal and financial affairs	2,105	\$2,105	\$42,100
<b>Resource sharing</b>			
Coaching and teaching	4,544	\$4,544	\$90,880
Administrative support	2,200	\$2,200	\$44,000
<b>Holistic wellbeing</b>			
Social support	6,087	\$6,087	\$121,740
Transportation	5,357	\$5,357	\$107,140
<b>Estimated total per capital at minimum wage</b>			<b>\$405,860</b>

**Financial and physical capital: The country's physical, intangible, and financial assets.**

<b>Resource sharing</b>			
Shopping for others	2,674	\$2,674	\$53,480
<b>Holistic wellbeing</b>			
Accommodation	2,153	\$2,153	\$43,060
<b>Financial contributions<sup>1</sup></b>			
Providing financial assistance	n/a	\$138,045	n/a

<sup>1</sup> Financial contributions refers to the amount of monetary support gifted to others as part of unpaid work and volunteering contributions. This amount was not incorporated into the minimum wage calculations, which provided time-based estimates. (n=1942)

<b>Domestic duties</b>			
Helping with a family business	825	\$825	\$16,500
<b>Resource sharing</b>			
Donating and collecting goods	1,545	\$1,545	\$30,900
Fundraising	876	\$876	\$17,520
<b>Estimated total per capital at minimum wage</b>			<b>\$96,540</b>

**Natural capital: All aspects of the natural environment needed to support life and human activity.**

<b>Domestic duties</b>			
Gardening and repairs	2,102	\$2,102	\$42,040
<b>Other</b>			
Other activities	161	\$161	\$3,220
<b>Estimated total per capital at minimum wage</b>			<b>\$45,260</b>

**Cultural capital: Currently not included in the LSF Our Future Indicator set.**

<b>Sharing cultural knowledge</b>			
Attending, organising, and performing in events	3,733	\$3,733	\$74,660
Serving as a leader	5,888	\$5,888	\$117,760
Engaging in cultural initiatives	4,714	\$4,714	\$94,280
Translating and interpreting Pacific languages	2,227	\$2,227	\$44,540
<b>Estimated total per capital at minimum wage</b>			<b>\$331,240</b>

<b>Total included in current indicators</b>			<b>\$924,540</b>
<b>Total excluded from current indicators</b>			<b>\$331,240</b>

## Summary

Pacific wellbeing is inherently connected to unpaid work and volunteering. Participants explored the roles of unpaid work and volunteering on Pacific wellbeing as the *vā*. Unpaid work and volunteering contribute to Pacific wellbeing through sharing cultural knowledge, expressing spirituality, enhancing social capital, honouring elders, and supporting communities holistically. Unpaid work and volunteering cannot be separated from Pacific wellbeing, with participants recognising that their engagement in activities began early on in their childhood. However, the current economic frameworks used to quantify wellbeing are not inclusive of Pacific perspectives. The current LSF does not include cultural capital as one of the models, which leads to a significant shortfall in the estimation of time and money spent on productive resources that enhance wellbeing. This discrepancy between current measurements of Pacific wellbeing and economic contributions to society are further unpacked in the following chapter.

## 06: How do Pacific unpaid work and volunteering and unpaid work contribute to the Aotearoa economy?

Pacific peoples' engagement in unpaid work and volunteering adds greatly to the Aotearoa economy – both now and into the future. The current economic measurements of Pacific contributions are underestimated due to cultural differences in defining and measuring unpaid work and volunteering.

## Understanding the underestimation of Pacific involvement in unpaid work and volunteering statistics

### Underestimated unpaid work and volunteering in statistical measures

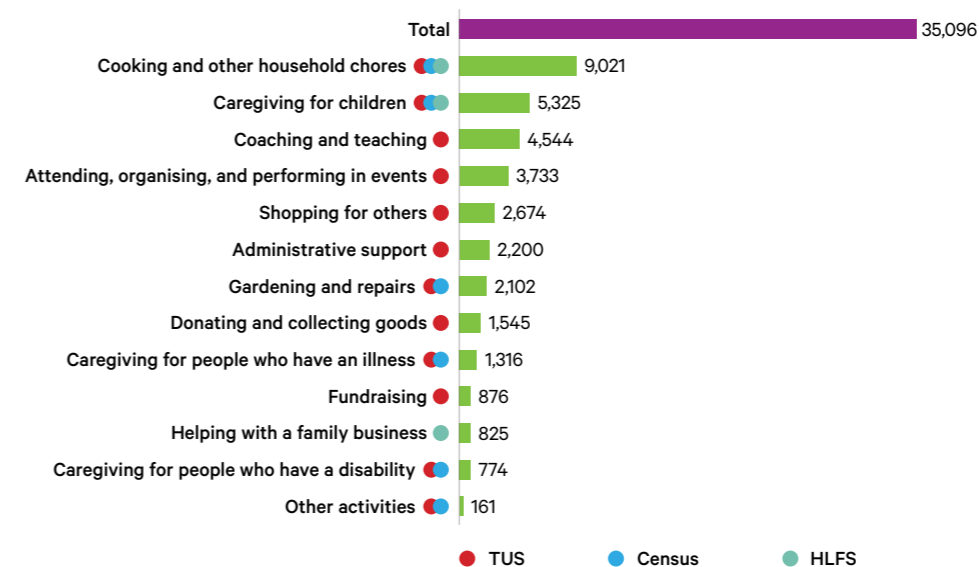
As stated in Section 4.4, Pacific peoples involved in the online survey provided an estimated 66,035 hours per week on unpaid work and volunteering. This is the total hours from Figure 11 plus total hours from Figure 12. Figure 11 shows total hours spent on activity types that are routinely captured in unpaid work statistics collected by Stats NZ in the HLFS, TUS, and Census. From our online survey this equates to a total of 35,096 hours per week. Figure 12 shows total hours per week spent on activities that our Pacific peoples engaged on that are not captured in routine Stats NZ surveys and censuses. From our online survey this equates to a total of 30,939 hours per week.

Two results from the Treasury report (2018) are worth discussing here. The first result from the Treasury report is that 496 Pacific not-for-profit organisations and charities received a total of 27,000 volunteer hours per week. Our result, based on the activities in Figure 11, is 35,096 hours per week. The second result from the Treasury report is based on interviews conducted with 86 Pacific people in business, community, and church leadership as well as Pacific families. These 86 participants reported that they spent, on average, approximately 12.4 hours per week in a voluntary capacity supporting a community organisation. From Figure 11 we have an average of 18.1 hours per person per week.

As the conceptualisation lens for the online survey and the data available in the IDI are framed through two different worldviews, the Figure 11 and Figure 12 incorporate very different measurements of unpaid work and volunteering. In addition to the difference in worldviews, the base population is not comparable between the two reports. This report uses a survey sample of 2,000 participants while the Treasury (2018) report utilised national administrative data captures and survey data from various sources linked in the IDI. Therefore, the variation differs depending on the worldview behind the data.

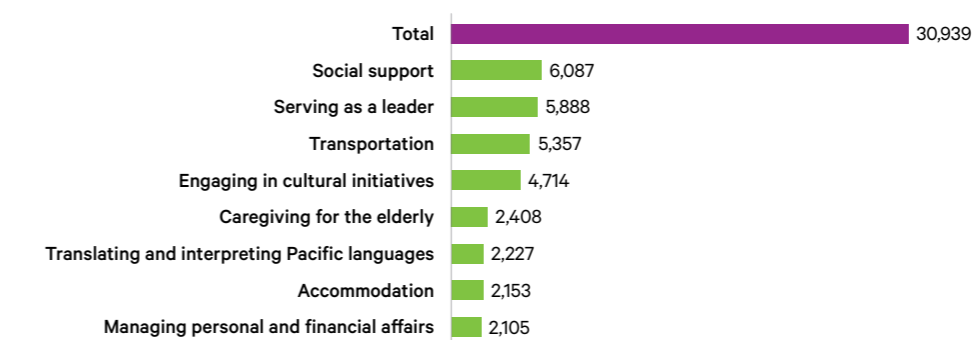
What is also not considered in this comparison is the relationships between those performing unpaid work and those who benefits from this labour. The number of hours reported in the current online survey does not make a distinction between volunteering for formal organisations or performing activities inside compared to outside the household. These distinctions are made in the IDI datasets. The parameters of these distinctions can be found in Appendix 11. This leads to a difference in estimated hours based on a separation which is not culturally relevant for Pacific peoples.

Figure 11: Online survey results: Pacific peoples' unpaid activity categories available in the IDI



(n=1942)

Figure 12: Online survey results: Pacific peoples' unpaid activity categories NOT available in the IDI



(n=1942)

## Pacific perspectives on unpaid work in the workplace

The above graphs demonstrate how different worldviews directly impact measurements of unpaid work and volunteering. Tamasese et al. (2010) have identified that Māori and Pacific values-driven concepts of unpaid work as at risk of exploitation in Aotearoa:

*In societies where unpaid work is part of the value system and practice (as it is so prevalent in Māori and Pacific Islands communities), governments cynically and knowingly exploit these values and behaviours and abdicate their own responsibility towards certain groups within society. (Tamasese et al., 2010, p.22)*

These concerns were echoed by participants in the talanoa when discussing Pacific perspectives as employees. Participants recognised that Pacific views of work were very different to views held by employers in Aotearoa:

*Sometimes, we do not get paid for staying late hours. If there's a weekend event and we're involved many of us don't apply for TOIL because if we're not told to, there's a hesitancy to be that person. I fully understand the value of networking and honouring relationships formed so I do it anyway. (Cook Islands)*

*At work I sometimes did voluntary work, if we required to finish up something at a certain time, I remained at work outside my hours to make it happen. I did not care about the time I spent on it; it is the completion of the task that I valued. Something that I should have been compensated for that but was not. I think this case in the palagi context will be different, payment for the extra hours will ensure that will be paid before doing the work. That is unpaid work for me, not voluntary work. (Kiribati)*

*In a mainstream setting, you clock in clock out. We do not work like that and if other people need our help, it's hard to say no. We're also the go-to, for anything cultural and expected to just say yes, like when there's a prayer, all eyes go to the Pacific person. (Niue)*

Participants also identified they were getting paid less than non-Pacific colleagues and, in some instances, they were more senior or had been in the role for longer, with greater relevant qualifications and responsibilities. Raising pay equity issues was very distressing and uncomfortable for most participants – to the point that most of them continued working without escalating these issues. Further, given their respect and relationships with their uplines, many of the participants continued performing their duties without appropriate remuneration.

## Exploring differences in Pacific unpaid work and volunteering

This section presents results from the online survey and supported by the talanoa, to understand how demographic factors affect Pacific peoples' participation in unpaid work and volunteering.

### Factors influencing Pacific peoples' unpaid work and volunteering participation

Participants in the online survey overall engagement in unpaid work was associated with age, income source, income amount, labour market status, and education.

From the online survey (illustrated in Figures 13 to 15), Pacific peoples were significantly **more likely** to report engaging in unpaid activities if they:

- were over the age of 44,
- had an annual income over \$15,000,
- received income through wages or superannuation,
- were self-employed or had multiple sources of income, or
- had achieved a Bachelor's degree or higher in education

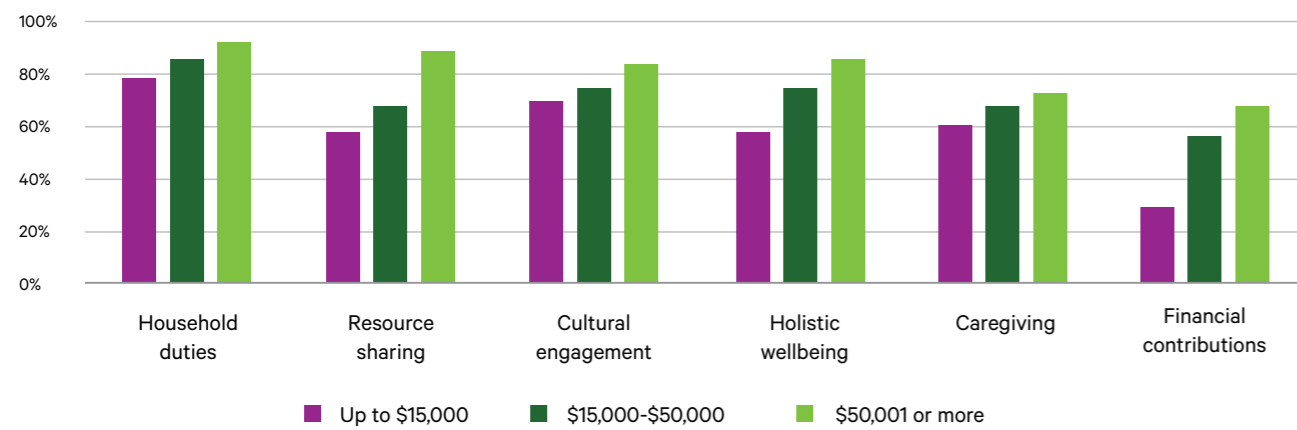




### Pacific unpaid work and volunteering is significantly impacted by economic factors

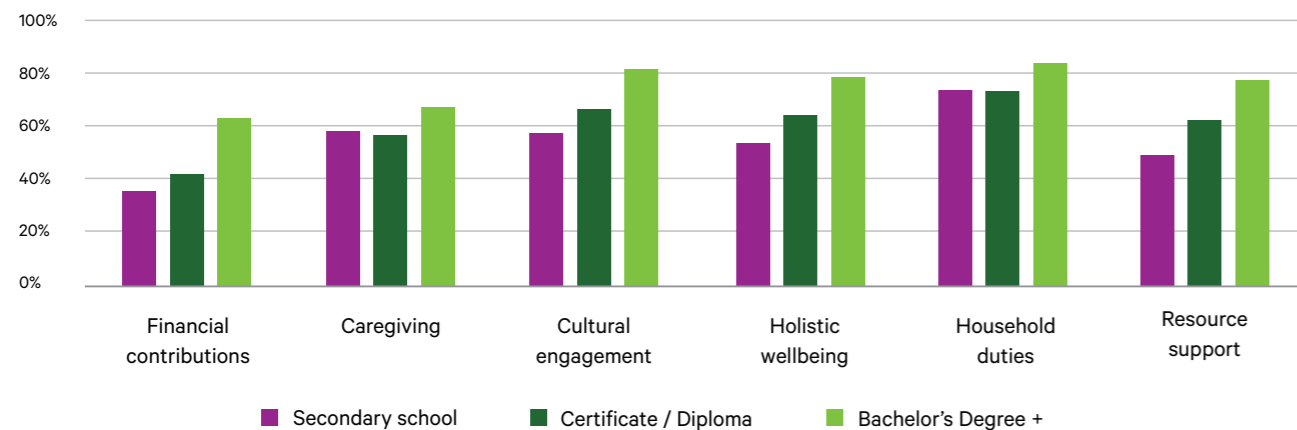
As shown in Figure 13 below, activity categories measured in the online survey showed a significant positive relationship between income amount and participation in unpaid activities: significantly higher proportions of Pacific peoples in the higher income brackets participated in unpaid work across all activity categories.

**Figure 13: Online survey results: Unpaid activity categories by participant income amount**



Educational attainment was also significantly correlated with participation in unpaid work and volunteering across all of the activity categories measured in the online survey, as shown in Figure 14.

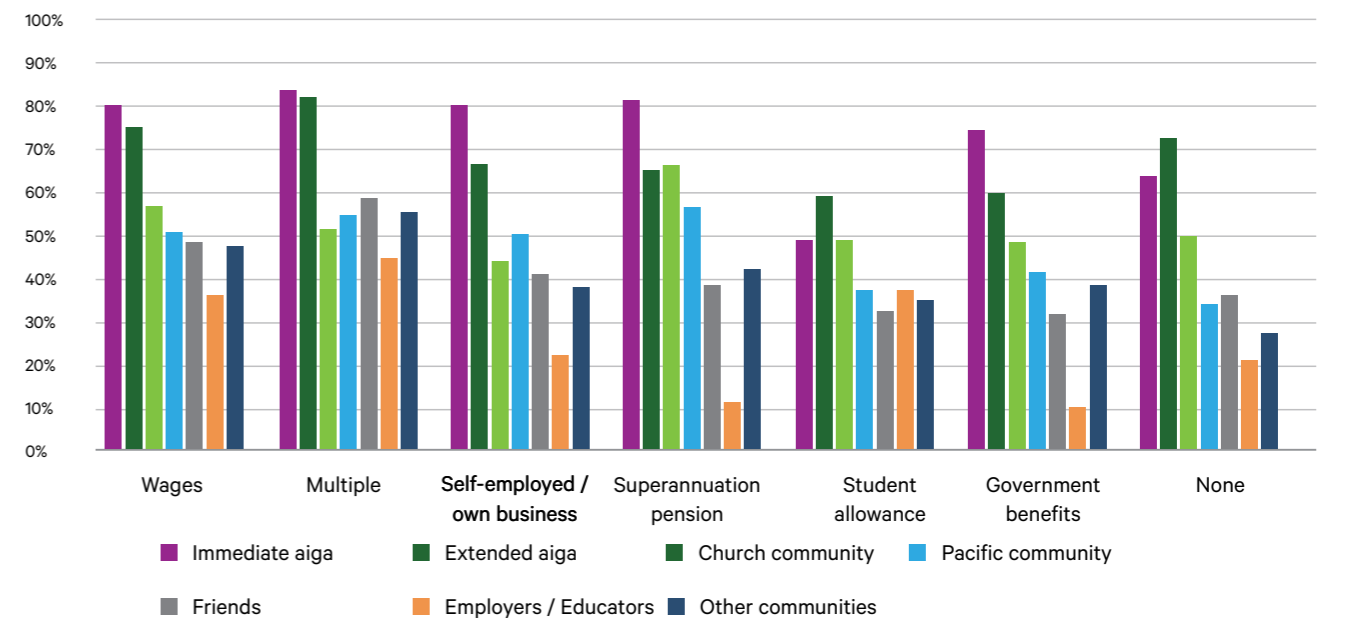
**Figure 14: Online survey results: Unpaid activity categories based on participant educational attainment**



### Impact of income source on unpaid work and volunteering recipients

Figure 15 shows who Pacific peoples performed unpaid activities for based on type of income source. Pacific peoples who received income through wages, multiple sources, their own business, superannuation or pensions, government benefits, or no income, were more likely to report doing unpaid activities for their immediate aiga and household compared to those who received a student allowance. People who reported receiving income from multiple sources, wages, or no income were more likely to report doing unpaid activities for their extended aiga. Pacific peoples who received superannuation or pensions as their income source reported higher engagement in activities for their church communities. Pacific peoples gave more to their Pacific communities when they received income from wages, multiple sources, their own business, or superannuation funds. Pacific peoples who received income from wages or listed multiple sources of income were more likely to report doing activities for friends and other communities.

**Figure 15: Online survey results: Unpaid work and volunteering recipients by participant income source**



### Impact of age on unpaid work and volunteering recipients

Pacific peoples of all ages contribute greatly to unpaid work and volunteering in Aotearoa.

The talanoa and survey only included participants who were at least 15 years old, the concept of contributing to the wellbeing of others through unpaid work as regarded as a lifelong activity. When asked about their earliest memories of unpaid work and volunteering, many talanoa participants reported helping others from a very young age.

*I have been taking care of my siblings from the age of 7 onward, we were given responsibilities from our parents. And then with the community, we were active mainly just to keep our culture alive. The earliest unpaid I can think of, tutoring my younger siblings. In high school when my young siblings start NCEA Level 1, I became a tutor to them. As I get older I have been giving different types of advice to my younger siblings from my own experience so I guide them. (Kiribati)*

For younger Pacific peoples, unpaid work and volunteering activities revolved around helping family.

*I feel like it is my obligation as a parent, as a daughter-in-law to care of, you know, your parents-in-law, take care of my children and the main provider of the home as well. You know, I feel obligated, my akaue'anga, my responsibility...to take care of my family. (Cook Islands)*

Pacific peoples in the middle age groups – those between 25 and 64 years old – were significantly more likely to report providing logistical support as well as providing community-focused support.

*I am the father that host a lot of families that come from Fiji and at the moment I got in my family 15 adults and 2 beautiful granddaughters, their father is a Samoan. I told the family in Fiji I can look after them, I can give them shelter but you have to finance them. All these blessings is from our father to us and from us to our children – it's not ours to keep. (Rotuma)*

Pacific peoples do not stop participating in unpaid work and volunteering as they get older.

My leadership contributes to raising the standard of wellbeing of our people. Ko hoto mahu'inga kapau 'oku fiema'u kita 'e he kakai, there are lots of responsibilities, but all can be completed. (Tonga)

*In my current personal situation as a pensioner, my voluntary unpaid work includes visiting the sick at their homes. Sometimes I would cook food and take flowers to visit them. We also have a lot of elderly people in our community. I would go and spend time to talanoa with them. (Fiji)*

You grow up and you do to others and their families the same thing they did to you. It seems to be a cycle. So you shouldn't complain because it is something that is continuing. We can't be on our own in the islands, because it is a communal living. Your neighbour, the reverend, they are all included in the sharing you do when you have a good catch. So we say it is love, work together for everyone's benefit. (Tuvalu)

These findings highlight the important role unpaid work and volunteering activities play across the lifespan of Pacific peoples and provide evidence to support the fact that even elderly Pacific peoples are actively involved in contributing to the Aotearoa economy through unpaid work and volunteering activities.



Image Caption: Pacific Economy Research focus groups 2021.



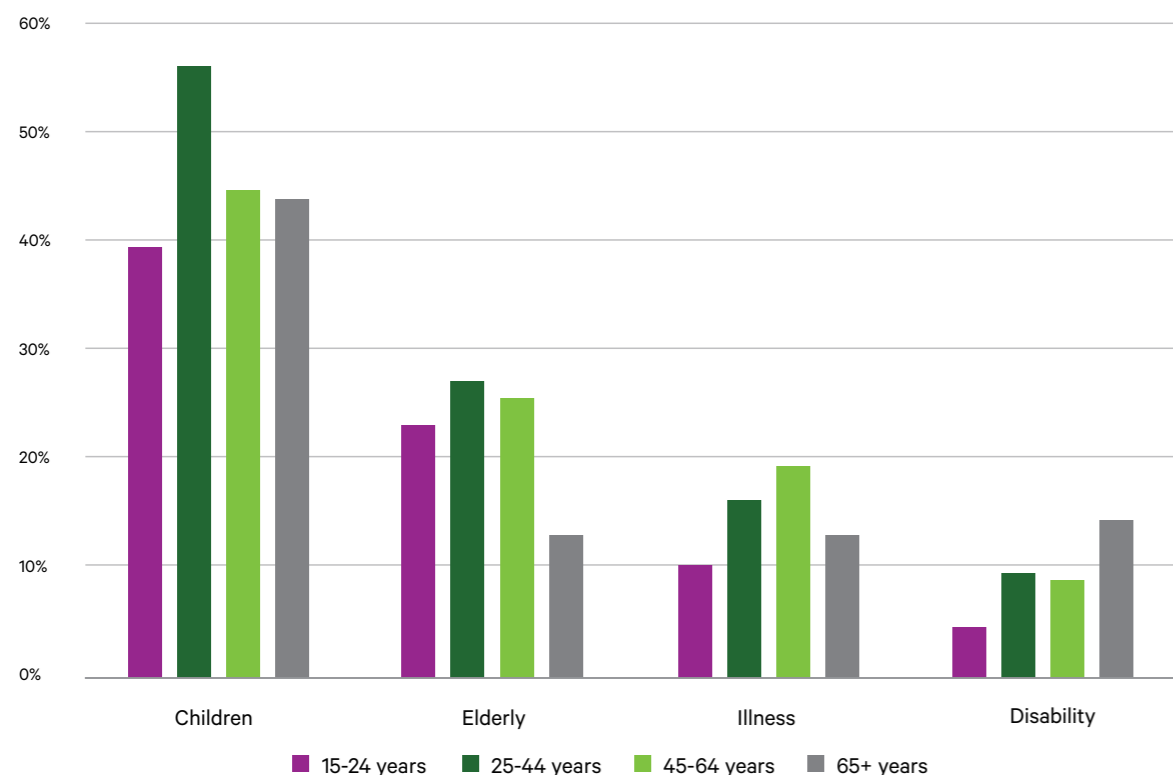
## Exploring Pacific peoples' engagement in unpaid caregiving

This section we highlight two types of activities which are often overlooked in unpaid work and volunteering data: unpaid caregiving and cultural knowledge sharing.

### Age, gender, region, and birth country differences in unpaid caregiving

Caregiving was measured in four activities in the online survey: unpaid caregiving for children, for the elderly, for people with illnesses, and for people with disabilities. While caregiving for children is captured in Census data, the other three categories are not typically seen in unpaid work and volunteering data. In the 2018 Census, there was the option to select unpaid caregiving for people who have illnesses or disabilities as a single option. There is currently no data collected on looking after elderly people or separate measures for caregiving related to illness or disability. The online survey data found significant differences in the results for the caregiving activities which will be discussed in detail below.

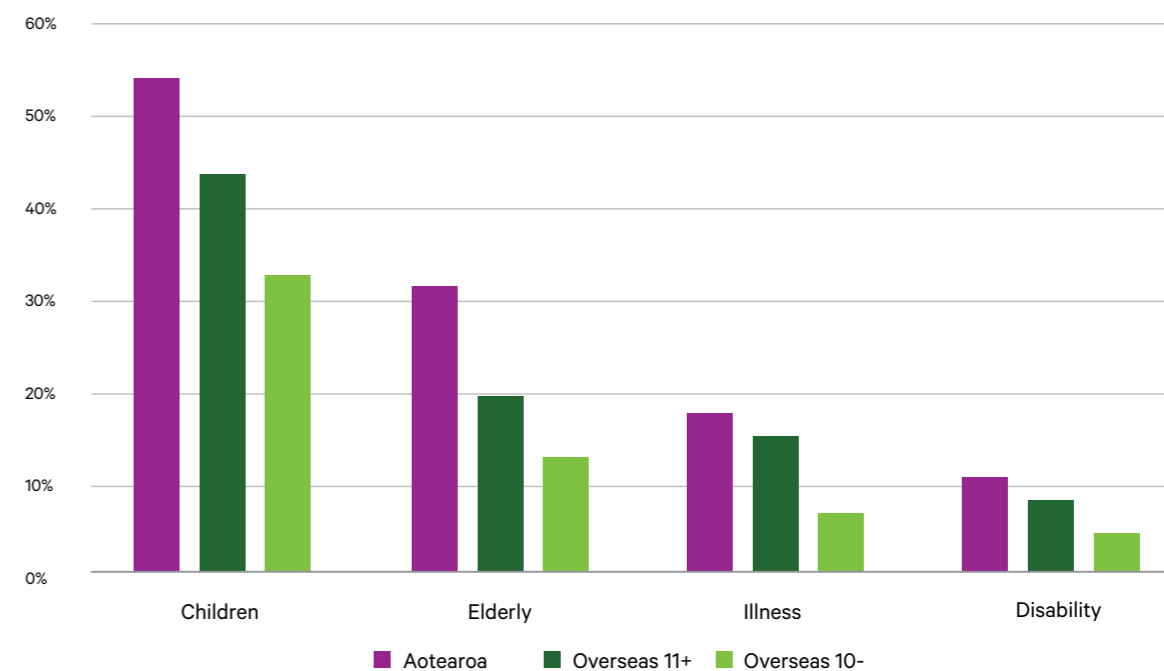
**Figure 16: Online survey results: Unpaid caregiving activities by participant age group**



As shown in Figure 16, there were significant differences in all four caregiving activities related to age. Caregiving for children was significantly higher among Pacific peoples aged 25-44 years compared to other age groups<sup>2</sup>. Pacific peoples under the age of 65 were significantly more likely to engage in caregiving for the elderly. Pacific peoples who were between the ages of 25 and 64 were significantly more likely to care for someone who had an illness. Pacific peoples over the age of 65 were significantly more likely to report caregiving for a person with a disability compared to those under 65.

Figure 17 shows how participation in caregiving activities was significantly correlated to birth country and time spent in Aotearoa for those born overseas. Pacific peoples born in Aotearoa were significantly more likely to report engaging in all four caregiving activities compared to those born overseas. For Pacific peoples born overseas, those who had spent over 10 years in Aotearoa were significantly more likely to engage in all four caregiving activities compared to those born overseas who had been in Aotearoa for 10 years or less.

**Figure 17: Online survey results: Caregiving activities by participant birth country and time spent in Aotearoa**



<sup>2</sup>  $\chi^2(3) = 37.00, p < .001$

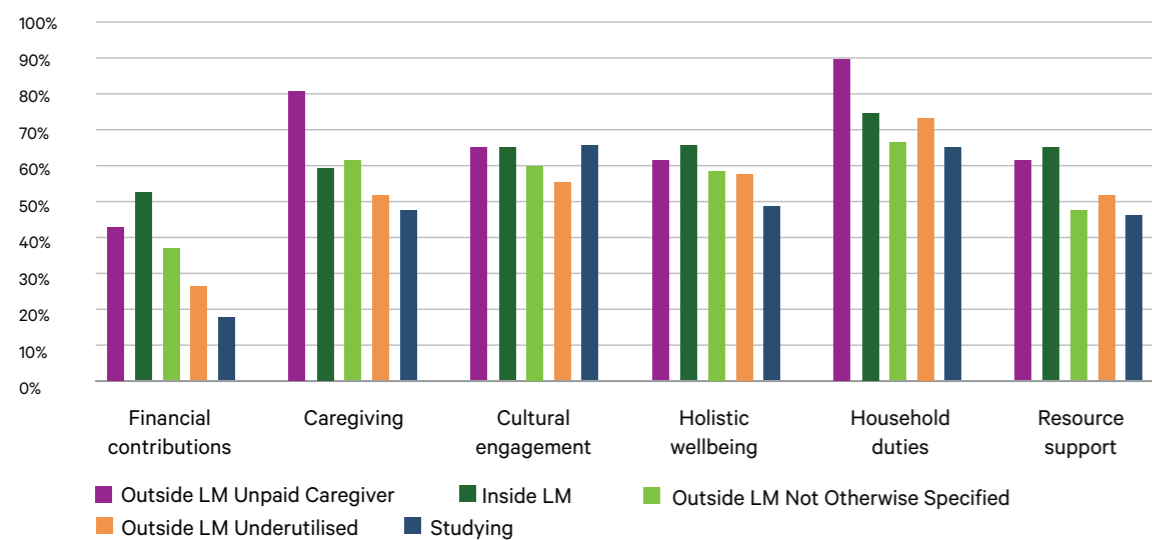
### Pacific unpaid caregivers' significant contributions

In addition to cultural and demographic factors affecting caregiving activities, the online survey captured data on unpaid caregivers' unpaid work and volunteering contributions. While not financially receiving compensation for their roles, unpaid caregivers serve important functions for the holistic wellbeing of Pacific communities. Those who were not employed did not like being referred to as "unemployed" since they contributed to bulk of personal unpaid work be it looking after family members or maintaining the home:

*I think with our personal and community hats you are slotted into a role like at church, everybody has their strengths, and it is the same within each family. In my family I am the organiser, I organise the kids and where they should be and who should be standing at the head table. We give our strengths for the betterment of our families. (Samoa)*

*As a mother, there is a long endless list of deeds including monitoring and checking up on the welfare (spiritual, mental and educational) of the children and grandchildren. (Tonga)*

**Figure 18: Online survey results: Unpaid activities by labour market status with a particular focus on unpaid caregivers**



As shown in Figure 18, the online survey results found that despite sitting outside of the labour market, Pacific unpaid caregivers contributed in more to caregiving and household duties compared to participants inside the labour market, outside the labour market, and those studying. Unpaid caregivers contributed to the other activity categories in similar ways to those who were inside the labour market. This demonstrates that despite education and income amount correlating to increased unpaid work and volunteering, unpaid caregivers gave similar if not higher amounts of time, knowledge, resource, and money to those within the labour market.

### Exploring Pacific peoples' unpaid cultural knowledge engagement

It was common for roles to be associated with serving Pacific peoples with ongoing comments raised about feeling exploited for labour, underpaid or not compensated for the significant cultural insights and advice these participants had to provide, even if cultural advice or cultural labour was not included in their job descriptions. Further, these participants were often relied upon to be the default matua or expert of Pacific people which for many felt like an intense responsibility. The online survey found that engagement in unpaid work in places of employment and education was reported for around one in three Pacific peoples (32%). Performing unpaid work in the workplace was significantly correlated with:

- being born in Aotearoa
- receiving higher income amounts
- living in the Central region (North Island south of Waikato)
- being currently involved in study
- having higher levels of education

In addition to fulfilling requirements related to the terms of their employment or education, Pacific peoples reported contributing the following unpaid work and volunteering for their places of employment or education:

- 757 hours per week serving as a cultural leader
- 517 hours per week engaging in cultural initiatives
- 275 hours per week translating or interpreting Pacific languages

Participants explained that there was an expectation among their employers to perform unpaid work outside of their job descriptions in terms of their cultural knowledge. This expectation to go above and beyond without remuneration was noted throughout the *talanoa*:

*When you think about the contributions our people make, I don't think we really get any recognition. There is almost an expectation for us to go above and beyond or an idea that we won't mind being the call-up translators, or mentors without pay that non-Pacific don't get. (Tuvalu Youth)*

*I know I have got other jobs, and they know I've got another job. But because I have built relationships within the Pacific communities, anytime something comes up, I have to pick it up in addition to my workload and still expected to be able to deliver my set tasks even though in some cases, whole days are lost. (Cook Islands)*

*I'm a teacher in a mainstream school, but I double as the Pacific teacher who will stay in and each Pacific dance and liase with Niuean families to try and support our students often being called in to talk in Vagahau Niue. It's not part of our job description but it's things we do because there's that sense of duty there. (Niue)*

*It's not uncommon for us within our workplace to be called ad hoc to sing a song or say a prayer with little notice. We then have to try and figure something out to represent the organisation. (Samoa)*

*Recently I had a session with a palagi principal, it was very interesting because she said they pay Māori expertise when they come in to teach Te Reo, Tikanga and cultural performance. I said, "when our Pacific comes in with the same expertise, teaching our Tongan traditional dancing and song and putting a big feast and a puaka and everything, do you consider that you give a koha for that or pay for that? She said, no, then I asked, "What's the difference, even though they are not tangata whenua, but they still come to share the same expertise of Tikanga, of culture, of dance, of language." And she thinks again and said that I am right. (Tonga)*

## Pacific perspectives on bridging the Pacific data gap

Differences in unpaid work measurement was further discussed in the talanoa focus groups as well. After defining unpaid work in their respective languages and gaging an understanding as to why Pacific peoples conduct unpaid work, participants were shown the 2018 NZ Census question on unpaid work and asked to feedback on how unpaid work is categorised through mainstream Aotearoa. The Census question reads:

*"In the last 4 weeks, which of these have you done, without pay?"*

- *Household work, cooking, repairs, gardening etc., for my household.*
- *Looked after a child who is a member of my household.*
- *Looked after a member of my household who is ill or has a disability.*
- *Looked after a child (who does not live in my household).*
- *Helped someone who is ill or has a disability (who does not live in my household).*
- *Other help or voluntary work for or through any organization, group, or marae.*
- *None of these.*

The response rate for these questions was particularly low for Pacific peoples in Census 2018. Participants were asked why they felt Pacific people did not answer this question? Participants were prompted to discuss how they felt about the question and to feedback on changes that they would have made.

The wording was considered problematic because the list of activities mentioned were a part of "our culture" and the "without pay" led to discussions around whether payment was expected in the first place. Participants noted that the question assumed all people in Aotearoa shared the same cultural view of volunteering activities.

The inclusion of 'without pay' was seen as culturally inappropriate for participants, when Pacific values are not framed around financial rewards:

*The without pay part trips people up, there are things we do as a standard that we would not ask for or expect payment. So, why do you have to ask, if we get paid for it? It's just what we do as a family. You look after kids, if my nephew is sick and my sister needs to go to work, bring him around here. (Cook Islands)*

*In our Pacific communities, unpaid service or voluntary work is part of who we are as a Pasifika, it is ingrained in our culture and our way of life. I've always done the activities without pay. It's foreign to think people get paid to do it. (Fiji)*

*I have done most of the activities listed above and it is something they don't see it as unpaid work, but they see them as their responsibilities. They do it day to day and they don't view it as volunteering. Even if it is they don't view it as volunteering. (Kiribati)*



*Nothing that falls under these categories should be paid. We do not do any of it for pay and I wouldn't think we'd expect any payment for it. It's silly question that doesn't deserve an answer. (Niue)*

*Our Tongan worldviews would not classify the list as being associated with a sentence asking about pay. The reward for those is the godly blessings. (Tonga)*

*I find the question offensive when I consider the things that fall under the unpaid work categories. The without pay leads me to assume that we expect to get paid, and it then says the monetary value trumps other values you get out of doing the work. I don't volunteer my love; I give it freely without expecting payment. (Tuvalu Youth)*

In addition to the focus of payment, participants also recognised that the western concepts of household and family are markedly different for Pacific communities:

*The question seems to limit to a household. When we do a lot of what we do is for our village and church. When I read household it means more than just mother, father, children. I include parents, siblings, and their families so it's an extended family rather than a nuclear family. The question is too wordy and it even using terms like household I don't know what they mean by that. (Rotuma)*

Pacific peoples view these activities as part of everyday life rather than as formal volunteering activities:

*In the last four weeks, we have done all the activities without being paid. I am surprised it's even a question. (Kiribati)*

*There is no use answering it because we do all the above (questions). They should come up with a better option because it's an everyday thing that we do naturally. (Niue)*

*My response to this question is that I don't feel you need to change the question but add to it. Because a lot of how we do things is based on our cultural value system, and voluntary work is not a cultural value system for us. We do it because that's what we've been brought up and taught to do. A lot of that is our cultural knowledge and understanding, our spiritual knowledge and understanding so I think you would want to add to it but from a cultural perspective. (Tokelau)*

Pacific peoples found the scope of the activities list too narrow, finding that activities they performed that were not included, highlighting the need to broaden the options:

*There are things we do that are not on that list, like driving people here and there, going to the hospital to offer pastoral care. The wording is very mainstream. (Cook Islands)*

*A quick look at those questions, one thing that instantly came up is the absence of caring for the elderly. That is something that we value in our Fijian upbringing and our community. I generally observe we Fijians do not always want to put on record or document what we do voluntarily. I think that would contribute to a low response to those questions from the Fijian point of view. (Fiji)*

## Summary

The *talanoa* and the online survey demonstrate two primary concerns related to the statistical capture and economic measures of Pacific involvement in unpaid work. The figures show how many hours are spent on unpaid work that are currently not captured in official statistics. What is even more concerning is that some of the categories included in the (measured) figure were only found in the TUS, which has been discontinued. This means official statistics are based on an even narrower picture of unpaid work engagement.

In addition to the narrow definitions and categories of unpaid work, Pacific participants raised the concern about the wording of survey questions. If these census questions continue to refer to activities 'done without pay', then they will not enable Pacific peoples to indicate the true extent of their cultural obligation and volunteering behaviour, commitment, and involvement. In continuing to use these culturally narrow terminologies, such questions not only bar Pacific peoples from being seen to contribute to society to the extent that they do; but also their actions and involvement are placed outside of the notion of civic society in Aotearoa. It is, therefore, important that more appropriate questions are developed and rewritten using inclusive terminology, rather than establish exclusion and limits. With the ongoing societal changes in Aotearoa and around the world due to COVID-19, the next chapter looks at ways Pacific peoples in Aotearoa have engaged in unpaid work and volunteering to support others.



## **07: What are the impacts of the COVID-19 pandemic during the year March lockdown on Pacific peoples' unpaid work and volunteering?**

Pacific engagement in unpaid work and volunteering has significantly increased due to COVID-19. Pacific peoples will be essential to improving the social, cultural, financial, and environmental wellbeing of Aotearoa in a post-COVID-19 environment.

## The COVID-19 Pandemic

Prior to the COVID-19 global pandemic, MPP had already planned to conduct a research project with a specific focus on Pacific unpaid work and volunteering to gain a better understanding of the concept of volunteering from Pacific perspectives. However, these plans were adjusted to allow for a greater understanding of the extent of volunteer work among Pacific people during and post lockdown. As of 27 May 2021, the total number of cases is recorded at 169 million globally, with 3.5 million deaths. Domestically, Aotearoa has recorded 2,670 total cases and 26 deaths. Over the past year, the effects of COVID-19 are widely experienced by all New Zealanders, businesses, and communities.

It is too early to tell what the specific impacts of COVID-19 and Alert Levels restrictions will be for Pacific communities, but we know from past economic crises that the socioeconomic impacts and risks will be much higher and more intense for Pacific families and communities than the general population. Anecdotal evidence of job losses, concern about food security, reduced income, increased risk of family violence, and home learning challenges are known realities prevalent among Pacific communities. As a result of COVID-19, the number of Pacific registered jobseekers are higher than at the height of the global financial crisis (GFC). For example, there are currently 35.2 Pacific peoples on the Jobseeker benefit per 1000 compared to 34.6 at the peak of the GFC, or a total of 174,630.

A better understanding of Pacific resilience at times of emergencies and disasters, such as pandemics, is key to the resetting and revitalisation of their socioeconomic prosperity. It is for this reason that we are going to explore the Pacific economy with a strong emphasis on unpaid work and volunteering, support of extended family and communities.



Image Caption: Pacific Economy Research focus groups 2021.

## Changes in community roles and responsibilities during lockdown

### Unpaid work and volunteering that declined or stopped during COVID-19 lockdown

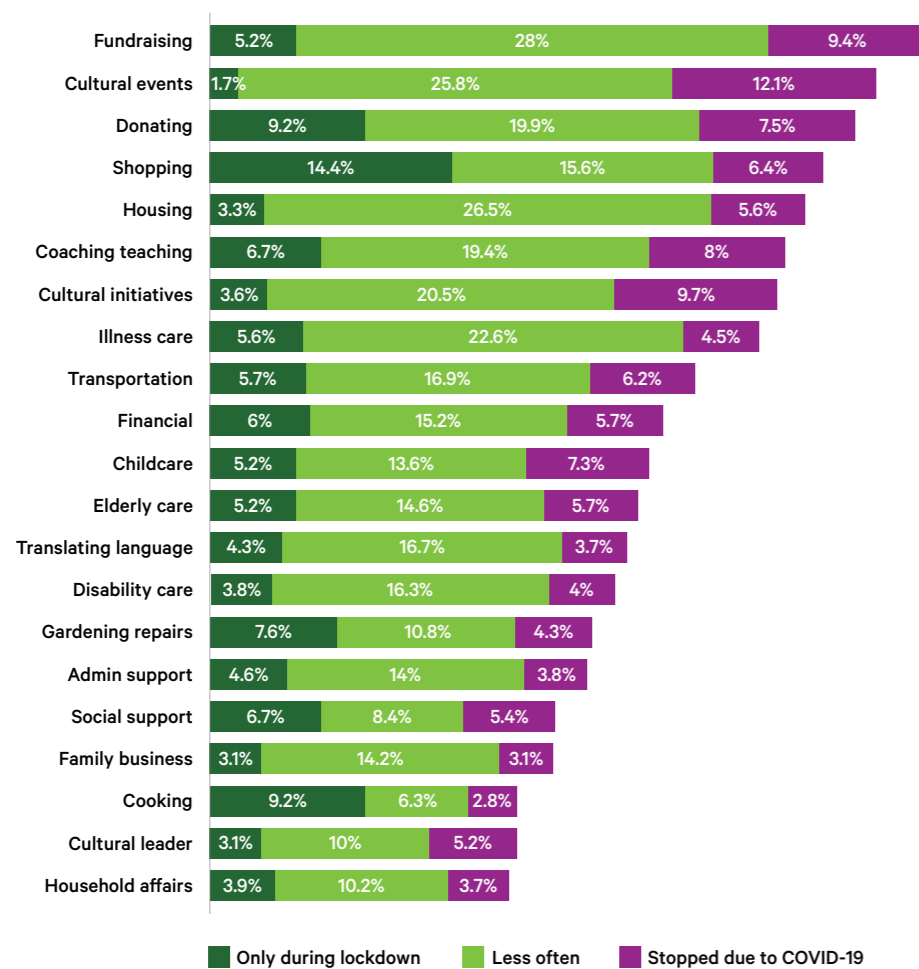
Given that various COVID-19 levels restricted community gatherings and church, many of the community hats were described to be 'taken off' or virtually worn whereby churches, events and functions were virtually held on Facebook Live or Zoom. Community connection however was required for collective morale, so a few participants did connect their community with organisations, check in regularly with family or friends, and would drop off groceries or other household needs.

In the focus group and individual talanoa, participants delved into their experiences during the COVID-19. All the participants acknowledged that COVID-19 had significant impacts on their paid work and unpaid work. Particularly given that participants lived intergenerationally or communally, there were disruptions at an individual to global level, and across all hats (personal, community, and professional).

In the online survey, participants were asked to indicate how the COVID-19 lockdown impacted their engagement in unpaid work and volunteering activities. Around 40% of participants indicated that they were participating less often or had stopped participating in fundraising and attending events due to the COVID-19 lockdown. The least impacted unpaid activities were managing personal and financial affairs, serving as cultural leaders, and cooking and other household chores. Figure 19 shows COVID-19 lockdown impact on Pacific peoples' unpaid activities.



**Figure 19: Online survey results: Reduced participation in unpaid activities due to COVID-19**



### The economic and emotional impacts of lockdown on Pacific communities

Increases in poverty and unstable financial and physical environments for some Pacific communities:

*The social needs and poverty have been there before COVID-19 has increased in the community. (Tonga)*

For those who were essential workers, COVID-19 increased the demands on their workloads, for those who were not, it led to alleviated stress:

*It was hard for me because I had to cut back on my hours which impacted us as a family. (Tokelau)*

*During COVID, we were still working, and I find it more stressful in the office because of the unexpected and knowing people were counting on us to get devices, home learning books, resources, I started in the morning on the laptop and only off for a quick drink or break and it was quite intensive, full-on through the lockdown. In the community space, we were helping another family in terms of giving food, support, referral to different agencies and trying to help our own children who are trying to do their work from home too. I needed to wear my different hats and draw on the skills I had to help others navigate the system. The good thing is having that time to be home together with everybody. (Tonga)*

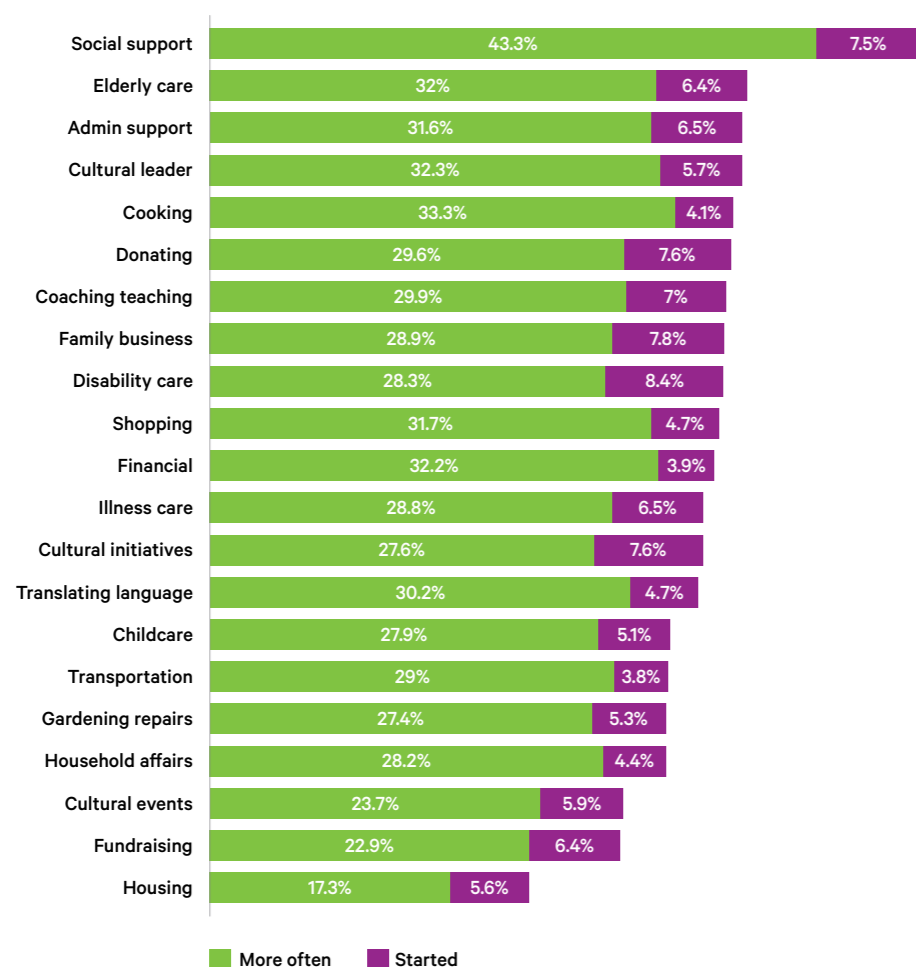


Image Caption: Pacific Economy Research focus groups 2021.

## Increased unpaid work and volunteering during lockdown

Half of the survey participants reported increasing their engagement in social support during lockdown. Nearly 40% of participants reported increased caregiving for the elderly, providing administrative support, and serving as a cultural leader. The activities which showed the lowest proportion of increased engagement during lockdown were attending events, providing accommodation, and fundraising. Figure 20 shows how COVID-19 lockdown increases some of unpaid activities engagement for Pacific peoples.

Figure 20: Online survey results: Increased unpaid activity participation due to COVID-19



## Increased time spent with aiga

The *Impact of COVID-19 Lockdown on Pacific Churches Report* found that the lockdown reconfirmed the importance of family vā, relationships with each other, and relationships to and with faith in God (MPP, in press). Throughout all of the talanoa, activities that fell under their personal hats increased as a result of being in a “bubble”. Despite the unknown of a pandemic, not all was bad for participants who suggested that lockdown provided an opportunity for more family time within the bubbles:

*I spend more time with my parents making sure that they are okay. (Niue)*

*I spent more time helping my disabled wife and my family try and settle into a routine in our bubble. The underlying blessing was time with our loved ones. (Niue)*

*One thing that help me during the lock down is being able to come closer with my family. My immediate family. We had devotion every evening. (Tokelau)*

*Before the lockdown, I hardly had quality time with my wife due to work and other commitments that I attended to physically. The virtual working space from home during COVID allowed more quality time with my family. Lockdown upgraded our healthy, hygienic, and spiritual lifestyle and we are still. (Tonga)*

## Increased involvement in Pacific children’s educational needs

While household duties were acknowledged, the most widely noted as having to adjust to homeschooling children:

*My role as a mother kind of increases due to school lockdown. I had to be with my daughters and help them with their online learning and digital technology. (Fiji)*

*When they (my kids) study from home that presented more work for me alongside all the other tasks I had to do. I was very stressed and needed medication to help me with my sleep. This helped me appreciate the work of the teachers at school more, it’s not easy trying to I really struggled. (Kiribati)*

*During lockdown I home-schooled and as a mother and a wife, there was a lot more to carry in terms pf helping my family understand COVID which was a new thing for everyone. I guess the role required more of us in terms of parents and supporting each other as a family to make sure our kids didn’t fall behind. (Rotuma)*

*I wore my children teacher’s hat during the lockdown, in addition to my many hats. It was not an easy task. (Tonga)*

## Increased digital literacy in Pacific communities

The lockdown increased digital literacy for Pacific communities:

*We had church on Zoom. That was one thing of the changing around our meetings with the community hats, using technology and zoom a lot or messenger. Part of my role was talking people through what to do on their phone, to help them set up. It took a lot of patience, but we got there. (Cook Islands)*

*COVID-19 allowed us to do zooming and online services/meetings. Almost every day, zoom meetings (church, community) sometimes accommodated most of my time and lacking my time with my family. It was a challenge, but it had been upgrading my technological knowledge to a new level. (Niue)*

*Our internet bill increased a lot. We had to move from our free zoom session to the paid subscription one because more of our meetings had to be over zoom. So more of the community meetings, more of our voluntary work, we needed a space where all the volunteers could work together. (Rotuma)*

*In my role at church one of the things I loved to do was visit the elderly. COVID really impacted on my relationship with my parish members because we were not able to socialise. But thank goodness for zoom. I think we all are experts in using zoom and messenger now because of COVID-19. (Tokelau)*

*It challenged us to improve our IT skills. Zoom with mum, friends, siblings. It opened doors as well as to how I could better connect, but also there were other families I know who didn't have internet connection, so it was just trying to keep everyone with IT connected. And it also challenged us to look at how we can be better prepared. Zoom became my best friend. (Tokelau)*

*Most of the activities were online, and zoom came out, it was a new world. Trying to learn all these new things so that I could stay connected. (Tuvalu)*

## Elderly Pacific peoples stayed connected with community online

For those who indicated they have retired or are pensioners, their professional hats did not particularly change as a result of COVID-19. However, as the elders and leaders of their family units and communities, their roles within the home and community intensified, in particular, monitoring and supporting the wellbeing and welfare (specifically the mental wellbeing) of loved ones. This cohort of Pacific were instrumental in affirming and encouraging the communities to adhere to government regulations despite it being a 'boring time' for most elderlies at home. Although this was not further defined, pensioners and retirees did indicate that where they could, they would facilitate aiding and appropriate governmental support for their communities, and this was by working alongside organisations and raising awareness of available support:

*I'm retired so I prioritized my personal and community hats and tried to ignite the spirit of community engagement. Socialization through on is a way to ease of anxiety and stress (wellbeing) in our Pacific culture. (Fiji)*

*It took a bit of adjusting especially for our elders who were accustomed to socialising at church. Everything happened online so there was a lot of time invested in teaching our elders how to switch on a device and get connected. Things that we often take for granted now consumed a lot of our time, but it had to be done for their wellbeing (Samoa)*

*I did not wear an extra hat during the lockdown because of my age, but I continued to ensure that everyone at home was well. I kept connecting with the elderly people via telephone and zoom, we checked out on each other and reminded to follow the regulation and rules of the government during the lockdown. It was a boring time for most of us elderlies because we stayed home all the time. Checking on them regularly helps a lot in term of mental health and we were looked after well by the government through aiding organisations during the pandemic time. (Tonga)*

Fijian participants reflected on learnings from the lockdown, and how the lessons could improve community wellbeing into the future:

*I think the COVID lockdowns has brought us closer and we find new ways of communicating and helping one another. (Fiji)*

*COVID also presented a great opportunity to reconsider the way we do things. For example, we normally have our combined church service once a month where congregations from Tauranga, Rotorua and Hamilton worship together. It can be quite expensive, considering the distance that members travel. So, using COVID restrictions I suggested that we continue with our combined service only through Zoom. (Fiji)*

Rotuman participants saw how lockdown was changing the way government engaged with Pacific communities:

*I think the pandemic has sort of made govt aware of the value of the volunteer unpaid work that Pacific Islanders do because it helps them through the volunteers connect with the wider Pacific community. (Rotuma)*

*It has brought down the help from the govt directly to the grassroot and also the govt is connecting more to the communities. Before they had to go through organisations to say 'ok, this is yours, you go to the community, see what they want to do and give it to them'. But now they themselves are being interested in 'ok what's happening to the people, how are they being treated, what's their wellbeing like' and connecting directly to the community, not going through a third party. I for one have been to workshops run by the Ministry of Pacific Peoples and also the Ministry of Education, sitting down there with the officers themselves and having talanoa sessions with them and saying, 'OK this is what we want to do in our community, this is the need that we see' and they getting it first-hand from the community representatives and not from what other people are saying. (Rotuma)*

### Lockdown showcased how love underpins Pacific unpaid work and volunteering

Although physical interactions like going to church or social activities declined, the people continued to socialise moving to online platforms. Digital technology allowed participants to maintain spiritual, cultural, and social connections during the lockdown:

*As a community we started doing a lot of online things, just to have that connection. (Cook Islands)*

*First lockdown we had, where we had Cook Islanders who were stranded. I was part of the team that helped our people. (Cook Islands)*

*I spent time looking after my nieces and helping around the house. I had to play teacher, secretary for families who didn't know how to access packages, and social support for elders who wanted to stay connected. It was full-on. (Niue)*

*My family looked out for the families in desperate need in our church and neighbour and we help them out. A family did the same to us when we first arrived here in NZ, so we decided to do likewise (to pay it forward) to other families because we know what it is like to receive and to give. (Samoa)*

*From a professional side we worked right through so we were out on the road every day, picking up and delivering food parcels, because we cared for our people and they couldn't do anything out there and that was for the love of the job and it wasn't about the money, because we worked outside work hours and went above and beyond for our communities. (Samoa)*

## Summary

COVID-19 and the national lockdown in March 2020 significantly impacted Pacific communities in Aotearoa. Despite the increased economic instability and emotional stress caused by the pandemic, Pacific peoples in Aotearoa demonstrated how adaptability, resilience, and love can enhance wellbeing, even in times of international crisis. Pacific peoples quickly moved community, church, and social events to online platforms to stay connected. They helped not only members of their own aiga, but those who were stranded, lonely, hungry, or in need of digital help. For Pacific, wellbeing is holistic, and in times of crisis, the needs of others are just as important as one's own needs. When everyone is well, the entire community thrives.



Image Caption: Pacific Economy Research focus groups 2021.



## 08: Discussion

This innovative research report is the first research project of its kind conducted in Aotearoa. The research findings are extremely rich and insightful in both scope and depth, and findings show that Pacific peoples' participation in unpaid work and volunteering in Aotearoa is both immense and under-recorded. This work leads inevitably to the conclusion that Pacific peoples' contributions to the nation's economy through unpaid work and volunteering is underreported and unintentionally under-appreciated.

Five questions have founded this study, with the first two questions looking at: *What constitutes unpaid work and volunteering from currently available literature (1) and from the perspectives of Pacific people (2)?* Essentially, the terms and definitions of ‘unpaid work’ and ‘volunteering’ are not inclusive of Pacific worldviews. Current official data uses Western worldviews to conceptualise families and households, the economic value of informal and unpaid activities, and the culture of formal volunteer work. This is very different from Pacific perspectives of aiga, vā, faith, Pacific values, and holistic community wellbeing, which underpin Pacific peoples’ engagement in unpaid activities for others.

Most Pacific peoples prefer not to label themselves as ‘volunteers’, or as doing ‘volunteering’ or ‘unpaid work’, because these activities are simply tasks they naturally do for others. The research findings highlight the importance of conceptualising and measuring unpaid work and volunteering through Pacific peoples’ perspectives if accurate data it is to be captured. The unpaid work and volunteering activity categories used in official statistics are narrow in scope and do not encompass the wide-ranging services and community support Pacific peoples provide.

This research identified that financial, social, cultural, and educational factors impacted on Pacific peoples’ engagement in unpaid work and volunteering. Pacific peoples were more likely to engage in these activities when they were over the age of 44, had an annual income of over \$15,000, and had attained at least a tertiary-level education.

The research also provides detailed data on how Pacific peoples contribute to Aotearoa through unpaid work and volunteering activities. For example, Pacific peoples over 65 years old reported significantly higher unpaid caregiving support to people with disabilities, a figure not currently captured in unpaid activities data due to the aggregation of caring for peoples with illnesses and with disabilities in current statistics. This research provides the evidence to justify adjustments to how official statistics (and survey tools) quantify unpaid activities that Pacific peoples are heavily engaged in, particularly with regards to activities such as caregiving, providing accommodation and social support.

The research also found that Pacific peoples were providing high levels of unpaid cultural knowledge support in professional settings. Pacific professionals from across all ethnic communities felt they were often being exploited in professional contexts or formal occasions and events whereby they are instinctively expected to provide unpaid cultural guidance and language support above and beyond their job description requirements. These kinds of situations undoubtedly have wider economic implications in areas such as pay parity.

In answering the third question – *How do unpaid work and volunteering contribute to the well-being of Pacific peoples and the creation and development of their wealth?* – the report found that a lack of Pacific conceptualisations of wellbeing, unpaid work, and volunteering within both official data collection tools and government philosophy, have led to a current incomplete measure of Pacific wellbeing. The Living Standards Framework clearly stipulates that “wealth creation underpins wellbeing for [all] New Zealanders.” However, this report clearly shows that the official government assumption that sustainable wealth creation equates to wellbeing is highly problematic from a Pacific perspective. In contrast, this report suggests that wealth is only nominally relevant, and in fact the wellbeing of Pacific peoples is communal, focusing primarily on kainga and aiga relationships. Participation in intergenerational unpaid work and volunteering activities is underpinned by the Pacific values of love, service, reciprocity, and respect as Pacific peoples; where service is considered a blessing and these activities promote holistic and spiritual wellbeing.

The fourth question investigated how worldview differences lead to measurement differences in: *How do Pacific unpaid work and volunteering contribute to the Aotearoa economy?* The main issues revealed by the research are twofold. When current official data is examined using an alternative (non-European) lens, it becomes clear that Pacific peoples’ unpaid work and volunteering contributions to the Aotearoa economy are significantly higher when measured using Pacific perspectives, and much lower when measured using non-Pacific perspectives. Official data only measures unpaid activities using ‘TIME spent’. Findings from this research show that Pacific peoples not only give time and logistical resources, but also lend financial resources as well. The Pacific peoples in this study reported spending 66,035 hours per week on unpaid activities, and supported others by making financial contributions to the value of an estimated \$161 per person per week.

The research also found that the low response rates from Pacific peoples in official statistical measurements of unpaid work and formal volunteering activities may be due to the conceptual understanding of unpaid work and the reasons behind unpaid work and volunteering contributions. When asked to discuss the Census 2018 questionnaire’s unpaid activities prompt, Pacific peoples found the question was inappropriately worded and narrow in scope. The concept of ‘pay’ for helping others is problematic from Pacific worldviews, and the types of activities included in the questionnaire did not fully capture the range of activities performed by Pacific peoples. The monocultural framing of the questionnaire – assuming a shared understanding of formal volunteering activities – leads to poor quality data on Pacific peoples’ participation in unpaid work and volunteering. This concern about worldview differences and monocultural questionnaire framing has far wider-reaching implications for Pacific data than unpaid work and volunteering.



Image Caption: Pacific Economy Research focus groups 2021.

The conceptualisation of data in Aotearoa is currently not capturing Pacific peoples' voices in Pacific ways, leading to misrepresented, underreported, and inaccurate data.

The fifth question – *What are the impacts of the COVID-19 lockdown on Pacific unpaid work and volunteering?* – found that the impacts of COVID-19 have been and continue to be profoundly felt by Pacific peoples in Aotearoa. COVID-19 has led to increased economic instability for many Pacific peoples, as well as disrupted cultural and social gatherings. However, the data found Pacific peoples have high levels of adaptability and resilience in the face of crises such as national lockdowns. Pacific peoples found new ways of maintaining social, spiritual, and cultural connectedness through greater utilisation of digital resources and spaces. The lockdown has led to increased digital technical capabilities for Pacific peoples, and increased opportunity for family bonding and community support. The COVID-19 lockdown illustrated that a better understanding of Pacific resilience at times of emergencies and disasters, such as pandemics, is key to resetting and revitalizing Pacific peoples' socioeconomic prosperity.

The research was fully inclusive of Pacific community perspectives, employing community-centred ethnic-specific researchers to co-design and facilitate data collection at multiple stages of the research project. The *Kakala* Framework (based on Tongan culture) guided the overall design of the project and was actively incorporated into operationalising each methodology in project. The Cook Islands *Turanga Māori* framework unpacked the meaning of unpaid work and volunteering in the *talanoa* sessions, highlighting the multiple roles that Pacific peoples wear in personal, community, and professional environments. These frameworks proved to be a master stroke as they delivered findings and results which were beyond the researchers' expectations.

Finally, the designed methodology employed the largest survey sample to date of Pacific peoples to look at unpaid work and volunteering in Aotearoa. There were altogether 2,000 survey participants. Furthermore, this is the only survey of this size in Aotearoa to stratify the sample by nine Pacific ethnic communities. The sampling design provided an alternative sampling frame methodology for gathering small, population-specific data. This process will ideally be incorporated into national surveys, which currently do not incorporate multi-cultural and small population data needs.



## 09: Recommendations

### 01 *MPP should acknowledge and celebrate Pacific communities' unpaid work and volunteering contributions in Aotearoa:*

- The findings of this research, which for the first time demonstrates and quantifies the substantial contribution that unpaid activities and volunteering by Pacific peoples make to their communities and the larger Aotearoa, should be shared widely.
- In addition, the Ministry could launch an awards programme to formally recognise Pacific peoples who have made outstanding contributions through unpaid activities and volunteering in their communities. This would be in line with the New Zealand Government Policy on Volunteering December 2002.

### 02 *MPP should draw on the findings and learning from this research to inform, lead, and drive All of Government efforts to:*

- Address Pacific data quality issues, ensuring that official data collection processes and mechanisms such as surveys and censuses include Pacific peoples' socio-cultural perspectives and realities, including regarding unpaid work and volunteering, so that the data accurately and adequately reflect the views, participation and contributions of Pacific peoples in Aotearoa.
- Promote, advise and support the use of mixed-method and community co-design, where possible, in public sector research and surveys involving Pacific peoples in Aotearoa, particularly for collecting Tier 1 statistics. The underpinning methods and community-driven focus can be used in research for ethnic communities, and other under-represented communities.

- Encourage, advise and support the review and refinement of policies, programmes, and projects targeting Pacific peoples in Aotearoa to ensure that they align with the diversity of Pacific peoples' worldviews, priorities and aspirations. These could include, amongst others, Treasury's Living Standards Framework, the Ministry of Health's Ola Manuia, the Ministry of Social Development's Mahi Aroha, the Ministry of Education's Action Plan for Pacific Education, and the Department of Internal Affairs' Volunteer Strategy. Support could include building government agencies' competencies in culturally-inclusive Pacific research for policy development.
- Ensure that the All of Government Pacific Wellbeing Strategy and government-wide wellbeing indicator sets include Pacific Cultural Capital, so that the diversity of Pacific peoples' worldviews, priorities, and aspirations pertaining to wellbeing can be tracked and measured over time.

### 03 *More specifically, MPP should optimise the value of the research by:*

- Drawing on the methodology and learnings from this research to inform and undertake future research with Pacific peoples.
- Building on the relationships the research established with Pacific communities around Aotearoa to reinforce its crucial role as the voice of Pacific peoples within the machinery of government.
- Bringing together contributions Pacific peoples make in Aotearoa for both the unpaid work *and* formal economic contributions to provide a complete picture of the overall contribution of Pacific peoples to the economy of Aotearoa.
- Strengthening community-based and non-government organisations to leverage unpaid work and volunteering activities into Pacific social enterprise efforts and initiatives, including caregiving and cultural initiatives.
- Enhancing current MPP policies, strategies, and monitoring and evaluation using the ethnic-specific, community-based data generated by this research.



## 10: Ethnic-specific Community Reports and Infographics Series

# Summary of key findings

Through the various roles and responsibilities Pacific peoples have in different contexts, such as family, church, community and workplace, they are highly engaged in various types of unpaid work and volunteering.

## The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

### What is unpaid work?

Any work conducted outside of employment and related activities for pay or profit.

For **Pacific peoples**, unpaid work and volunteering are an expression of love for their families and communities, and it is embedded in their cultures and identities.

Unpaid work and volunteering activities contribute to Pacific wellbeing through sharing cultural knowledge, expressing spirituality, enhancing social capital, honouring elders, and supporting communities holistically.

Pacific peoples' engagement in unpaid work and volunteering contributes greatly to the Aotearoa economy: now and into the future. The current economic measurements of Pacific contributions to the Aotearoa economy are underestimated due to cultural differences in defining and measuring unpaid work and volunteering.

Data for the report was collected through **four diverse methods**



**Systematic review** of available literature on Pacific perspectives and international definitions of unpaid work and volunteering



**Quantitative data analysis** of Pacific peoples' unpaid work and volunteering from Stats NZ's Integrated Data Infrastructure

**Qualitative** focus groups and individual talanoa

**186**

Diverse participants

**27** Focus groups

**Online survey**

**2,000**

Participants stratified by age, gender and region

**9** Ethnic groups

### Participants were more likely to participate in unpaid work if they:

- **Were over the age of 25**
  - Identified with having **a religion**
  - Were not **receiving government benefits**
  - Had achieved **a Bachelors degree or higher** in education
- 
- Pacific peoples **45 years and over** were more likely to report providing social support, serving as leaders, engaging in cultural initiatives, translating Pacific languages, and attending events.
  - **25-44 year olds** were more likely to report looking after a child and looking after the elderly.
  - **45-64 year olds** were more likely to report looking after a person due to illness.
  - **65+ years** were more likely to report looking after a person due to disability.

**Online survey results: Pacific peoples' unpaid work and volunteering activities participation**



- **More than half** (56%) of total hours spent on unpaid work and volunteering by Pacific peoples are currently not captured in official statistics.
- Pacific peoples are concerned that the current measurements of unpaid work and volunteering underestimate the true extent of their unpaid work and volunteering activities. Research participants found the Census 2018 question on unpaid activities confusing and not culturally inclusive.
- Pacific peoples' engagement in unpaid activities, such as looking after the elderly, providing social support, providing accommodation and transportation, and translating or interpreting Pacific languages are some of the unpaid activities that are not included in the official statistics.

■ Not captured in the official statistics  
 People could select multiple items, so the percentages do not total to 100%.

**COVID-19 and the national lockdown**

COVID-19 and the national lockdown in March 2020 significantly impacted Pacific communities in Aotearoa. Pacific peoples' holistic perspectives of wellbeing led to increased Pacific engagement in unpaid work and volunteering during the lockdown. Pacific peoples will be essential to improving the social, cultural, financial, and environmental wellbeing of Aotearoa in a post-COVID-19 environment.

Over half

of the survey participants reported providing increased social support during lockdown.

Nearly 40%

reported increased caregiving for the elderly, providing administrative support, and serving as a cultural leader during this time.

97%

Took part in at least an hour of unpaid work or volunteering during the 4 months

66,035 hours

spent per week on unpaid work and volunteering

33 hours

per person per week

44%

Reported giving cash or funds to others

Contributed a total of over

\$2.4M

over a period of 4 months

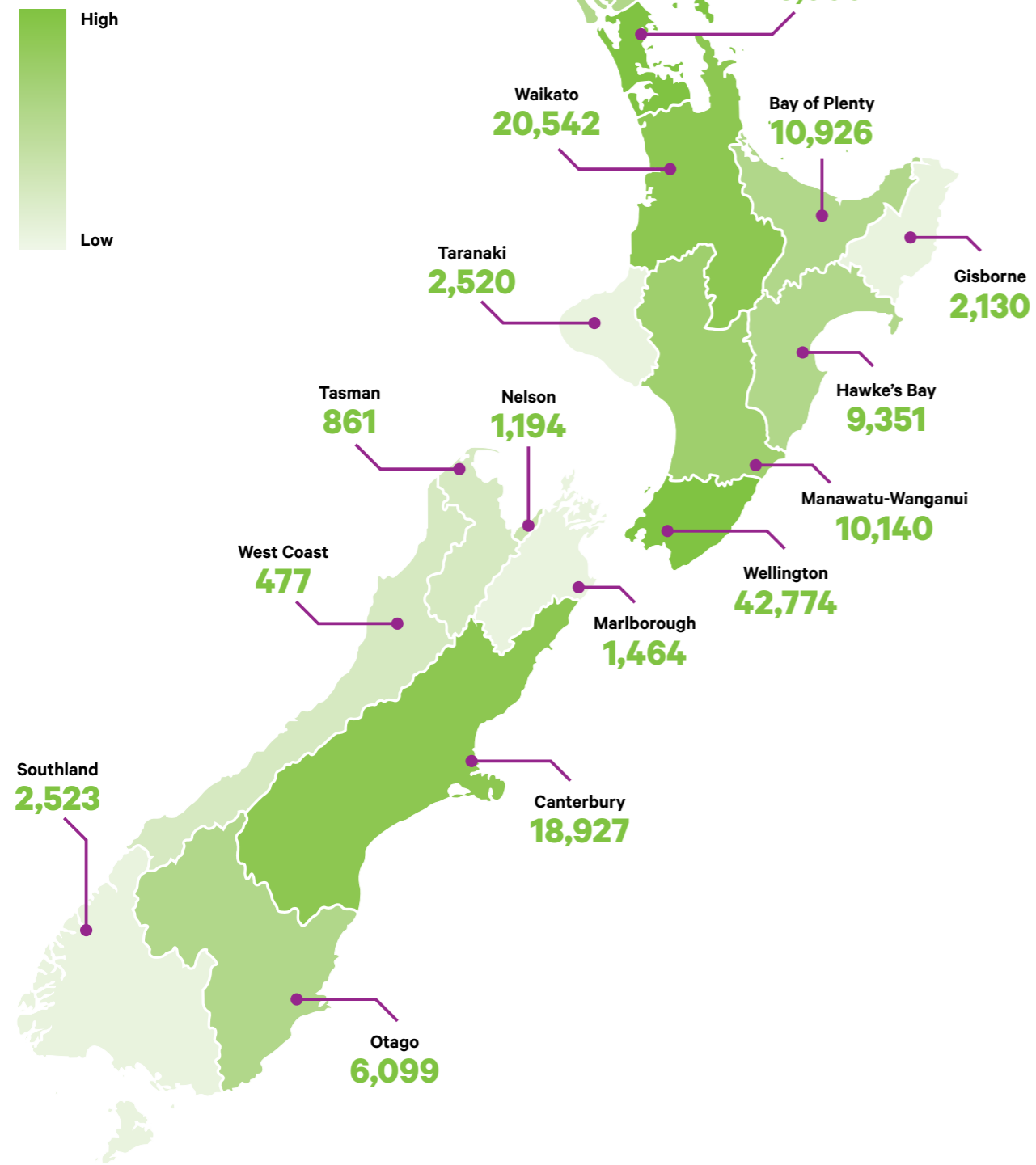
\$161

per person per week

 <p><b>Cook Islands</b>  <b>Aronga tūtaki – koreia</b> (everyone that works on a volunteer basis)</p>	 <p><b>Fiji</b>  <b>Itavi</b> (cares for one another)</p>
 <p><b>Kiribati</b>  <b>Te anganano</b> (offer to help with all your heart without any expectation to be paid)</p>	 <p><b>Niue</b>  <b>Gahua ha ko e fakaalofa</b> (work because you care/love)</p>
 <p><b>Rotuma</b>  <b>Garue hanisi</b> (work with love)</p>	 <p><b>Samoa</b>  <b>Galue Ofo Fua</b> – Work ones offers (ofu) to do without pay (Fua)  <b>Galue Loto Fuatiaifo</b> – The will to work without any rewards</p>
 <p><b>Tokelau</b>  <b>Galue fai i te alofa</b> (work for the sake of love)</p>	 <p><b>Tonga</b>  <b>Ngauē tupu he 'ofa</b> (work out of love)</p>
 <p><b>Tuvalu</b>  <b>Galuega fakagamua</b> (work for free with your whole being for what needs to be done)</p>	

Total Pacific population  
in NZ: (2018 Census)

**381,642**





# Samoa

## Ethnic summary of key findings

“Pau a le fautuaga ia a’u a ia, e leai se isi fa’aupuga. O le alofa lava ia. O le alofa ma le loto fesoasoani. Aua ne’i iloa e le isi tagata mea na e faia mo le isi tagata. E tasi a le tatou fa’amoemoega lena e tau mai ai, o le mea lena e ‘ese’ese ai.”

“From my personal opinion, I think there is no other way of explaining it other than ‘out of love’. Serving with a pure heart and helping.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

**12**

Diverse participants

**Online survey**

**565**

Participants stratified by age, gender and region

**64.4%**

NZ born

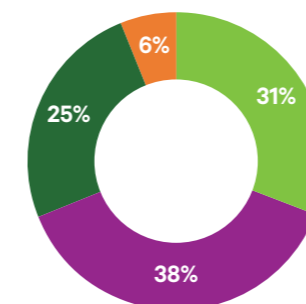
**44%**

**35.6%**

Born outside NZ

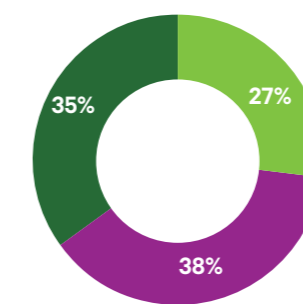
**56%**

**Age distribution of participants**



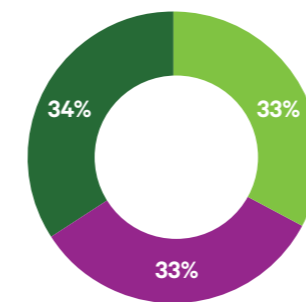
15 to 24    25 to 44  
45 to 64    65+

**Income level of participants**



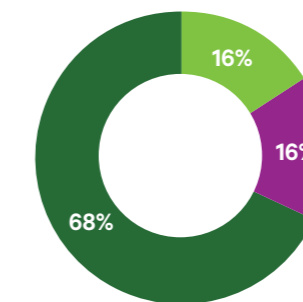
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

**Education level of participants**



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

**Labour market status of participants**



Studying  
Outside labour market  
In labour market

**Years in NZ**

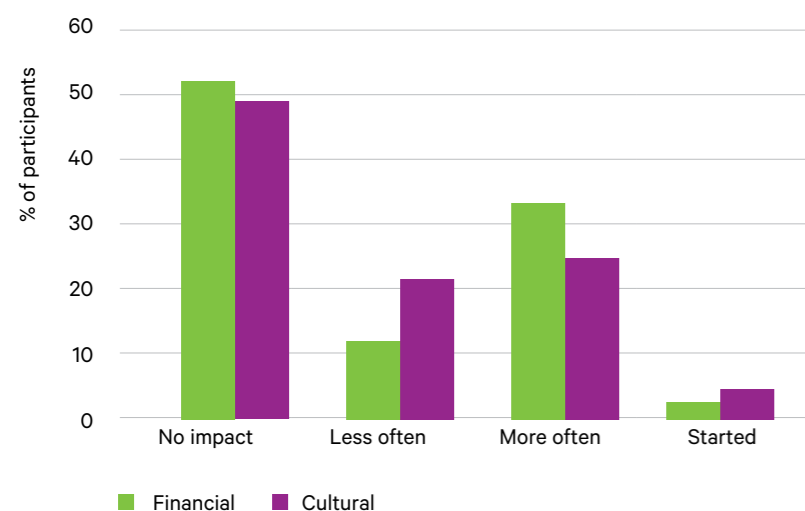
**22.4%**

10 years or less

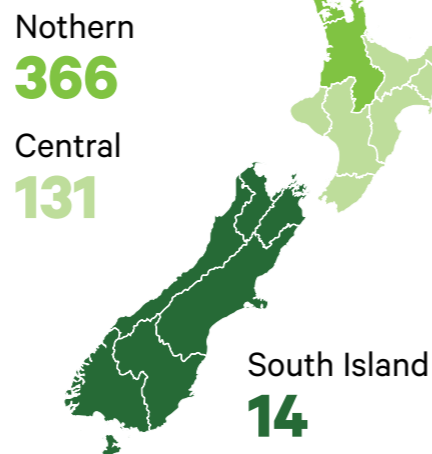
**77.6%**

11+ years

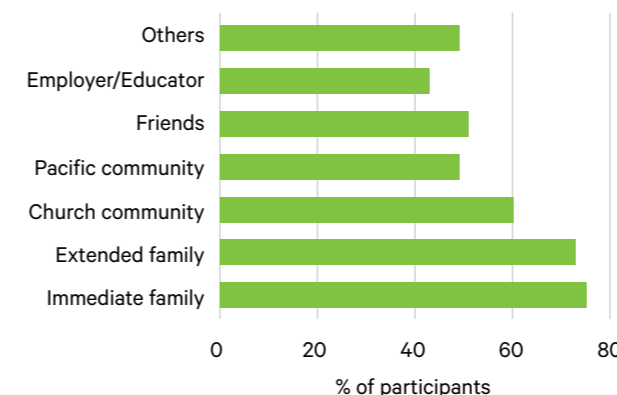
COVID-19 impact



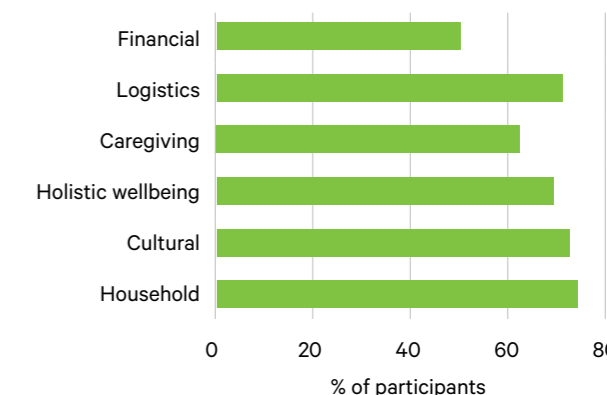
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



There are advantages and disadvantages to the use of technology. The advantage we have is that we are still able to stay in contact with our loved ones especially our loved ones in Samoa and outside countries. The disadvantage however is we are unable to come together physically, face to face. Just like how our churches are used to. We are used to having family meetings in person but that can't happen during lockdowns so those are the disadvantages.

**98.1%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**416,902**

Total hours spent on unpaid work over the 4 months

**23,842 hours**

spent per week on unpaid work and volunteering

**42.2 hours**

per person per week

**49.5%**

Contributed cash or funds to others

**\$59,017**

Given to others a week

Contributed a total of over

**\$1.03m**

over a period of 4 months

**\$217**

per person per week

Contributed a total of over

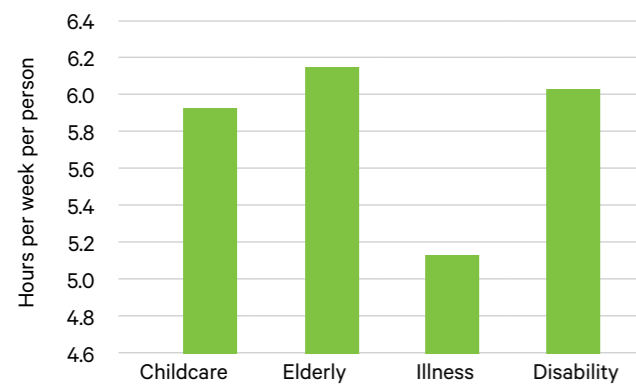
**\$24.8m**

to Aotearoa's economy annually

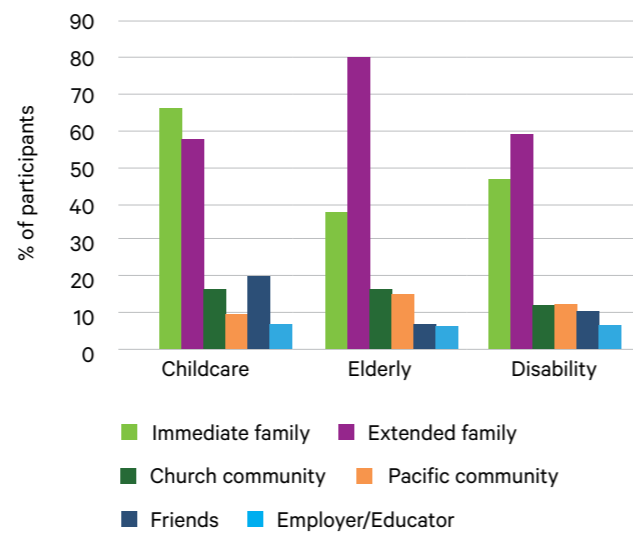


It is a cultural thing. It is just the way we were brought up. It is about service; we are there to serve all the time. Sometimes it is acknowledged but not enough... It is a collective thing. It is a whole village that does it.

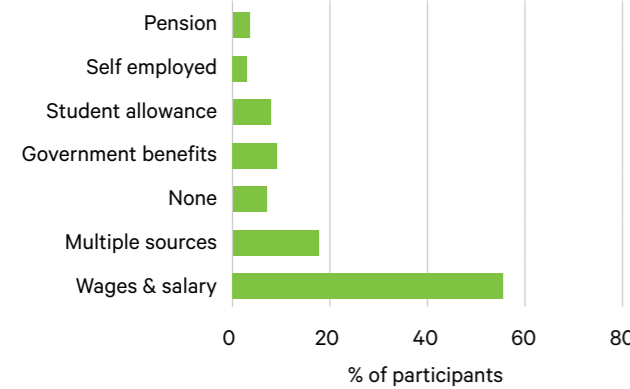
Unpaid caregiving activities



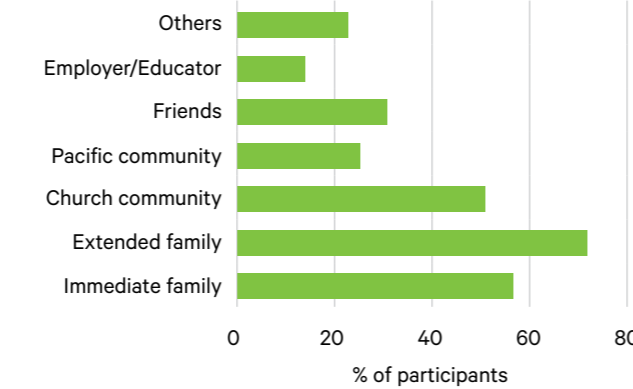
Recipients of unpaid caregiving activities



Source of income for participants



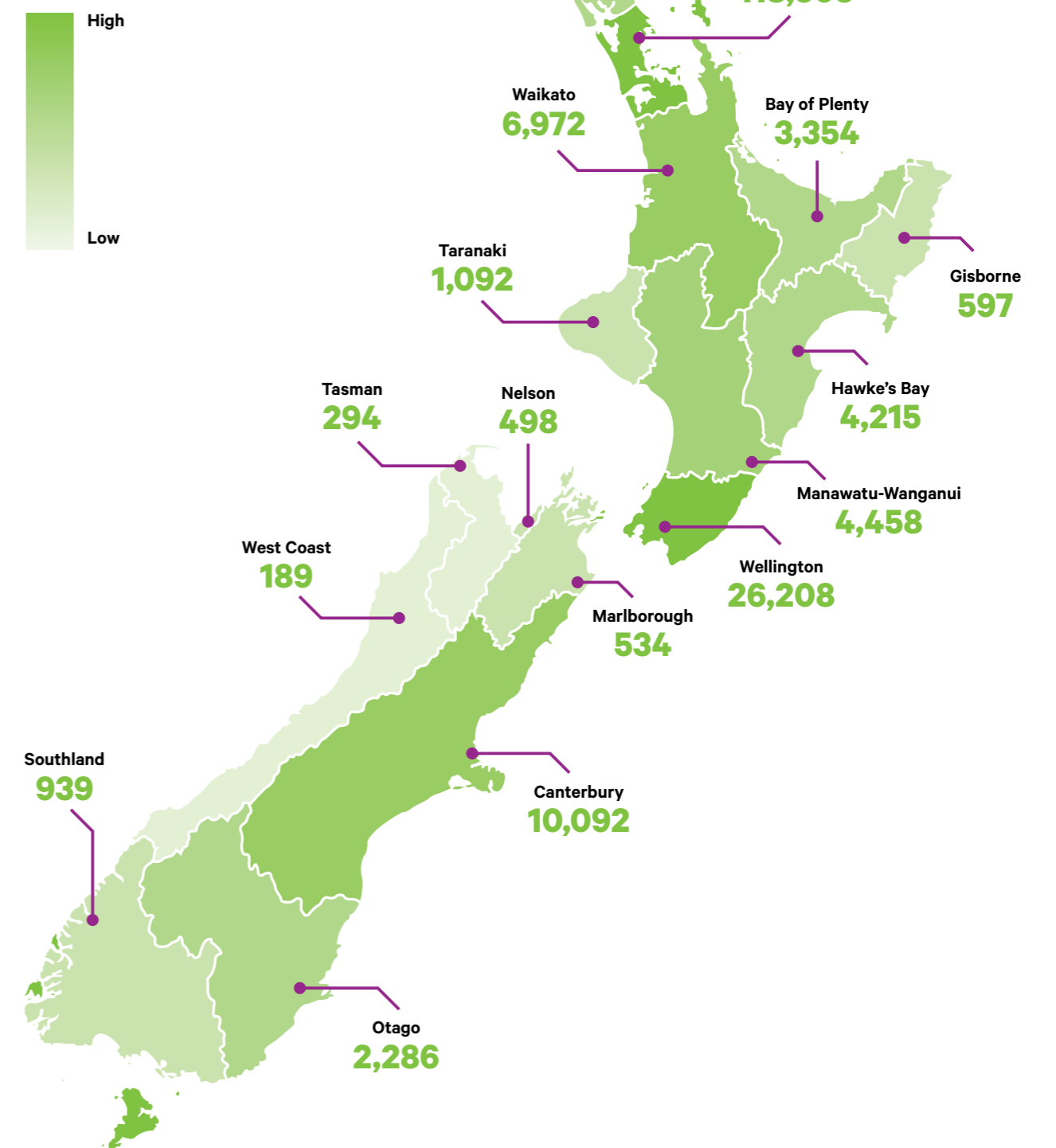
Recipients of participants' financial contributions



*When you reach a certain age however you soon come to realise that it is far more rewarding than money can provide. The reward comes in the compassion that you give and receive from the people. That's the reason why I do what I do. That was one of the fundamental values that were taught to us at a young age.*

Total Samoan population in NZ: (2018 Census)

182,721





# Tonga

## Ethnic summary of key findings

“It’s tied to our values and centered on love: ‘ofa fatongia (love the call to serve), ‘ofa ‘oku fakasino, (love in action), mo‘ui manatu he ‘ofa (Love that remembers/ acknowledgement of ancestors), ngāue tupu he ‘ofa (work birthed out of love). It is also tied to loto tō (humility), tauhi vā (fostering and maintaining relationships, and tui (faith).”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

27

Diverse participants

**Online survey**

516

Participants stratified by age, gender and region

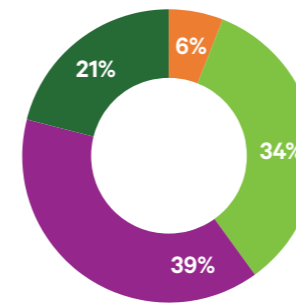
**46.3%**  
NZ born

**53.7%**  
Born outside NZ

**51%**

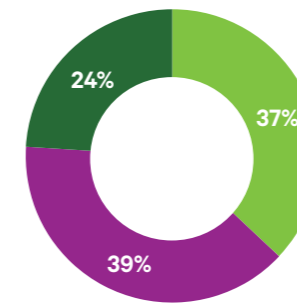
**49%**

**Age distribution of participants**



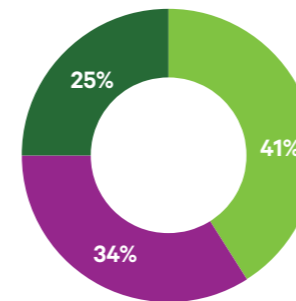
15 to 24    25 to 44  
45 to 64    65+

**Income level of participants**



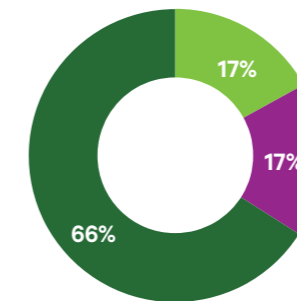
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

**Education level of participants**



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

**Labour market status of participants**



Studying  
Outside labour market  
In labour market

**Years in NZ**

24.2%

10 years or less

75.8%

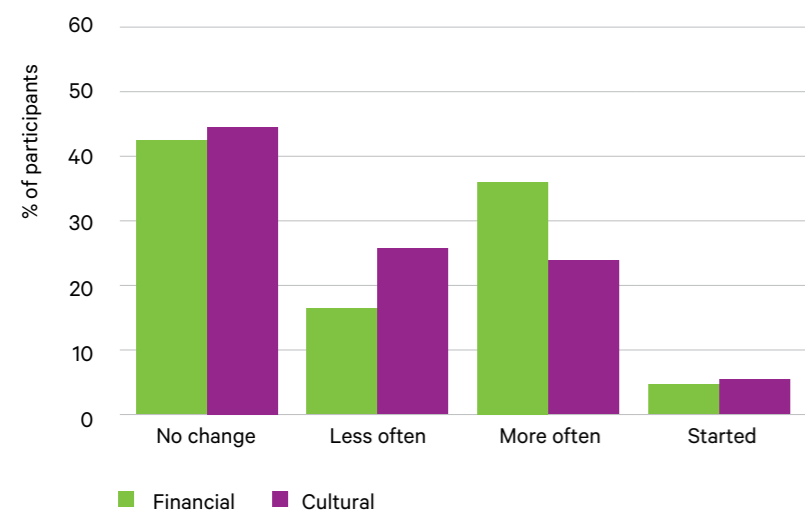
11+ years



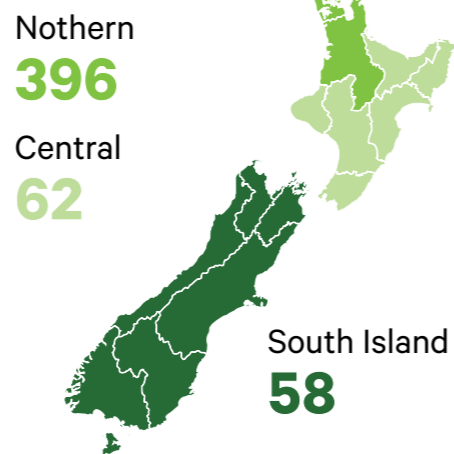
*Ngaue tupu he ‘ofa (work out of love).*



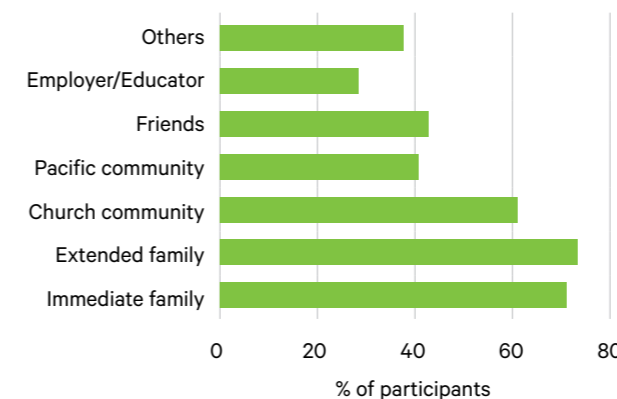
COVID-19 impact



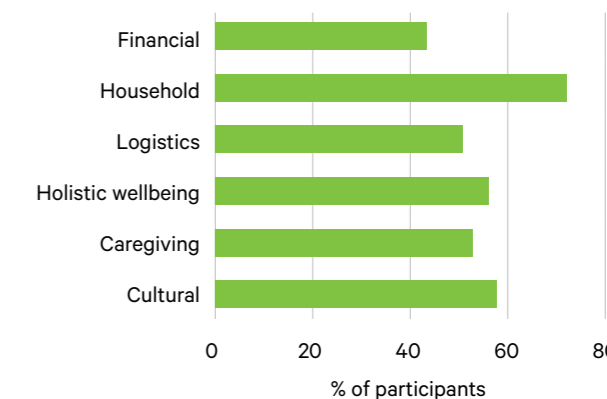
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



Before the lockdown, I hardly had quality time with my wife due to work and other commitments that I attended to physically. The virtual working space from home during COVID-19 allowed more quality time with my family. Lockdown upgraded our healthy, hygienic, and spiritual lifestyle and we are still... My family looked out for the families in desperate need in our church and neighbourhood. A family did the same to us when we first arrived here in NZ, so we decided to do likewise (to pay it forward) to other families because we know what it is like.

97.3%

Took part in at least an hour of unpaid work or volunteering during the 4 months

259,060

Total hours spent on unpaid work over the 4 months

14,816 hours

spent per week on unpaid work and volunteering

28.7 hours

per person per week

43.4%

Reported giving cash or funds to others

\$32,317

Given to others a week

\$565,087

Contributed a total of over over a period of 4 months

\$148

per person per week

Contributed a total of over

\$15.4m

to Aotearoa's economy annually

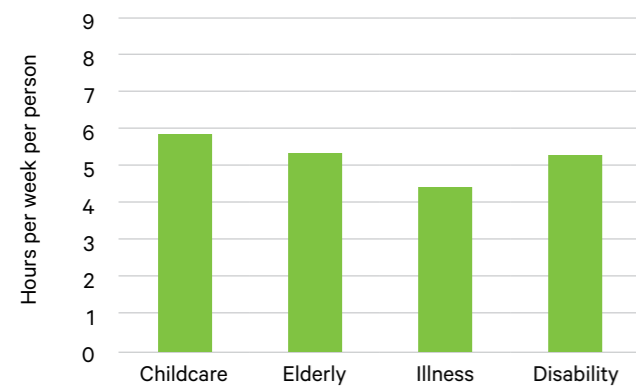


Foaki mo e ikai ha amanaki ke toe ma'u mai totongi (give it your all).



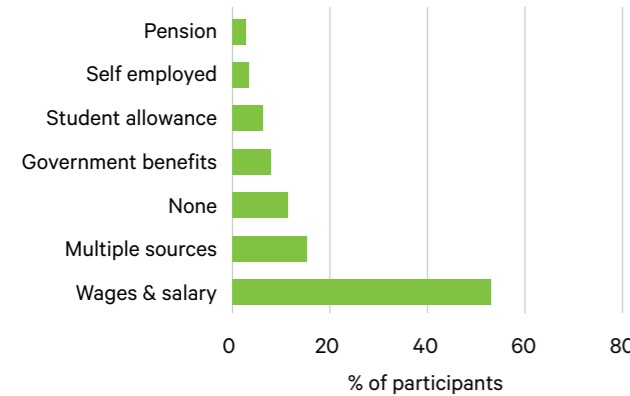
My parents were church ministers, and I grew up seeing their love for the people and their unpaid service. They say children see; children do; when people ask for help, I believe that God provides extra strength and energy to do the work.

**Unpaid caregiving activities**

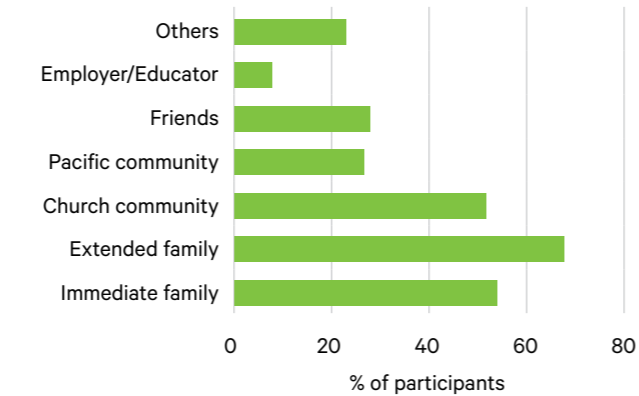


*Ko e ngāue kuopau ke fai 'aki 'a e lotō (heart), loto'i fie ngāue (willingness) mo e loto vekeveke (passionate).*

**Sources of income for participants**



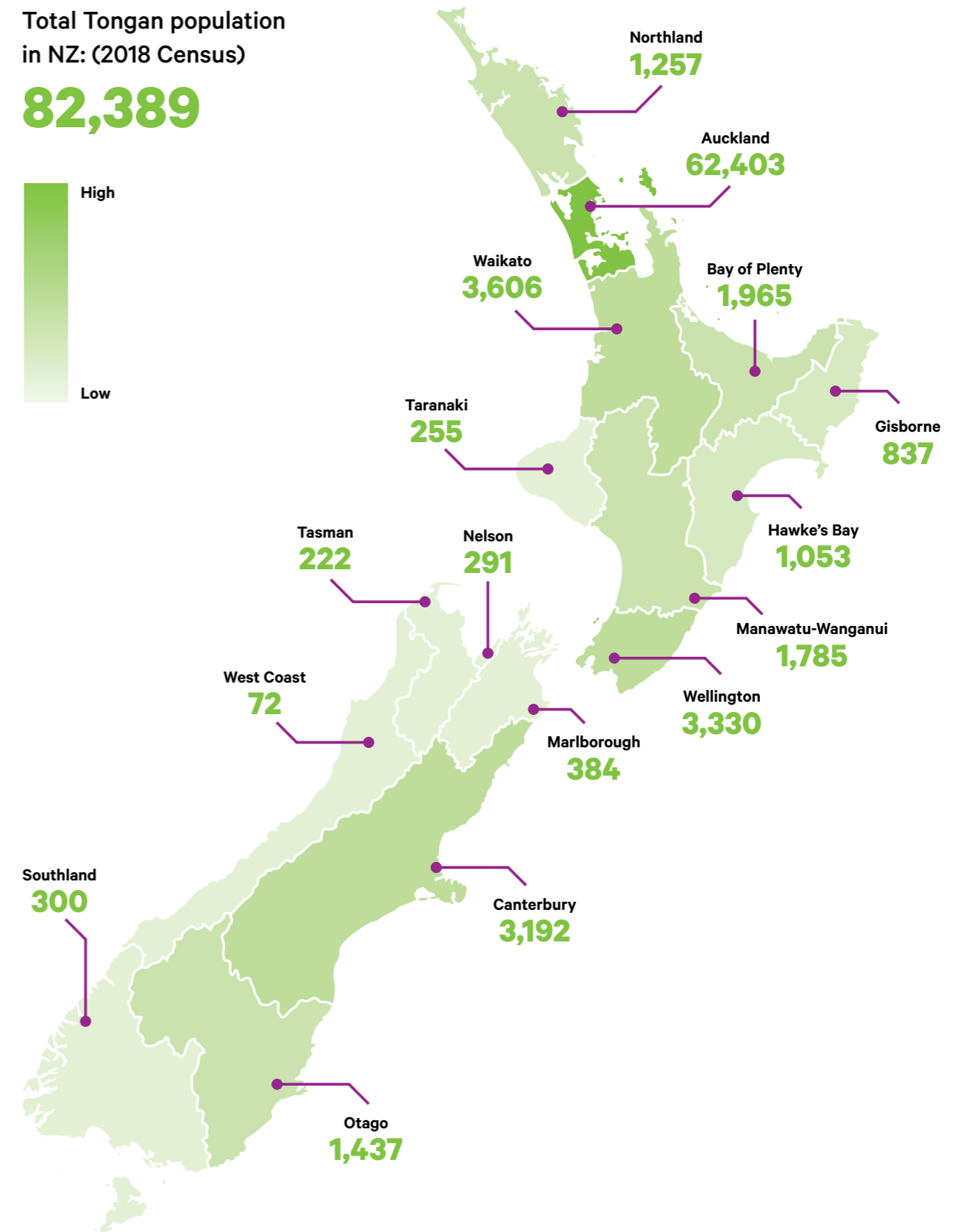
**Recipients of participants' financial contributions**

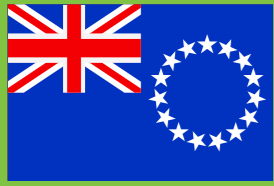


*Mo'ui manatu or manatu ki he kuohili – It shows we're embracing and appreciating the ancestry, culture and practices that is carried down from generation to generation which directly influenced how we were raised and nurtured. It's reciprocity in action.*

**Total Tongan population in NZ: (2018 Census)**

**82,389**





# Cook Islands

## Ethnic summary of key findings

“Aronga tūtaki – koreia.

Tauturu - It is not done with the expectation of anything in return but the greater good of the collective.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

**22**

Diverse participants

**Online survey**

**405**

Participants stratified by age, gender and region

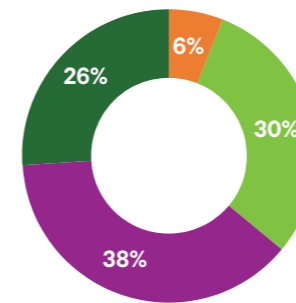
**75.6%**  
NZ born

**24.4%**  
Born outside NZ

**52%**

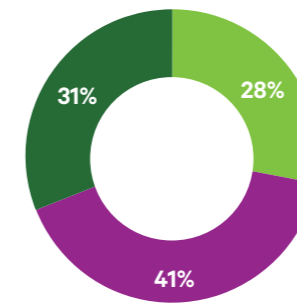
**48%**

**Age distribution of participants**



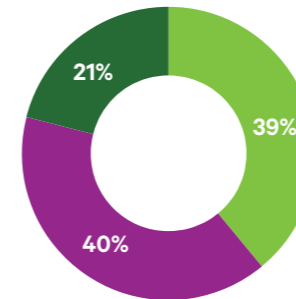
15 to 24    25 to 44  
45 to 64    65+

**Income level of participants**



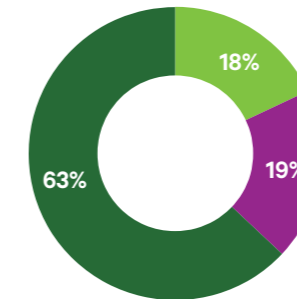
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

**Education level of participants**



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

**Labour market status of participants**



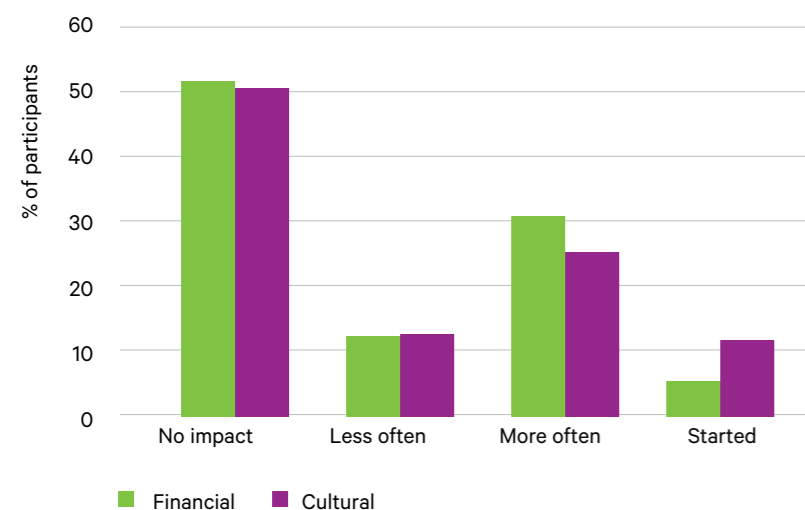
Studying  
Outside labour market  
In labour market

**Years in NZ**

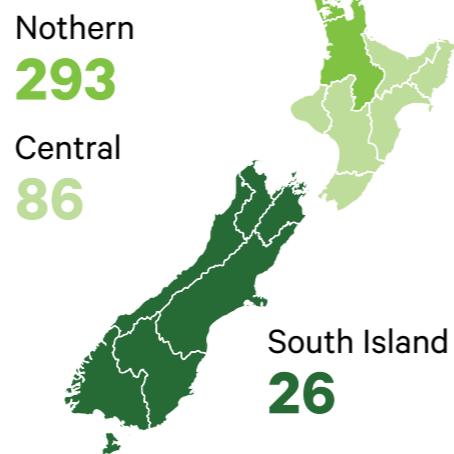
**28.3%**  
10 years or less

**71.7%**  
11+ years

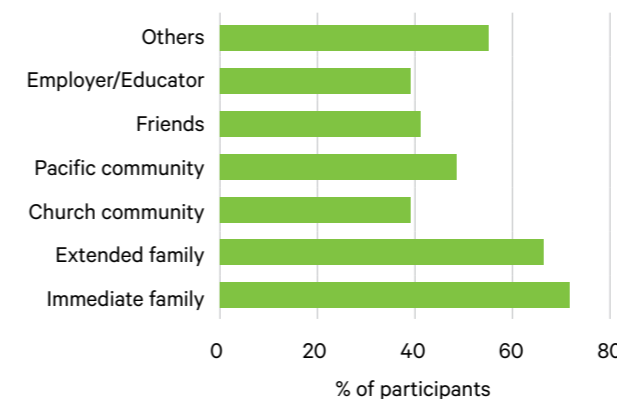
**COVID-19 impact**



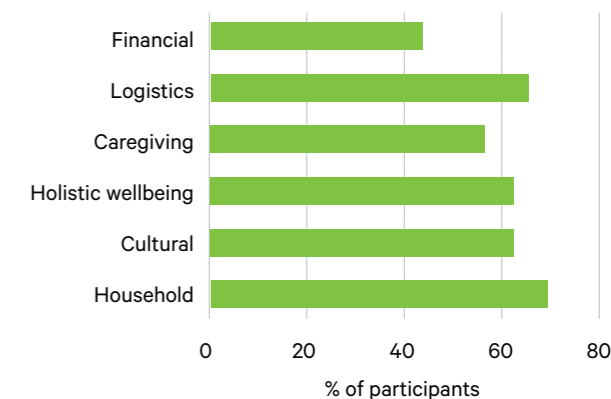
**Participants in the region**



**Amount of time spent on unpaid work and for whom**



**Amount of time spent on unpaid work and the purpose**



*COVID-19 lockdown changed everything because you couldn't see your extended family. You had to stay in your bubble. But I was working much longer hours to help our community, the majority of those hours unpaid.*



*It is the cultural richness that comes from doing it and the connections that I make through it. If it aligns with our beliefs and our values, we'll do it! It's also being able to teach the young ones our culture and our values (love, service) through unpaid work and at the same time learn from our elders. It crosses across the generations.*

Contributed a total of over

**\$15.28m**

to Aotearoa's economy annually

**98.3%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**256,906**

Total hours spent on unpaid work over the 4 months

**14,692 hours**

spent per week on unpaid work and volunteering

**36.3 hours**

per person per week

**43.7%**

Reported giving cash or funds to others

**\$29,810**

Given to others a week

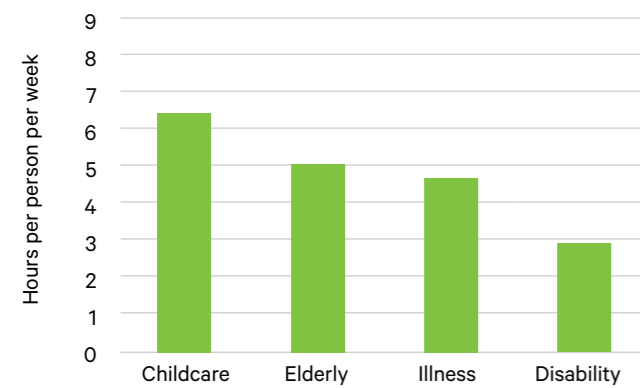
**\$521,248**

Contributed a total of over over a period of 4 months

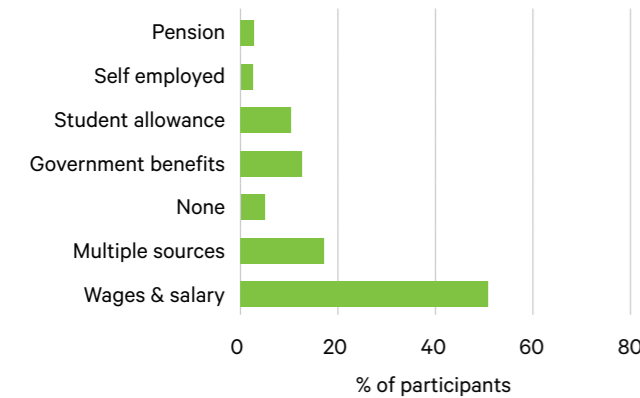
**\$171**

per person per week

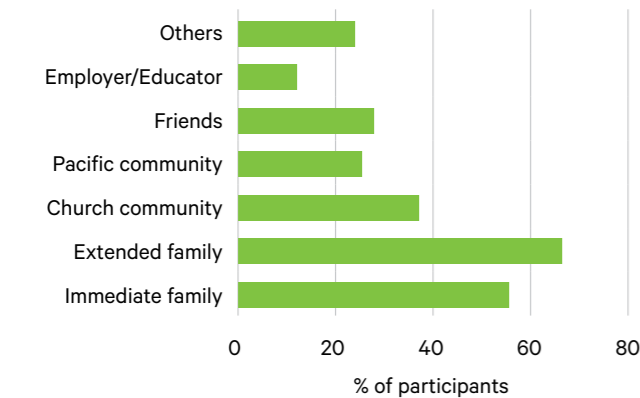
**Unpaid caregiving activities**



**Source of income for participants**



**Recipients of participants' financial contributions**



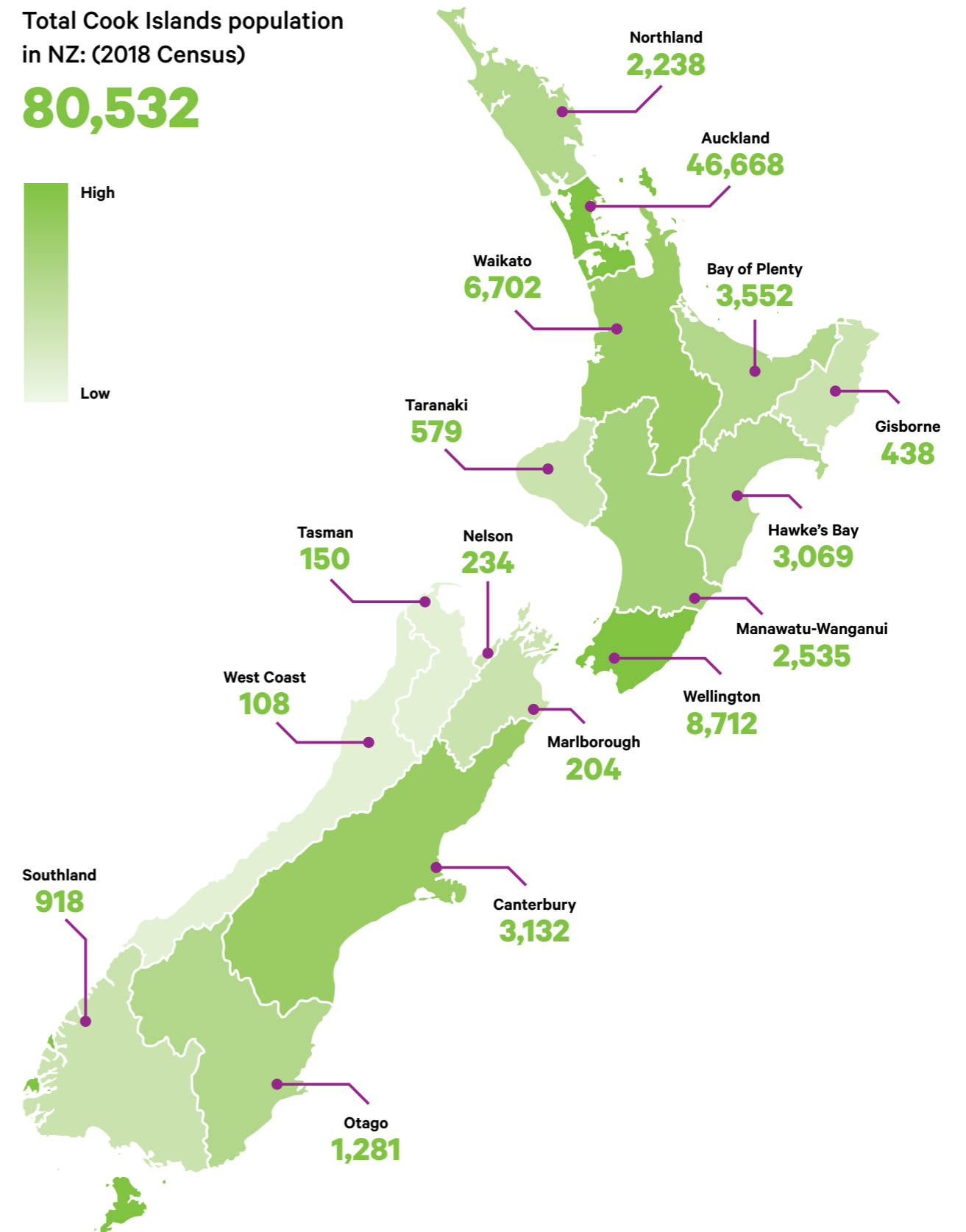
*I started making meals for my siblings when I was eight. I was cooking and looking after my younger siblings. Mum use to follow her mum. And nana was in a sewing group. I started following my mum when I was 12. And that was for family gatherings, baton up fundraisers for the Cook Islands community, and helping family when events were on. That is how I learned.*



*As a Cook Islander, it is in our blood. If somebody says hey so and so passed away, when you hear that automatically you get up and go, not being forced. That's why I say kopu tangata because it all comes back to whānau.*

**Total Cook Islands population in NZ: (2018 Census)**

**80,532**





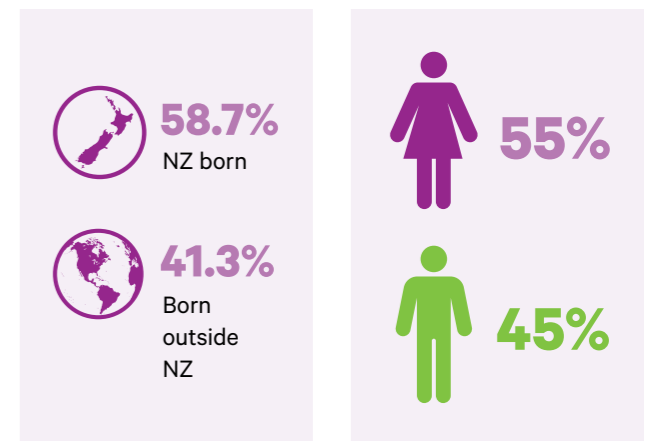
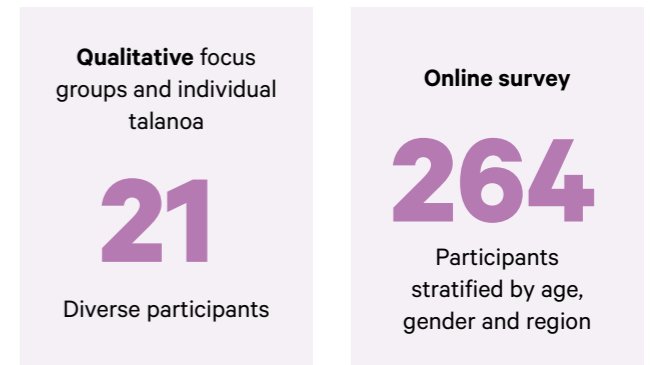
# Niue

## Ethnic summary of key findings

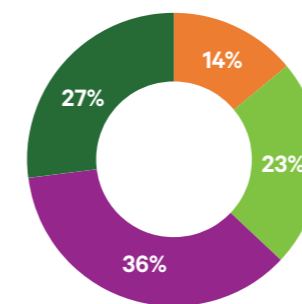
“Gahua he fakaalofanoa, ai totogi, gahua he fakaalofa - work based on love without expecting anything in return. Gahua ha ko e fakaalofa - work because you care/love.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

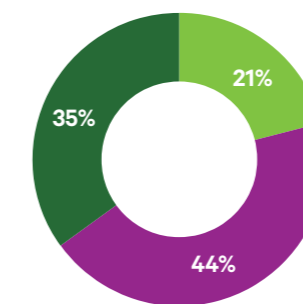


Age distribution of participants



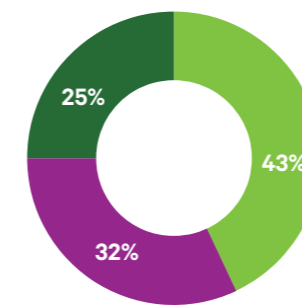
15 to 24 25 to 44 45 to 64 65+

Income level of participants



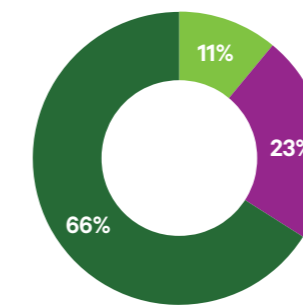
Up to \$15,000 \$15,000 to \$50,000 \$50,000+

Education level of participants



Secondary school and less Level 1 to 6 Bachelor's degree or higher

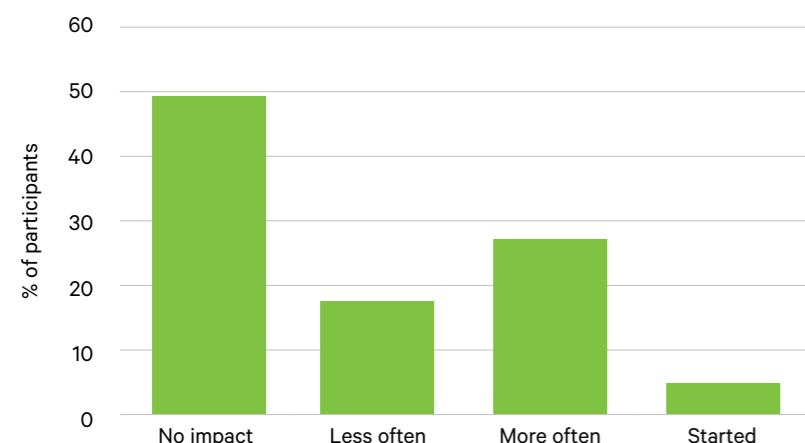
Labour market status of participants



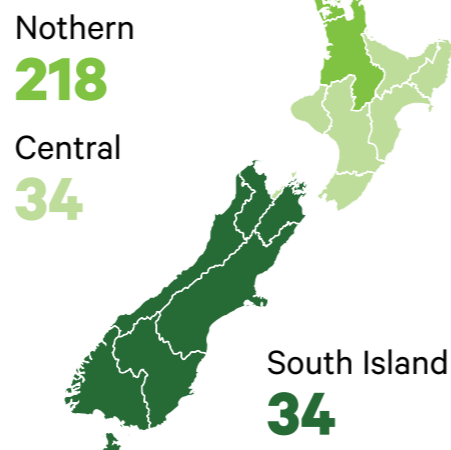
Studying Outside labour market In labour market



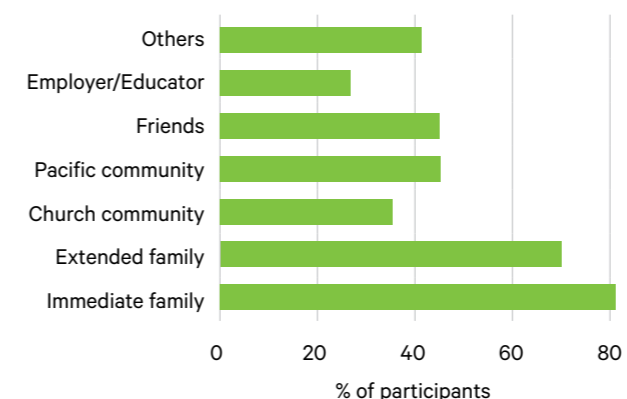
COVID-19 financial impact



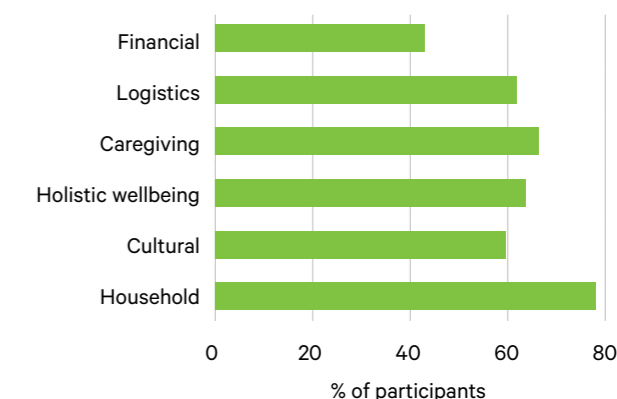
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



*In the community, I do it [unpaid work activities] to advocate on their behalf (Niue community), and I enjoy giving back to my community, and providing a platform for those who do not have one. It is passing on our culture, our values to the next generation through our actions, in the hopes that they too will carry it on.*



*I was brought up to contribute, even without pay. Mahani gahua lagomatai. We are brought up to serve and to contribute to the community. Ha haia ko e mahani lagomatai e. It is Fakaalofa (love). It is Fakafekau (serving). It is part of our upbringing.*

Contributed a total of over

**\$6.67m**

to Aotearoa's economy annually

**93.9%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**112,108**

Total hours spent on unpaid work over the 4 months

**6,411 hours**

spent per week on unpaid work and volunteering

**24.3 hours**

per person per week

**43.1%**

Reported giving cash or funds to others

**\$9,528**

Given to others a week

Contributed a total of over

**\$166,606**

over a period of 4 months

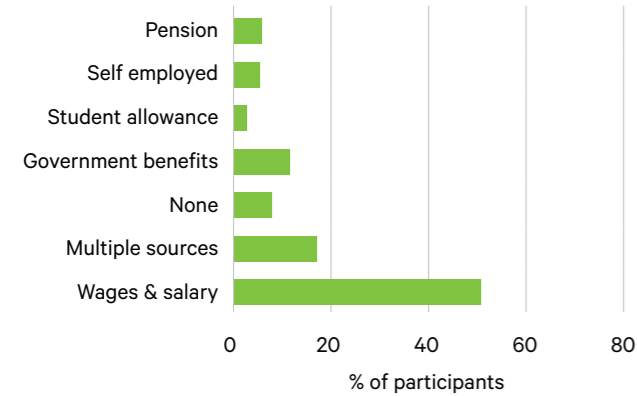
**\$89**

per person per week

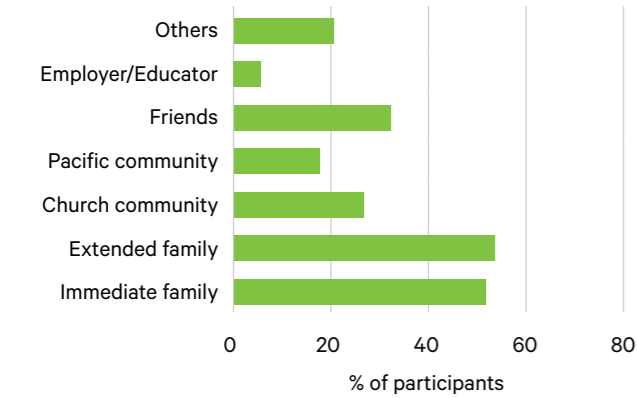


*Gahua ha ko e fakaalofa (work because you care/love).*

Sources of income for participants



Recipients of participants' financial contributions



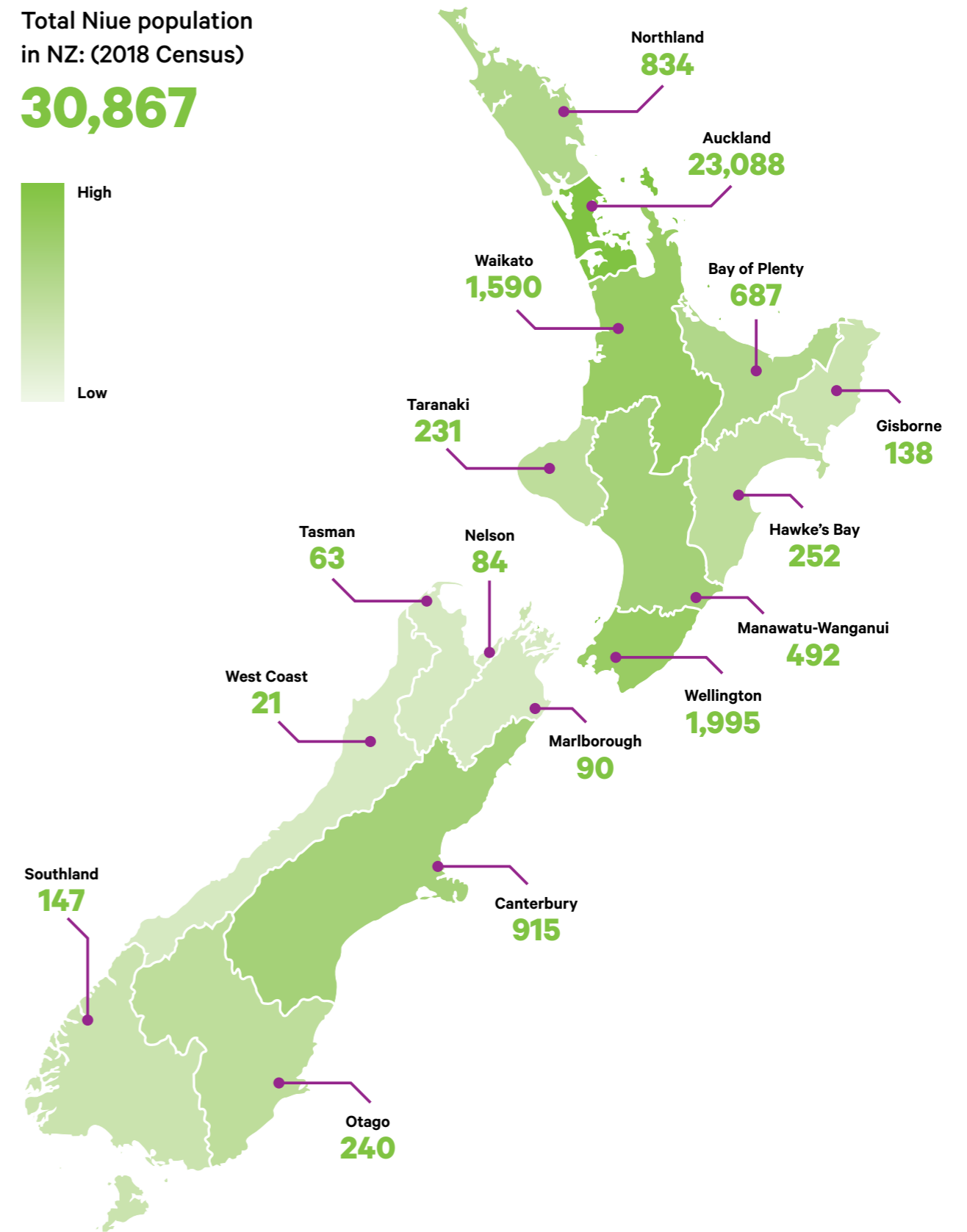
*As a child I would take the momoi (gifting of food) to the next door or to family. My personal job at home as a 12-year-old was to clean and sweep the house, cook the family dinner. I did not wait to be told to get up and do the work. I know because I was raised in that way to serve. Even when we go to church I get up and help with what needs to be done.*



*The workload does not reduce, there is always someone that need help and support within our community. Especially when it comes to our elderly people or families needing transport. My professional hat has reduced but not my personal hats in unpaid work.*

Total Niue population in NZ: (2018 Census)

30,867







# Tokelau

## Ethnic summary of key findings

“We are givers, we ‘alofa’ that is how we operate in Tokelau, because everyone is there and that is just the way of life. Galue fai I te alofa (work for the sake of love).”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

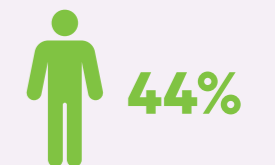
**16**

Diverse participants

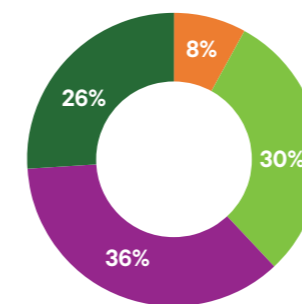
**Online survey**

**133**

Participants stratified by age, gender and region

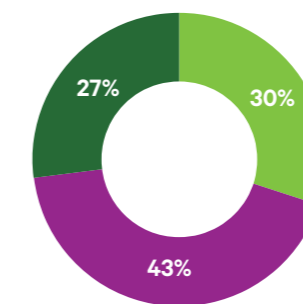


**Age distribution of participants**



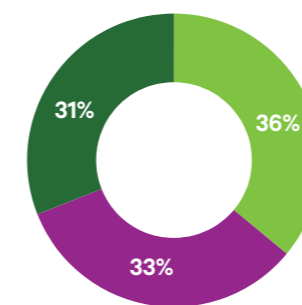
15 to 24 25 to 44  
45 to 64 65+

**Income level of participants**



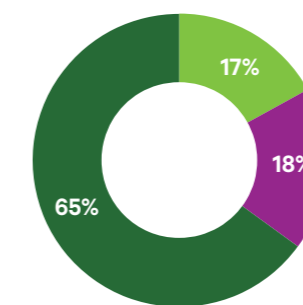
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

**Education level of participants**



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

**Labour market status of participants**



Studying  
Outside labour market  
In labour market

**Years in NZ**

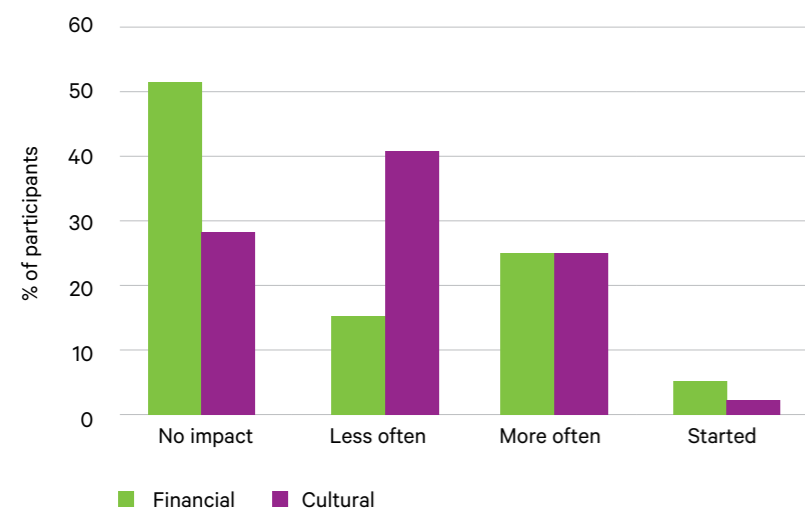
**7.1%**

10 years or less

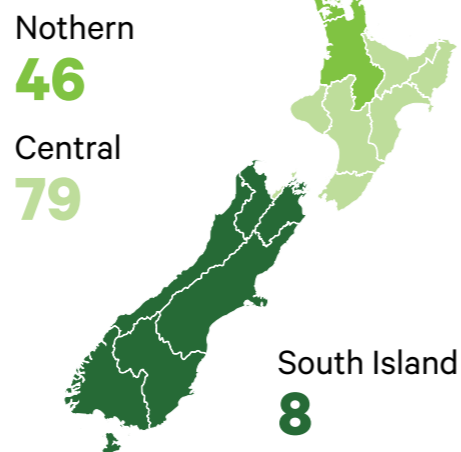
**92.9%**

11+ years

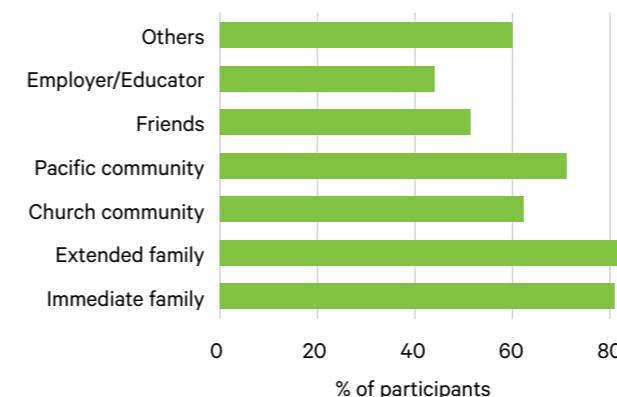
COVID-19 impact



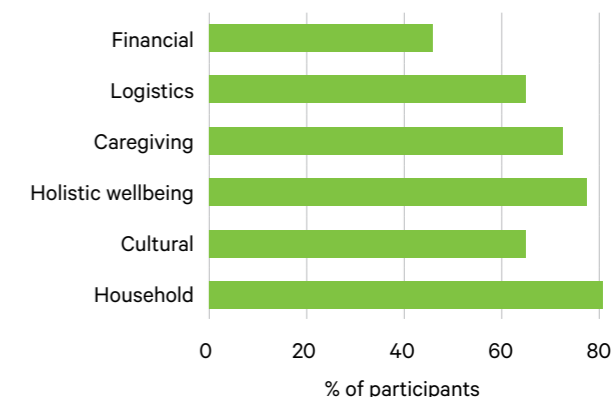
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



*It challenged us to improve our IT skills. Zoom with mum, friends, siblings. It opened doors as well as to how we could better connect, but also there were other families I know who didn't have internet, so it was just trying to challenged us to look at how we can be better prepared. Zoom became our best friend. keep everyone with IT connected. And it also challenged us to look at how we can be better prepared. Zoom became our best friend.*

**96.2%**  
Took part in at least an hour of unpaid work or volunteering during the 4 months

**116,258**  
Total hours spent on unpaid work over the 4 months

**6,449 hours**  
spent per week on unpaid work and volunteering  
**49.9 hours**  
per person per week

**45.3%**  
Reported giving cash or funds to others

**\$9,599**  
Given to others a week

Contributed a total of over  
**\$167,846**  
over a period of 4 months  
**\$166**  
per person per week

Contributed a total of over

**\$6.9m**

to Aotearoa's economy annually

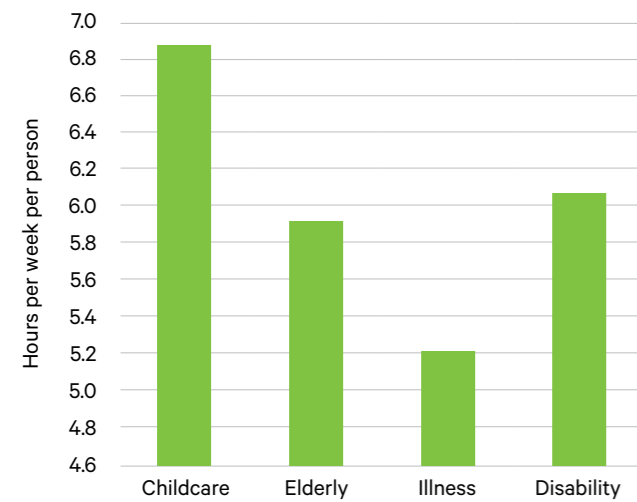


*Service is imbedded within all of us. Strengthened by our religious values. Not only do we hear the gospel, but we live the gospel. Through the things that fall under unpaid work, we serve our families, church, honour culture, parents, and God.*



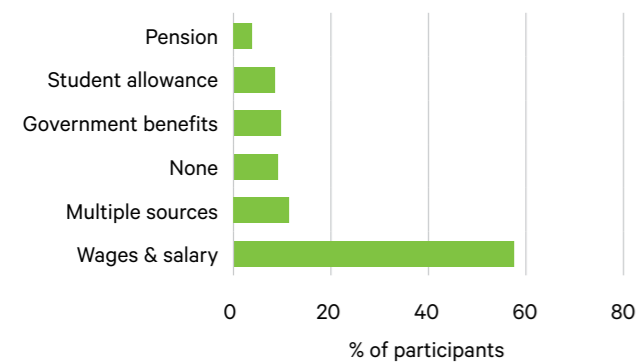
*It's part of the 'inati' – a traditional Tokelau distributive system that we are rooted in, that we share, that we distribute evenly and within this system that every single person has a role to play in that process. We all help to share the load, to support each balance the 'na pulou'- the many hats and the different aspects of life.*

**Unpaid caregiving activities**



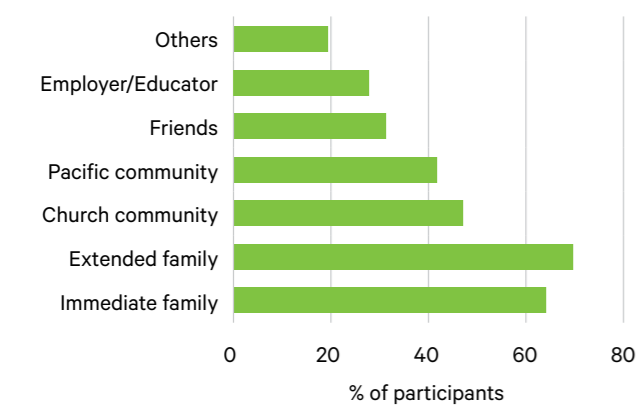
*Galue fai i te alofa (work out of love). It is part of our inati – a traditional Tokelau distributive system that we are rooted in, that we share, that we distribute evenly and within this system that every single person has a role to play in that process.*

**Sources of income for participants**



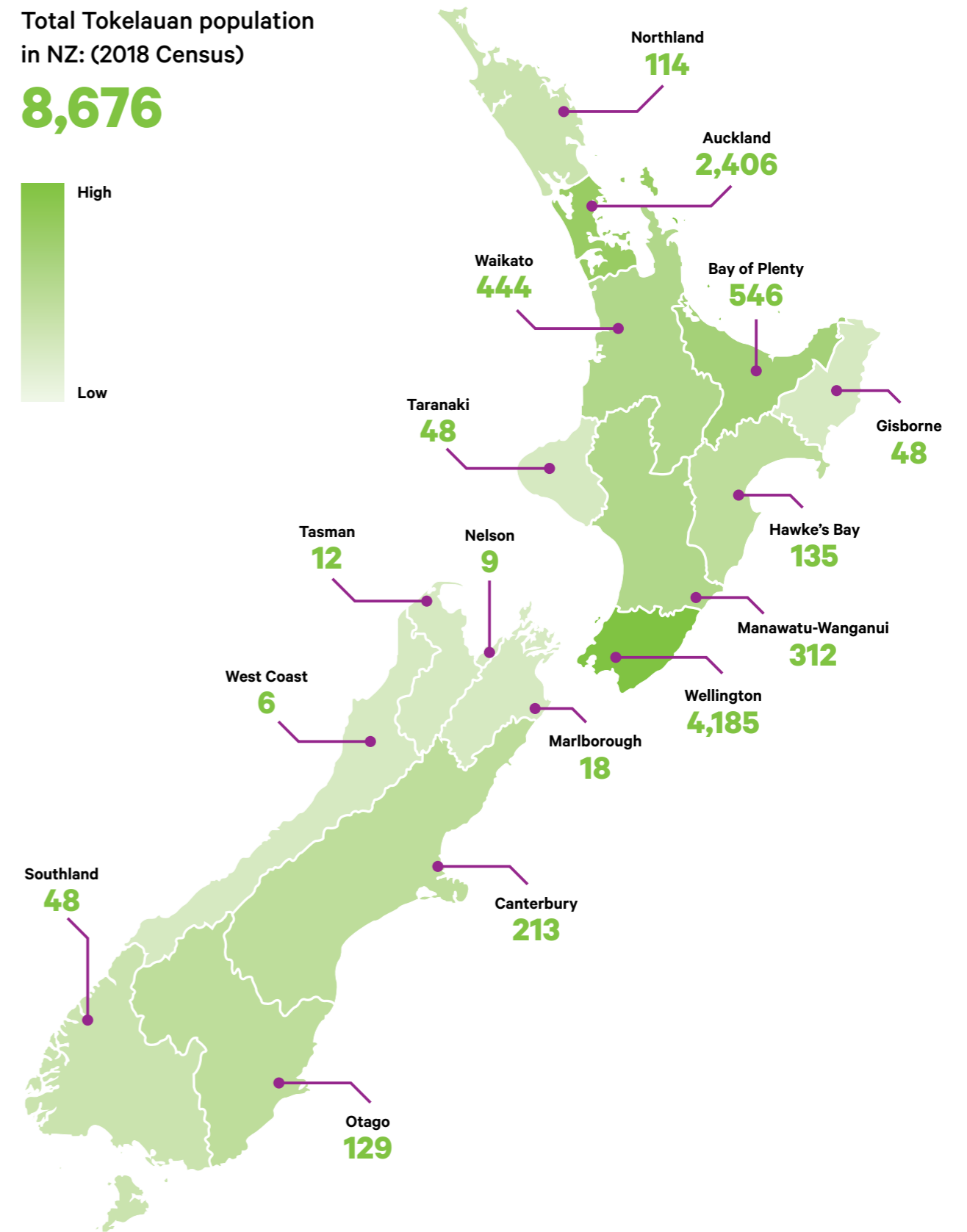
*I am part Tokelauan, and I found that doing voluntary work in the community, adds to my wellbeing because I learn more about my culture and the Tokelau values through it. As a child I would go to things and be encouraged to do the dishes with the other kids or set out chairs. Everyone had a role to play.*

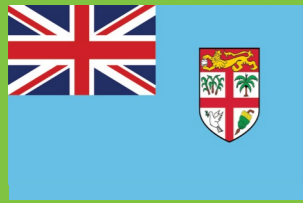
**Recipients of participants' financial contributions**



**Total Tokelauan population in NZ: (2018 Census)**

**8,676**





# Fiji

## Ethnic summary of key findings

“Itavi is a word that encompasses community (vanua) personal, family and religious community. Itavi va-Lotu, itavi va-Vanua obligations. The underlying beliefs and commitments to the notion that my family will be blessed paying it forward for future generations tied to the principles of reciprocity.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

Qualitative focus groups and individual talanoa

# 16

Diverse participants

Online survey

# 199

Participants stratified by age, gender and region

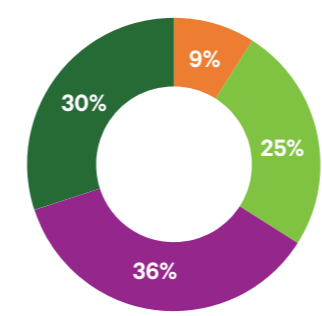
**13.6%**  
NZ born

**46%**

**86.4%**  
Born outside NZ

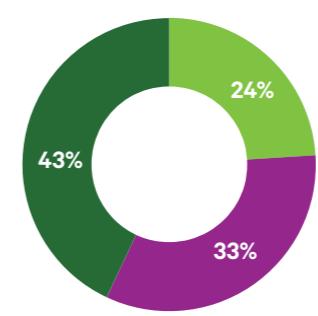
**54%**

Age distribution of participants



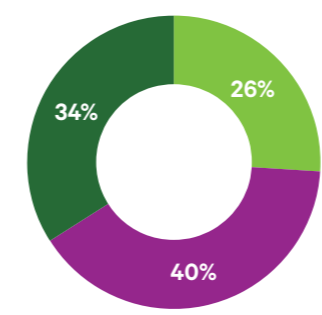
15 to 24 25 to 44  
45 to 64 65+

Income level of participants



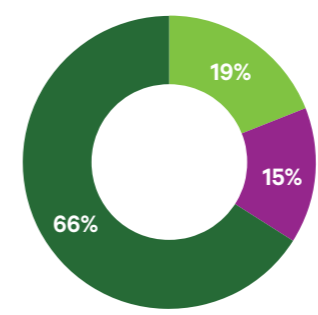
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

Education level of participants



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

Labour market status of participants



Studying  
Outside labour market  
In labour market

Years in NZ

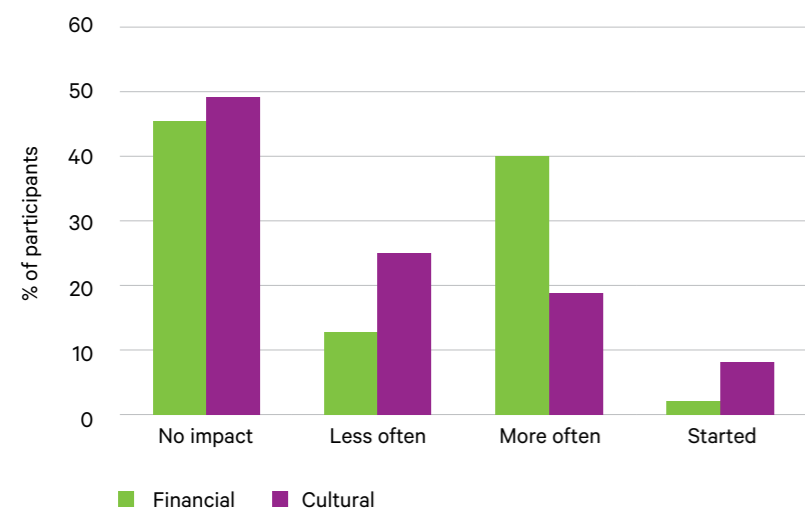
# 40.1%

10 years or less

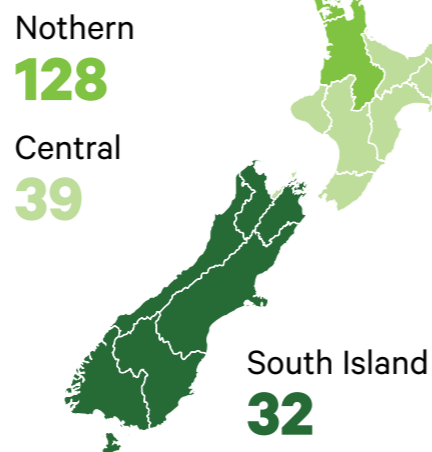
# 59.9%

11+ years

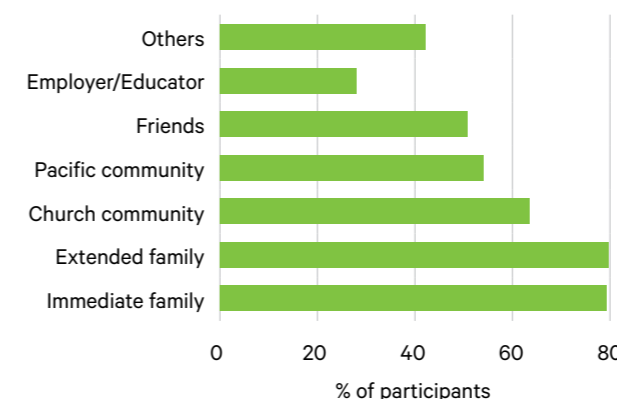
COVID-19 impact



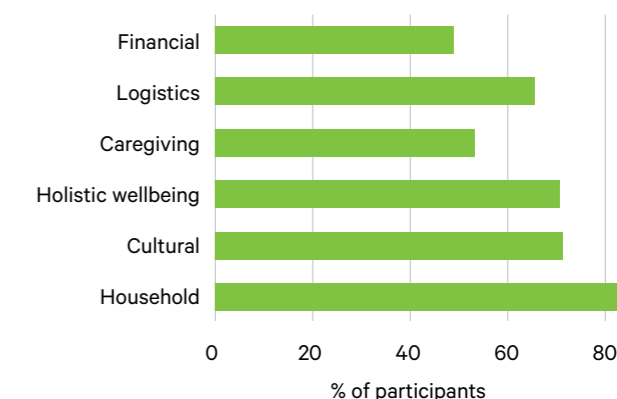
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



*I love to do them [unpaid work activities] and see the benefits that it brings to individual lives, my family, my friends, the community, and the nation... I feel that I should voluntarily give back to others in recognition of what they contributed to my life. I consider it as my responsibility to reciprocate the love and care that was given to me during my upbringing until I was self-sufficient.*



*My role as a mother increased, especially working from home. I had to be with my daughters to help them with their online learning and digital technology which I had to familiarise myself with. At the same time, we still have to work from home, help our community adjust via zoom and tend to all the domestic stuff. It was not easy.*

Contributed a total of over

**\$6.5m**

to Aotearoa's economy annually

**97.5%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**109,409**

Total hours spent on unpaid work over the 4 months

**6,257 hours**

spent per week on unpaid work and volunteering

**31.4 hours**

per person per week

**49%**

Reported giving cash or funds to others

**\$13,504**

Given to others a week

**\$236,121**

Contributed a total of over over a period of 4 months

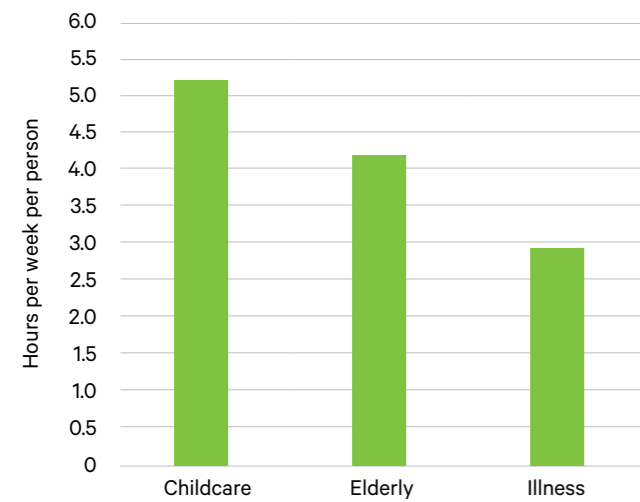
**\$142**

per person per week



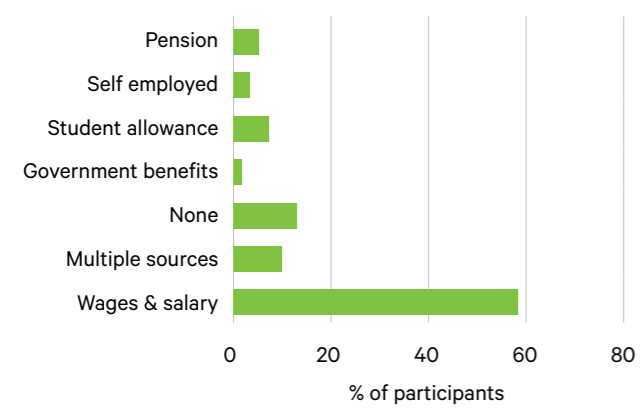
*I think the Fijian word "itavi" would fit the definition. It is a word that encompasses community (vanua) personal, family, and religious wellbeing. The underlying beliefs and commitments to the notion that my family will be "blessed" when I perform those duties is strong. There is also a strong belief and general commitment to the principals of reciprocity.*

**Unpaid caregiving activities**



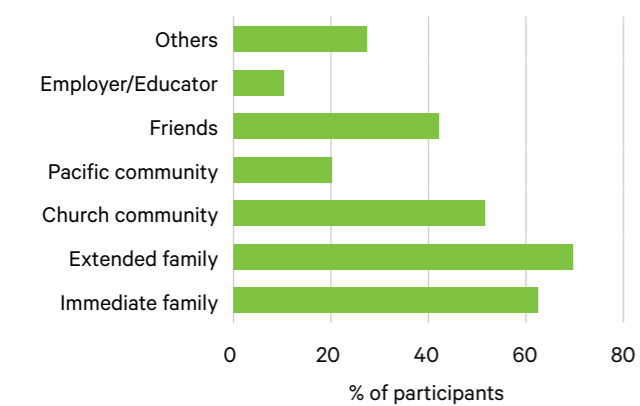
*These activities benefit me in the fact that it helps in building my bond with my family. It also helps my health and wellbeing. It also helps to maintain my language and my culture, which is my identity, and through unpaid work we can pass this on to our children.*

**Sources of income for participants**



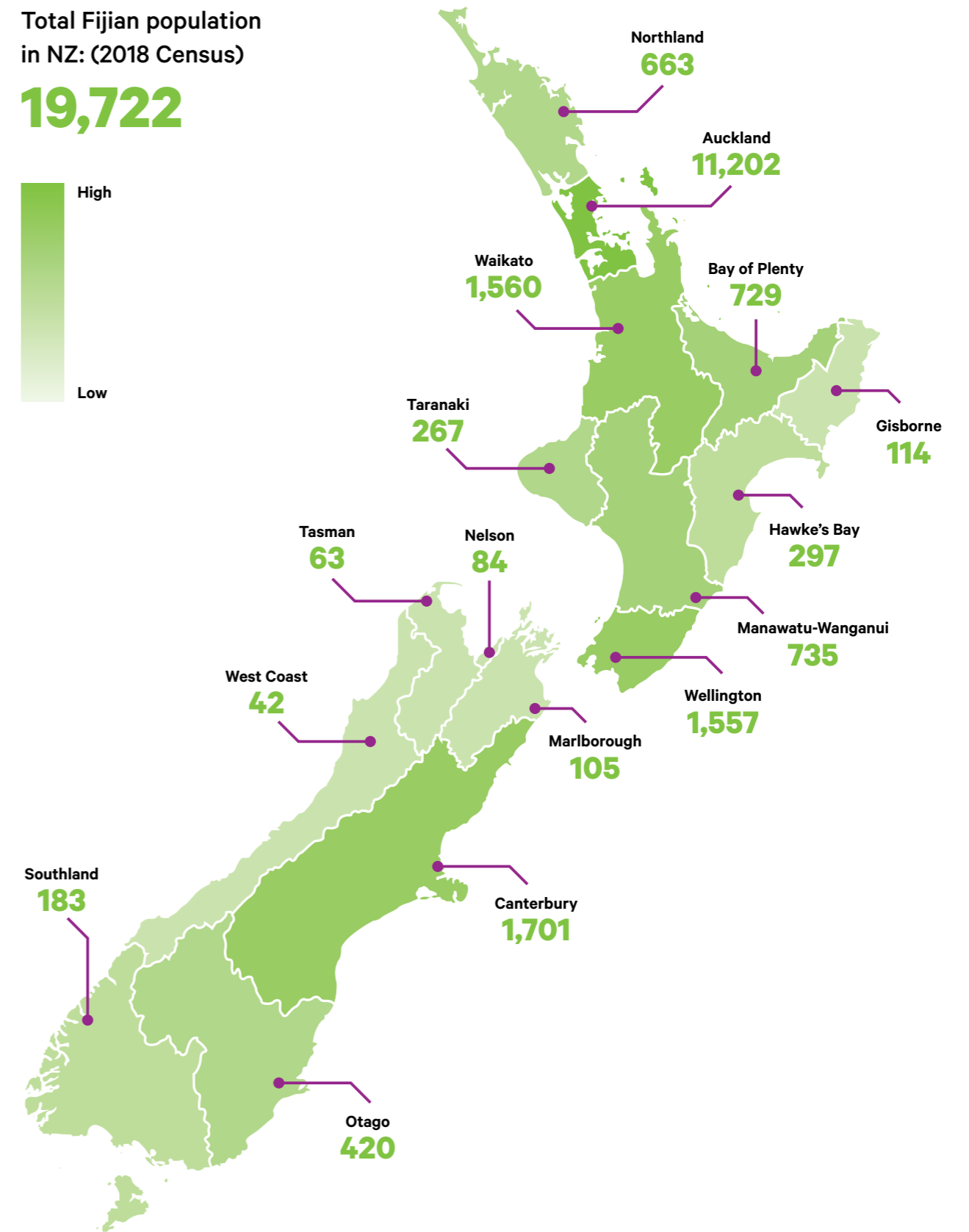
*The underlying beliefs and commitments to the notion that my family will be "blessed" when I perform those duties is strong. Era na vakalougataki na nomu kawa mai muri. Your future generations will be blessed.*

**Recipients of participants' financial contributions**



**Total Fijian population in NZ: (2018 Census)**

**19,722**





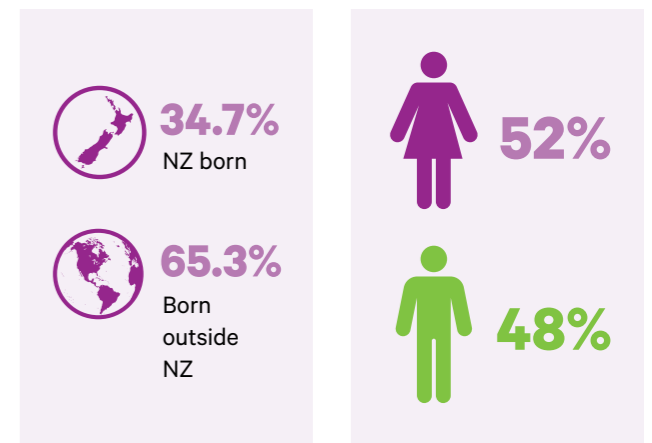
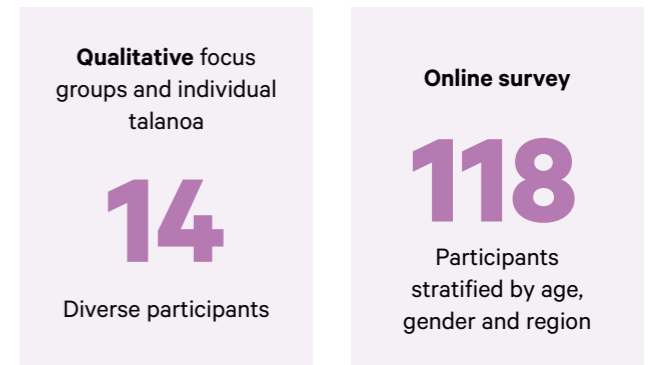
# Tuvalu

## Ethnic summary of key findings

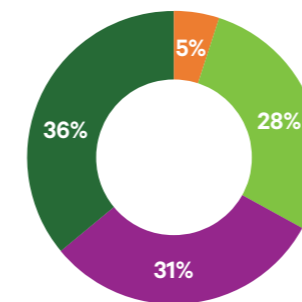
“Fakagamua is the term used for unpaid work in Tuvalu. When it is used in galuega fakagamua, you are needed to work for free for what needs to be done for the community or church.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

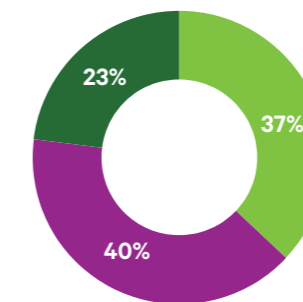


Age distribution of participants



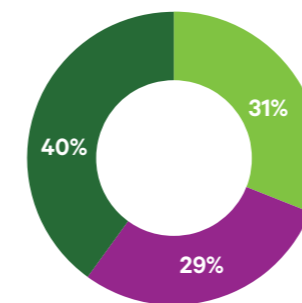
15 to 24 25 to 44 45 to 64 65+

Income level of participants



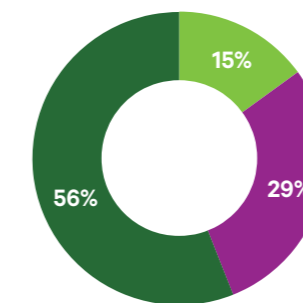
Up to \$15,000 \$15,000 to \$50,000 \$50,000+

Education level of participants



Secondary school and less Level 1 to 6 Bachelor's degree or higher

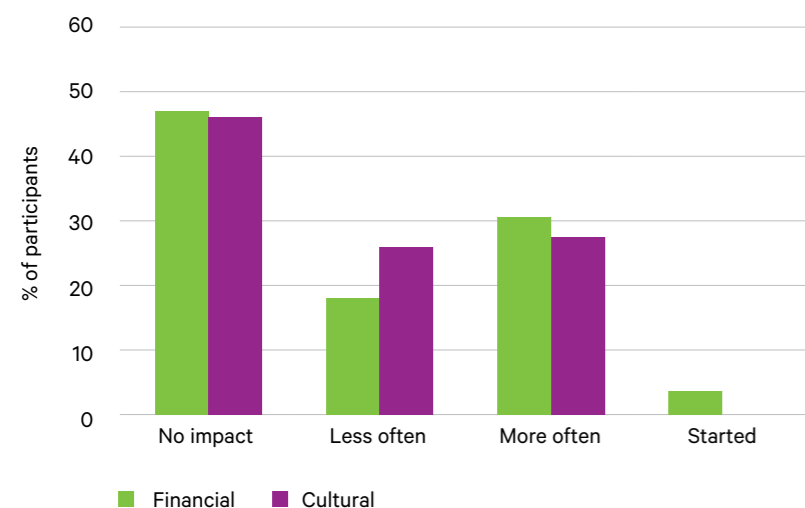
Labour market status of participants



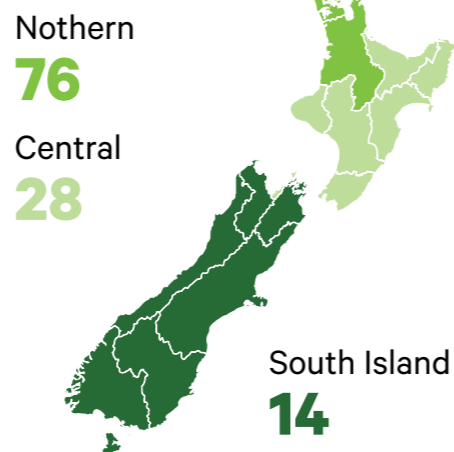
Studying Outside labour market In labour market



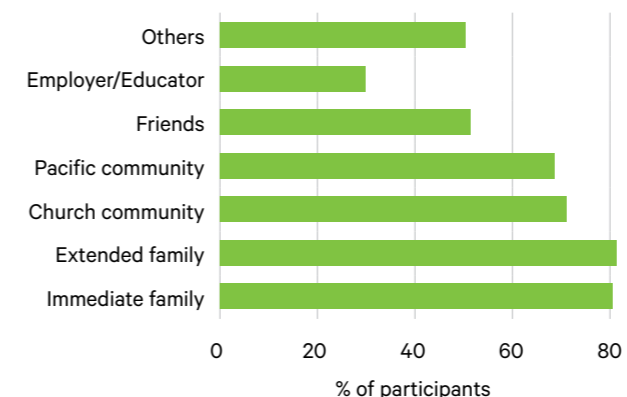
COVID-19 impact



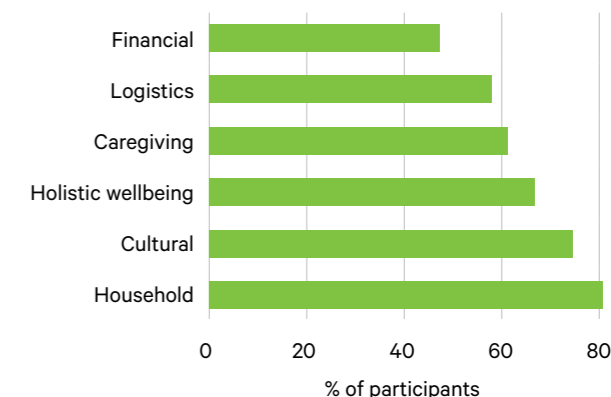
Participants in the region



Amount of time spent on unpaid work and for whom



Amount of time spent on unpaid work and the purpose



COVID-19 made everyone anxious. We worked as a collective, making sure people within our communities knew where to get support and if they needed help with food, we offered help. Life is hard if people don't help others. Life will continue to be hard.



We are used to communal living. It is more important to give to that person than using that for yourself. We saw these things done as we were growing up. So, we do them too. It's a cycle, we saw it, we did it in the hopes that the next generation will also follow.

Contributed a total of over

**\$6.13m**

to Aotearoa's economy annually

**97.5%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**103,024**

Total hours spent on unpaid work over the 4 months

**5,892 hours**

spent per week on unpaid work and volunteering

**49.9 hours**

per person per week

**47.8%**

Reported giving cash or funds to others

**\$10,477**

Given to others a week

**\$183,206**

Contributed a total of over

over a period of 4 months

**\$190**

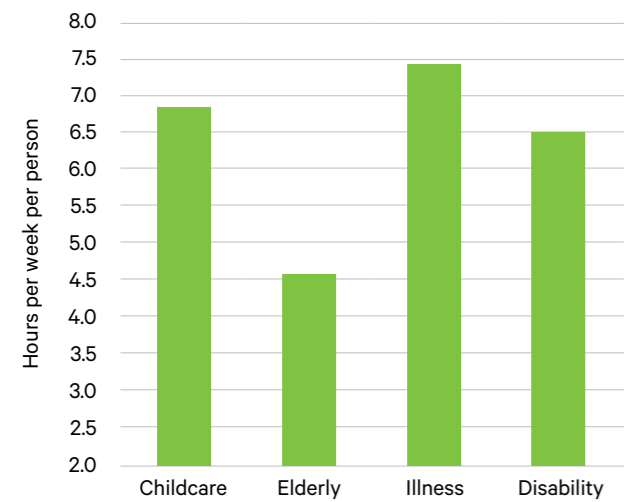
per person per week



As a kid I use to get my thrills when my elders would tell me I made the best tea in the world. That is how it started (laughs). My parents were not ministers, they were deacons, so by default, as children we served in every church programme, did the run arounds to get food and if there were kids, we were the designated babysitters. Never complained though because it provided insights into what could be achieved if everyone played their role.



**Unpaid caregiving activities**

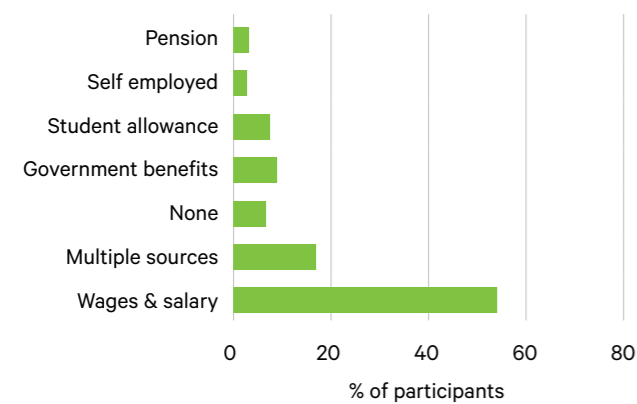


*Galuega fakagamua (work for free with everything that is in you).*

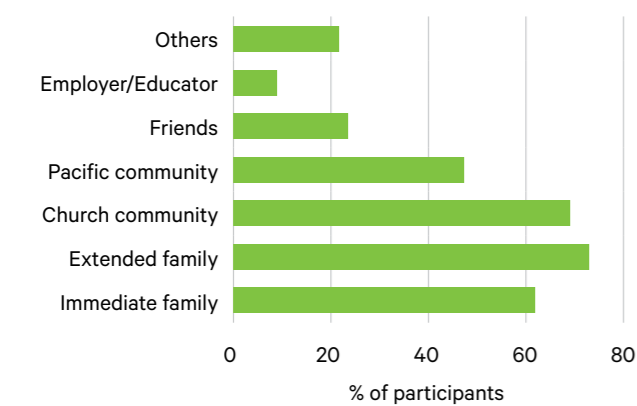


*Manafa fakagamua refers to a piece of land that is made available to anyone to gather whatever they need from the land. This term has cultural significance. If it is fakagamua, you give your all to that task. Volunteering is for a small task and fakagamua is your whole being goes to making that contribution. Defined using the term "Te Loto Fenua".*

**Sources of income for participants**

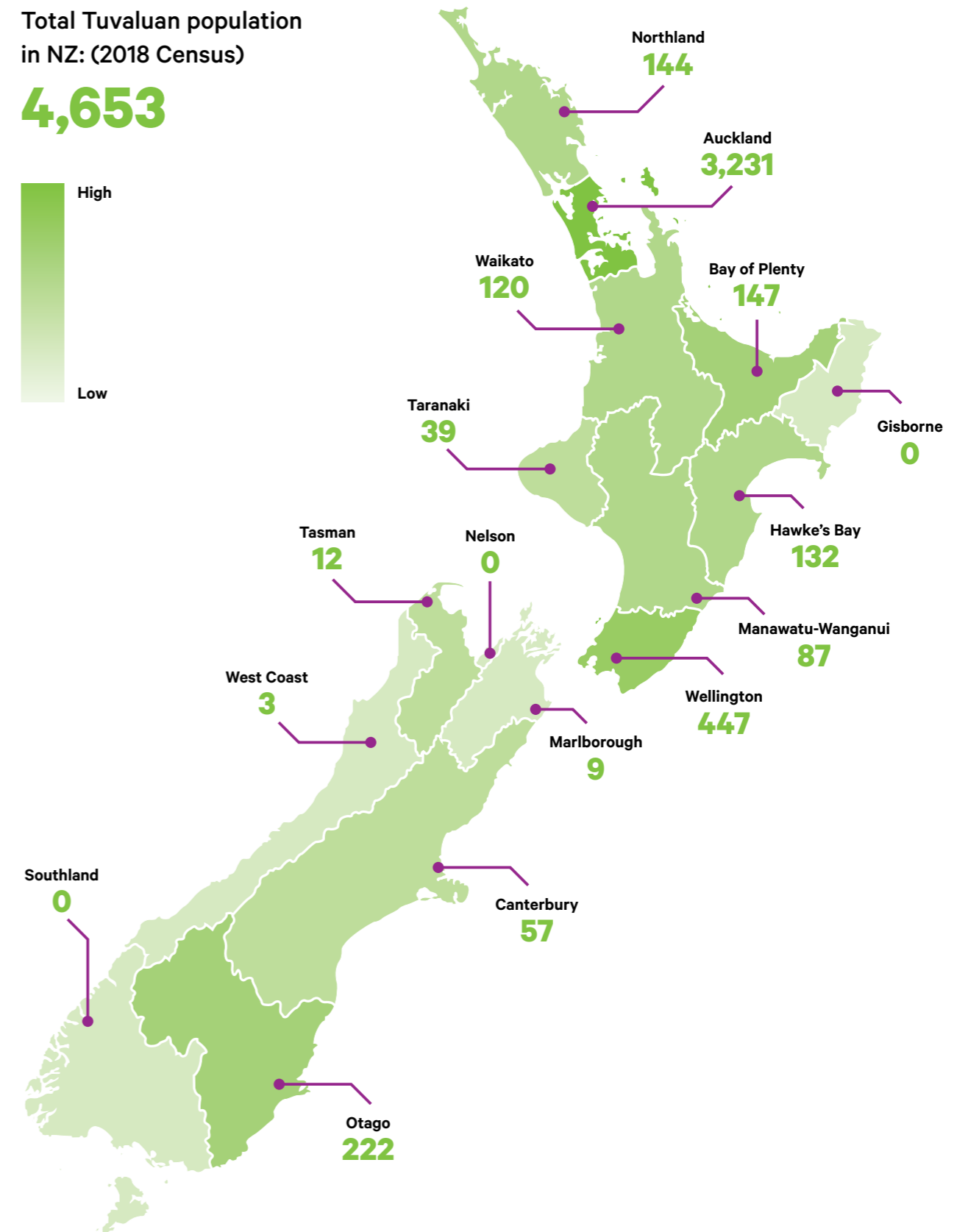


**Recipients of participants' financial contributions**



**Total Tuvaluan population in NZ: (2018 Census)**

**4,653**





# Kiribati

## Ethnic summary of key findings

“Te anganano - offer to help with all your heart without any expectation to be paid.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

19

Diverse participants

**Online survey**

70

Participants stratified by age, gender and region

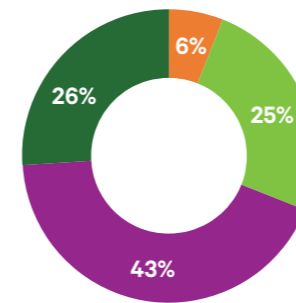
**17.1%**  
NZ born

**82.9%**  
Born outside NZ

**54%**

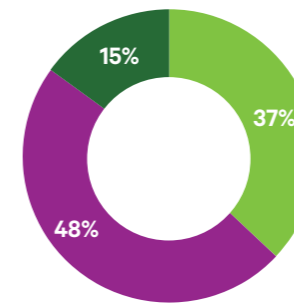
**46%**

**Age distribution of participants**



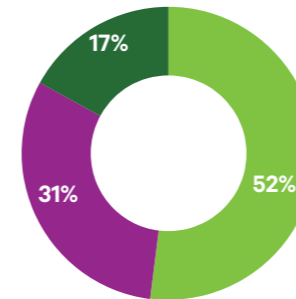
■ 15 to 24    ■ 25 to 44  
■ 45 to 64    ■ 65+

**Income level of participants**



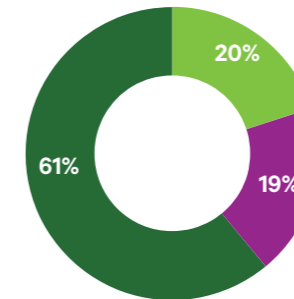
■ Up to \$15,000  
■ \$15,000 to \$50,000  
■ \$50,000+

**Education level of participants**



■ Secondary school and less  
■ Level 1 to 6  
■ Bachelor's degree or higher

**Labour market status of participants**



■ Studying  
■ Outside labour market  
■ In labour market

**Years in NZ**

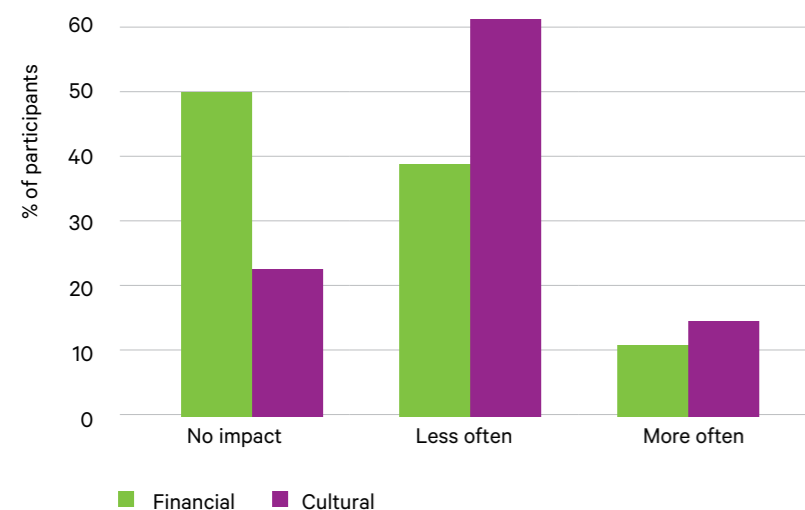
41.4%

10 years or less

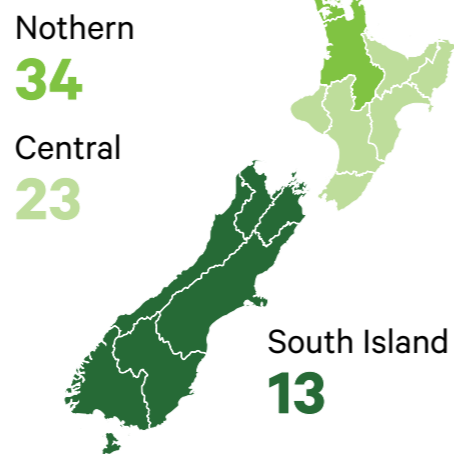
58.6%

11+ years

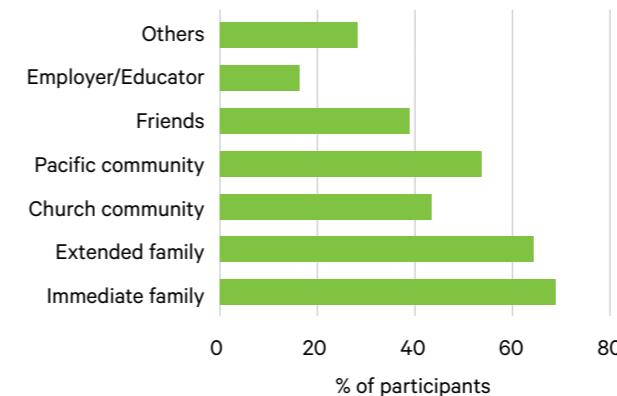
**COVID-19 impact**



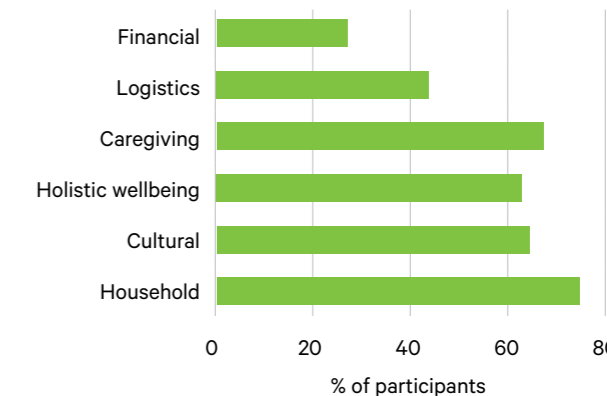
**Participants in the region**



**Amount of time spent on unpaid work and for whom**



**Amount of time spent on unpaid work and the purpose**



*The in-person community activities were reduced as community gatherings were stopped and moved online; so, we had to learn a lot of new skills to adjust.*

**95.7%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**25,869**

Total hours spent on unpaid work over the 4 months

**1,479 hours**

spent per week on unpaid work and volunteering

**21.1 hours**

per person per week

**26.9%**

Reported giving cash or funds to others

**\$310**

Given to others a week

Contributed a total of over

**\$5,427**

over a period of 4 months

**\$17.20**

per person per week

Contributed a total of over

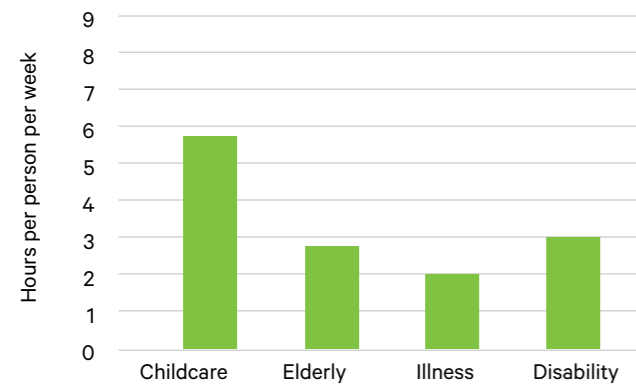
**\$1.54m**

to Aotearoa's economy annually



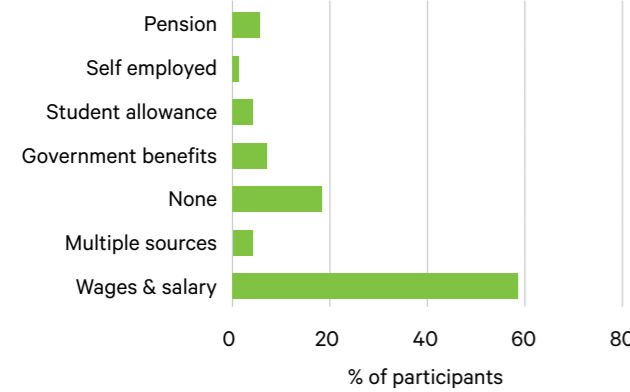
*Unpaid service and contributions are done in groups for Kiribati people I have been taking care of my siblings from the age of 7 onward and we were given responsibilities from our parents. For example, looking after my grandparents was one of the highlights.*

Unpaid caregiving activities

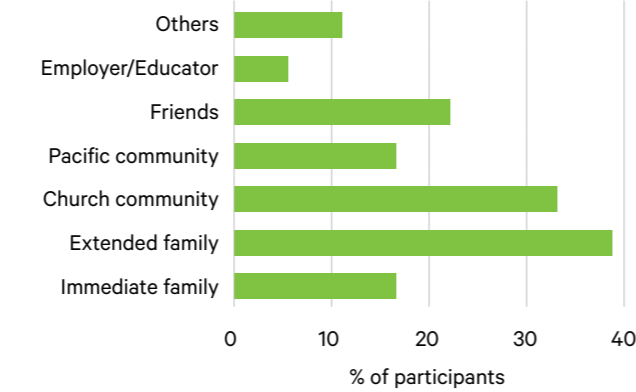


*Our values are a driver and we do it to help and support our people and community. It is who we are.*

Source of income for participants



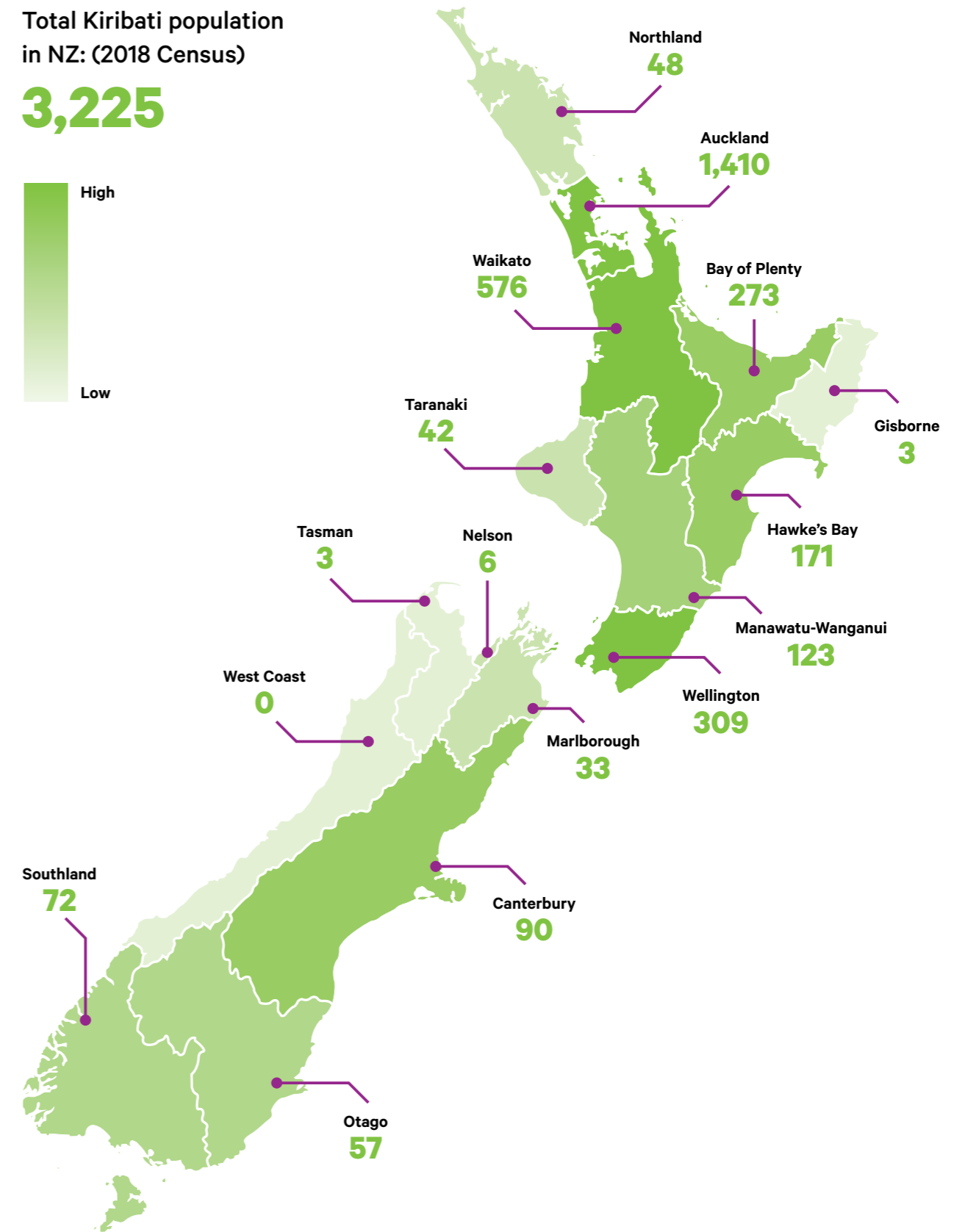
Recipients of participants' financial contributions

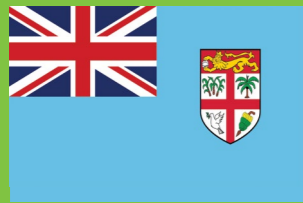


*Te anganano, a bwaka iaan te 'angano' will result in something very nice, it will improve the wellbeing of another.*

Total Kiribati population in NZ: (2018 Census)

3,225





# Rotuma

## Ethnic summary of key findings

“Garue hanisi (work with love). That’s how we identify volunteering. You do it out of the goodness of our heart.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa


# 12

Diverse participants


**Online survey**

# 50


Participants stratified by age, gender and region




**6%**  
NZ born



**48%**

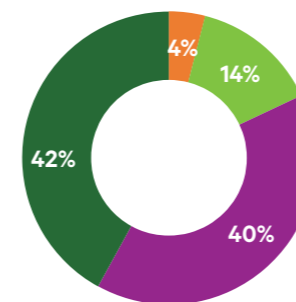


**94%**  
Born outside NZ



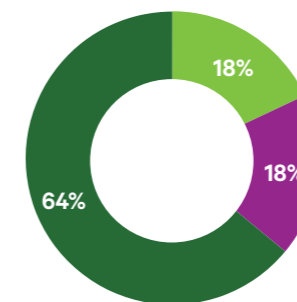
**50%**

**Age distribution of participants**



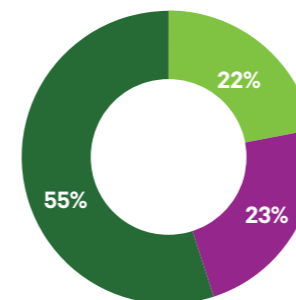
15 to 24    25 to 44  
45 to 64    65+

**Income level of participants**



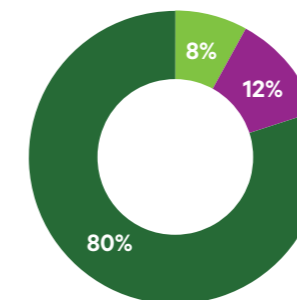
Up to \$15,000  
\$15,000 to \$50,000  
\$50,000+

**Education level of participants**



Secondary school and less  
Level 1 to 6  
Bachelor's degree or higher

**Labour market status of participants**



Studying  
Outside labour market  
In labour market

**Years in NZ**

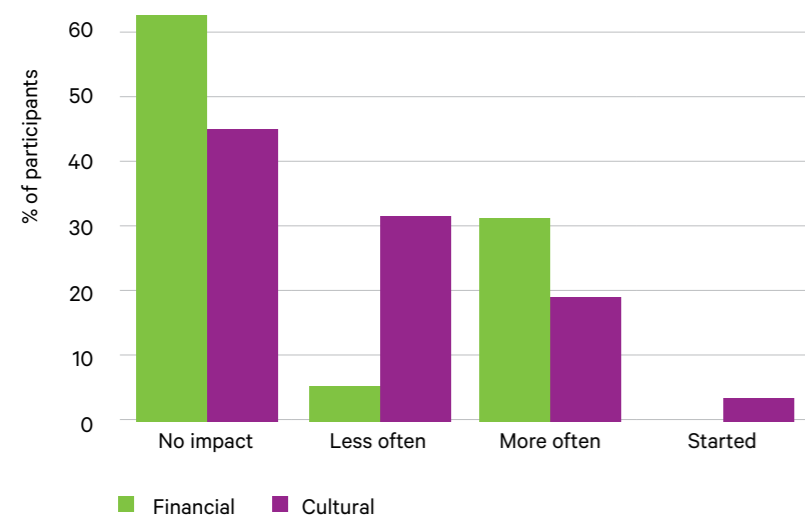
# 27.7%

10 years or less

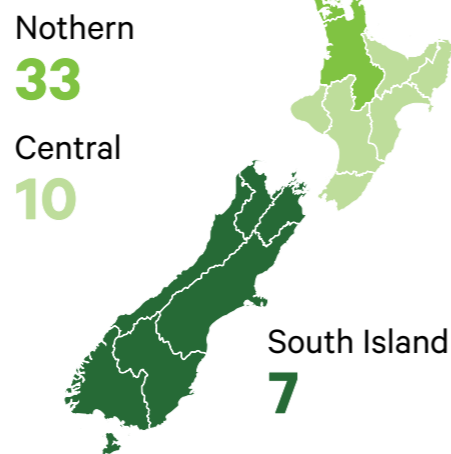
# 72.3%

11+ years

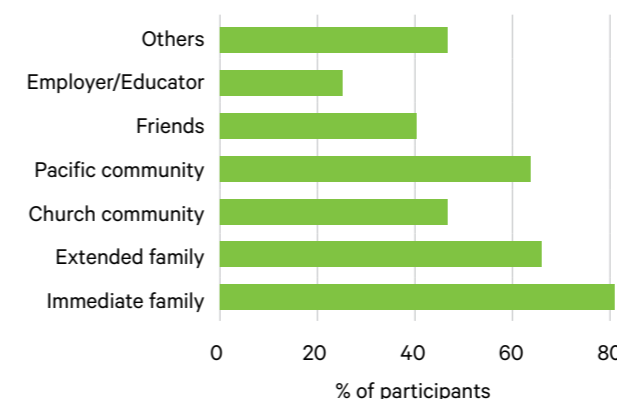
**COVID-19 impact**



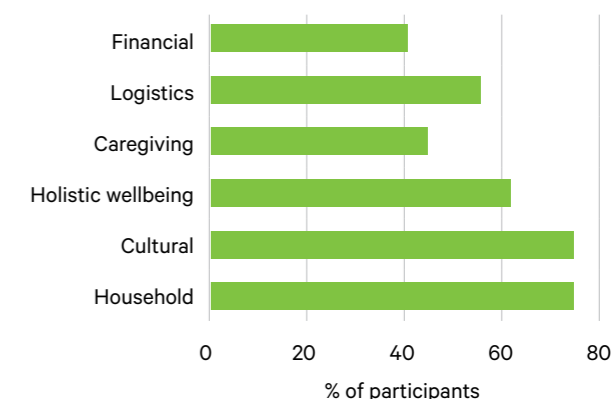
**Participants in the region**



**Amount of time spent on unpaid work and for whom**



**Amount of time spent on unpaid work and the purpose**



COVID-19 lockdown really did shine the light on the importance of staying connected. We learned that if there is anything that threatens our elderly or threatens our livelihoods, people will stand together and help regardless. We have had several people in our community who were struggling, people just wrapped around them to support. There was no shame in it.

**94%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**20,089**

Total hours spent on unpaid work over the 4 months

**1,149 hours**

spent per week on unpaid work and volunteering

**23 hours**

per person per week

**40.4%**

Reported giving cash or funds to others

**\$3,104**

Given to others a week

**\$54,272**

Contributed a total of over over a period of 4 months

**\$163**

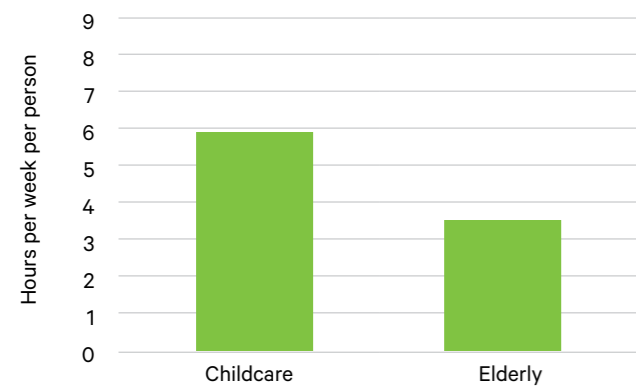
per person per week

Contributed a total of over  
**\$1.19m**  
to Aotearoa's economy annually



For as long as I can remember, maybe from the age of nine, we were always the ones serving, food, making cup of tea, listening out for our elders. There was a lot of that. I think also transitioning from a child to a youth, being able to speak on behalf of your community was really important, being translators for our elders those were all part of our unpaid work.

Unpaid caregiving activities

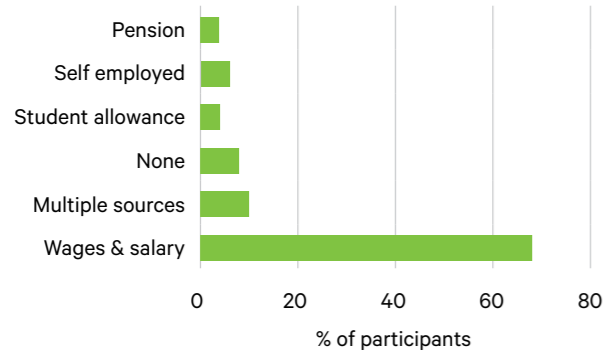


**Garue hanisi**  
work with love

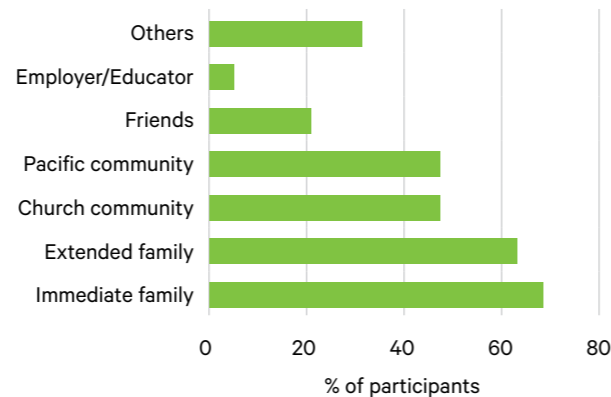


*It is about engaging with the community, getting together. I am a proud Rotuman and if we can get together through unpaid work it helps to preserve culture and pass on the skills that we learn wearing our personal, community, and professional hats to each other.*

Source of income for participants



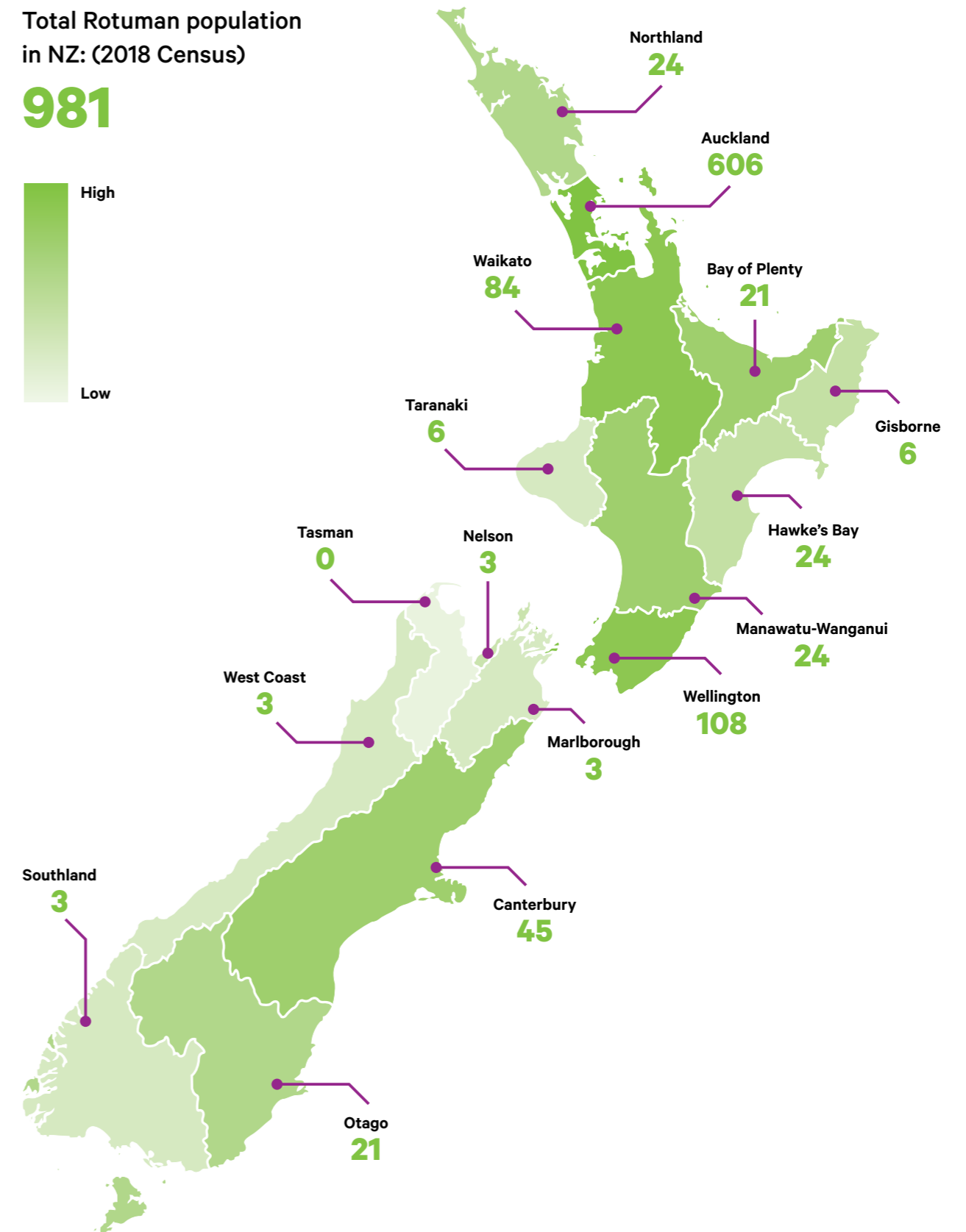
Recipients of participants' financial contributions



*I think 'os ag fakhanua, it's a way of life, it's the way we do things, that's our culture. 'Os ag fakhanua is our island way. Because when something happens, 'os ag fakhanua we must do this, because it is part of who we are.*

Total Rotuman population in NZ: (2018 Census)

**981**



# Tupulaga Lalovaoa:

## Pacific Youth 15-24 years

### Summary of key findings

“It is that giving and not expecting anything in return. It’s the part of us that wants to serve out of the goodness of our hearts. It is a relational thing. When we are asked to do something or volunteer our time if it’s from someone we love or respect saying no is hard.”

### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

**Qualitative** focus groups and individual talanoa

# 27

Diverse participants

**Online survey**

# 555

Participants stratified by age, gender and region

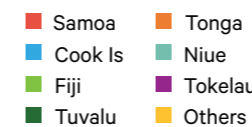
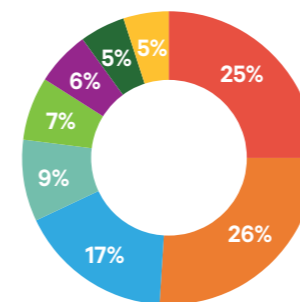
**75%**  
NZ born

**25%**  
Born outside NZ

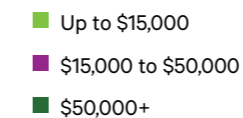
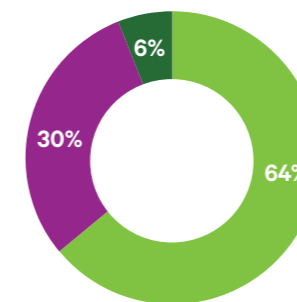
**50%**

**50%**

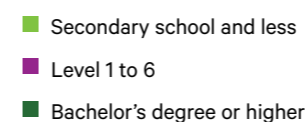
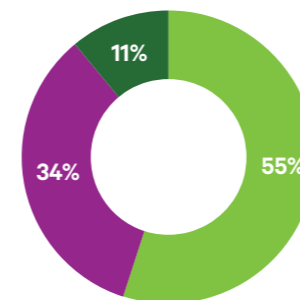
**Ethnicity of participants**



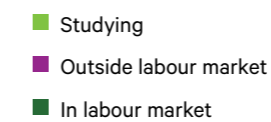
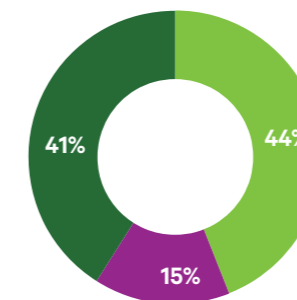
**Income level of participants**



**Education level of participants**



**Labour market status of participants**



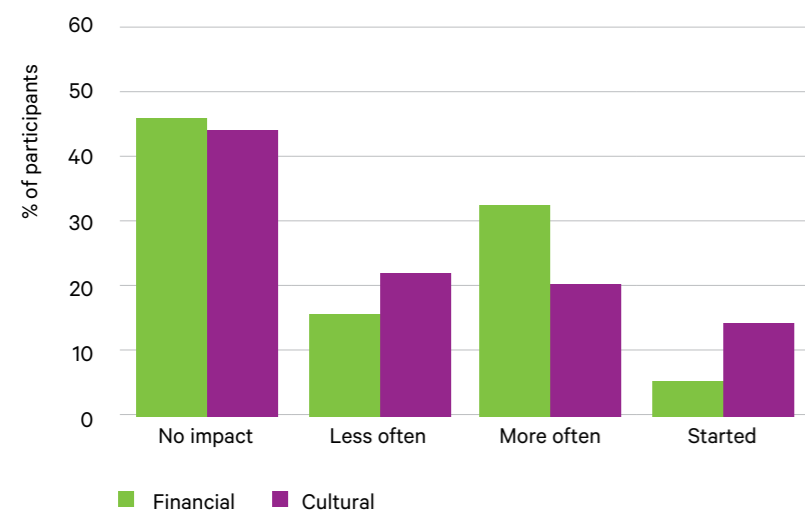
**Years in NZ**

**52.5%**  
10 years or less

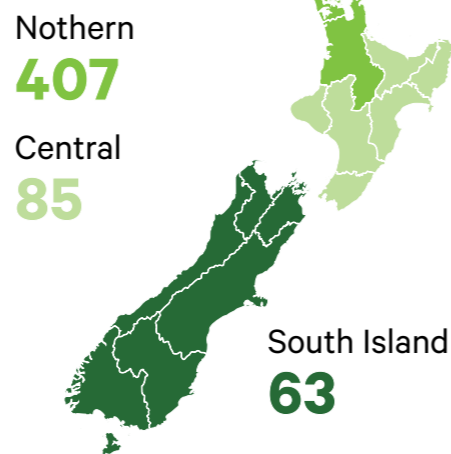
**47.5%**  
11+ years



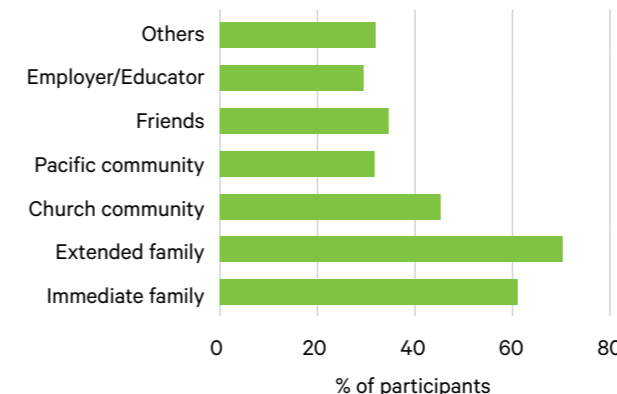
**COVID-19 impact**



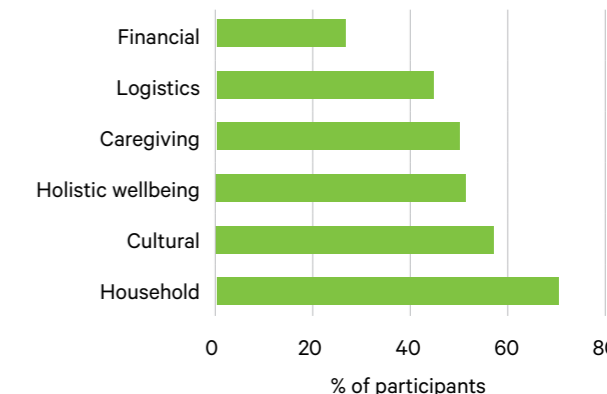
**Participants in the region**



**Amount of time spent on unpaid work and for whom**



**Amount of time spent on unpaid work and the purpose**



*During the lockdowns, there was a lot of adjusting, like studying online and everyone was at home so there was a lot more work to do... Helping our parents with our siblings also meant that even though we were students we had to double as a teacher for our younger siblings.*

**95.7%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**207,048**

Total hours spent on unpaid work over the 4 months

**11,841 hours**

spent per week on unpaid work and volunteering

**21.3 hours**

per person per week

**26.6%**

Reported giving cash or funds to others

**\$17,643**

Given to others a week

**\$308,509**

Contributed a total of over over a period of 4 months

**\$125**

per person per week

Contributed a total of over

**\$12.3m**

to Aotearoa's economy annually

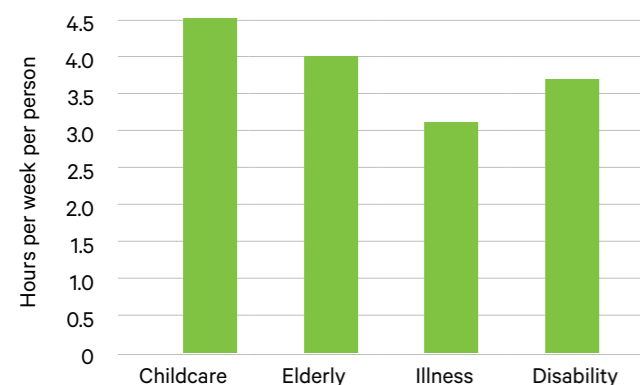


*We call it volun-told. I volun-told her to do it. But we do it because we love the person voluntelling us. It's not a bad phrase, because as we get older, we see the value in it. It's sowing into people. It's building each generation up.*

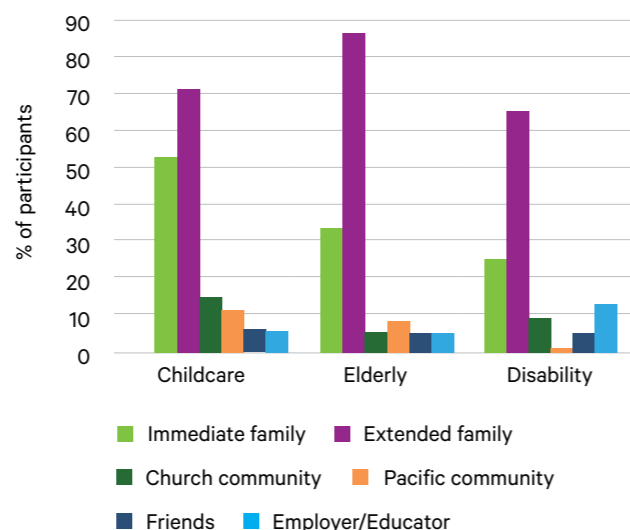


*Through church, we all learnt how to volunteer in some shape of form. I went from setting out chairs and watching our leaders to eventually becoming a youth leader and the skills I gained through getting up and talking to our youth gave me the confidence to do the same in my professional roles so unpaid work environments are for me, a breeding ground for professional development.*

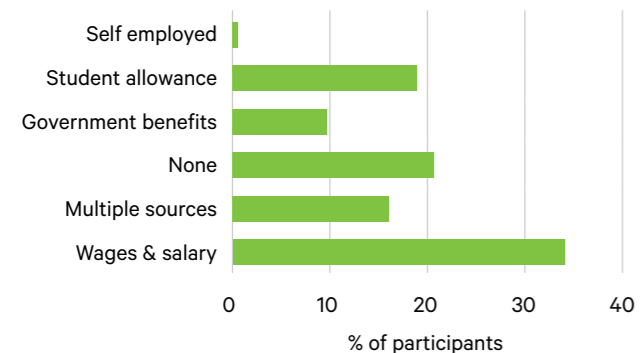
**Unpaid caregiving activities**



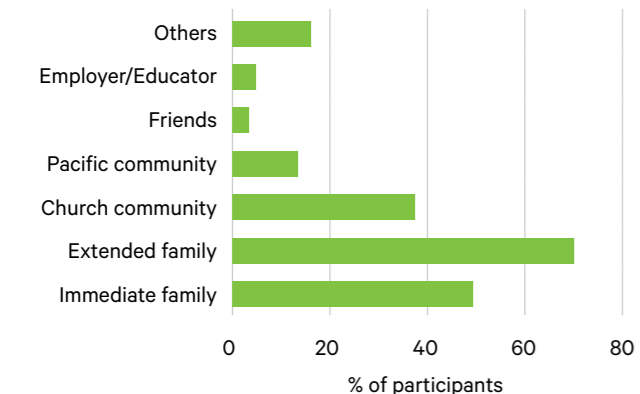
**Recipients of unpaid caregiving activities**



**Source of income for participants**



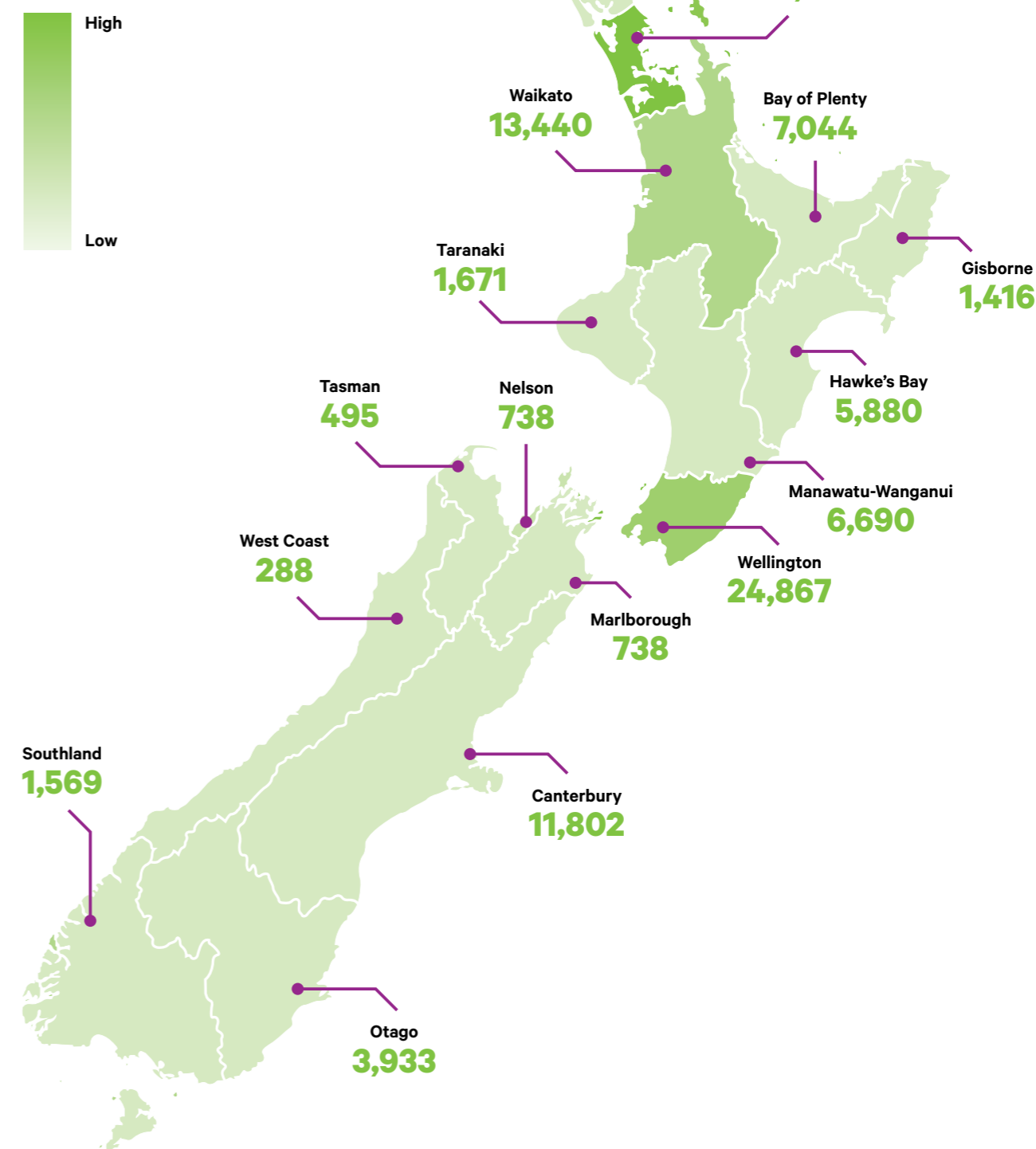
**Recipients of participants' financial contributions**



*“Legacy” - I am named after my grandfather, so I carry his name and when I go somewhere that is the first thing I’m asked, what is your name, where are you from. From there connections are formed and I feel like I belong. It (unpaid work) has never felt like a burden, but I know there is a legacy to continue of service and leadership. It drives me to serve to the best of my ability, to strengthen the vā.*

**Total Tupulaga Lalovaoa (15-24 years) in NZ: (2018 Census)**

**231,723**



# Tuaa Sinasina: Pacific Elders 65+ years

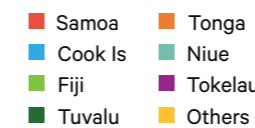
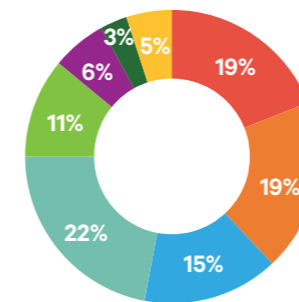
## Summary of key findings

“My leadership contributes to raising the standard of the wellbeing of our people. “Ko hoto mahu’inga kapau ‘oku fiema’u kita ‘e he kakai”, there are lots of responsibilities, but all can be completed.”

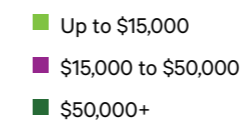
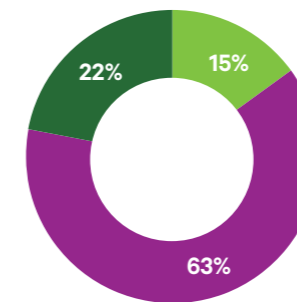
### The research was guided by five research questions:

1. What constitutes volunteering and unpaid work **from currently available literature and data?**
2. What constitutes volunteering and unpaid work **from the perspectives of Pacific peoples?**
3. How do volunteering and unpaid work **contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?**
4. How do Pacific volunteering and unpaid work **contribute to Aotearoa's economy?**
5. What are the **impacts of the COVID-19 Pandemic** during the past on Pacific volunteering and unpaid work?

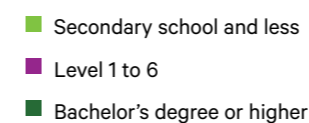
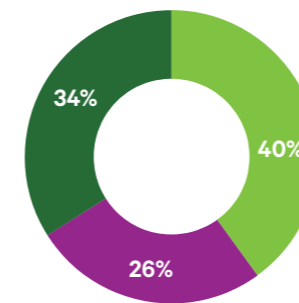
**Ethnicity of participants**



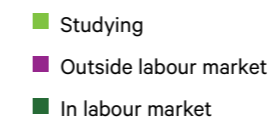
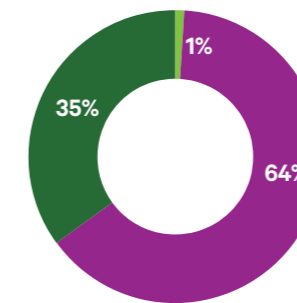
**Income level of participants**



**Education level of participants**



**Labour market status of participants**



**Qualitative** focus groups and individual talanoa

8

Diverse participants

**Online survey**

155

Participants stratified by age, gender and region



**Years in NZ**

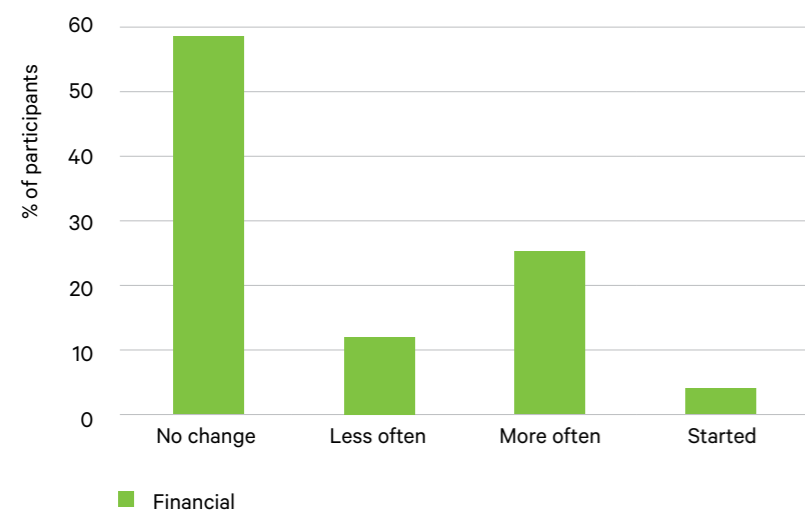
6.8%

10 years or less

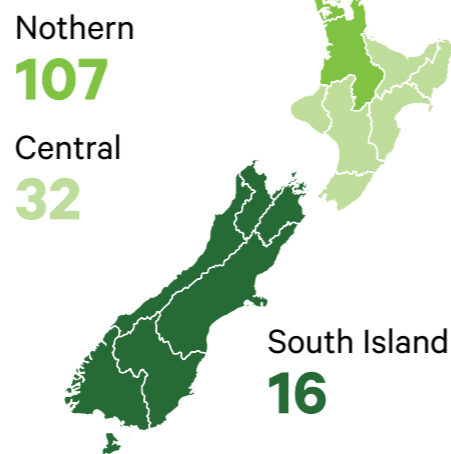
93.2%

11+ years

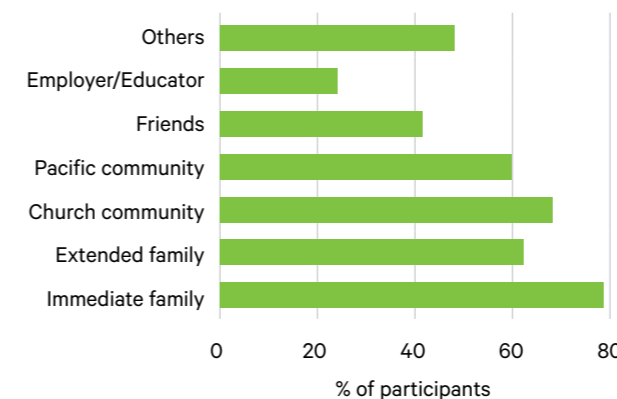
**COVID-19 financial impact**



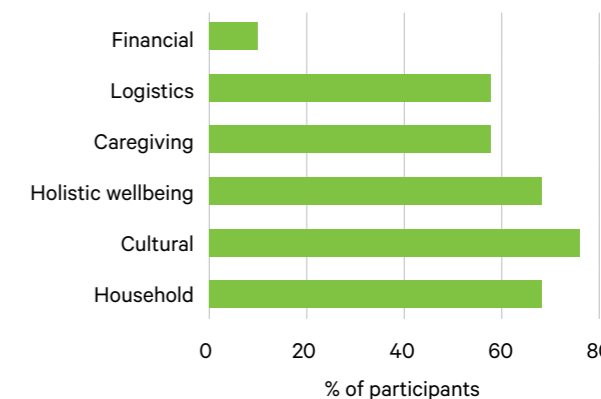
**Participants in the region**



**Amount of time spent on unpaid work and for whom**



**Amount of time spent on unpaid work and the purpose**



*We Tongan do not have specific terms to distinguish voluntary from unpaid work. But for me, volunteering (ngaue 'ofa) is when you are engaging in something with the free willingness of your heart and with understanding that you will get nothing from it. You do it out of our love for humanity. If someone asked you to do something and you are willing to do so, that is also volunteering for me. I do not consider my household duties as a volunteer; they are my responsibility, and I am bound to perform.*

**99.4%**

Took part in at least an hour of unpaid work or volunteering during the 4 months

**66,248**

Total hours spent on unpaid work over the 4 months

**3,789 hours**

spent per week on unpaid work and volunteering

**24.4 hours**  
per person per week

**48.7%**

Reported giving cash or funds to others

**\$5,457**

Given to others a week

**\$95,413**

Contributed a total of over over a period of 4 months

**\$73**

per person per week

Contributed a total of over  
**\$3.94m**  
to Aotearoa's economy annually

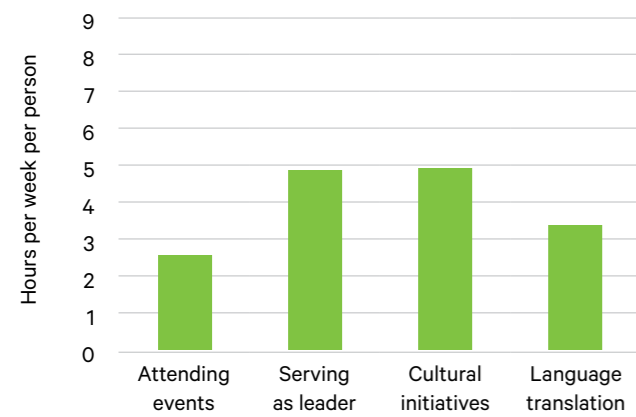


*When I am called to help someone or our community I feel that its like a connection to connect with other people with their hearts. To give honour back to God and my parents.*

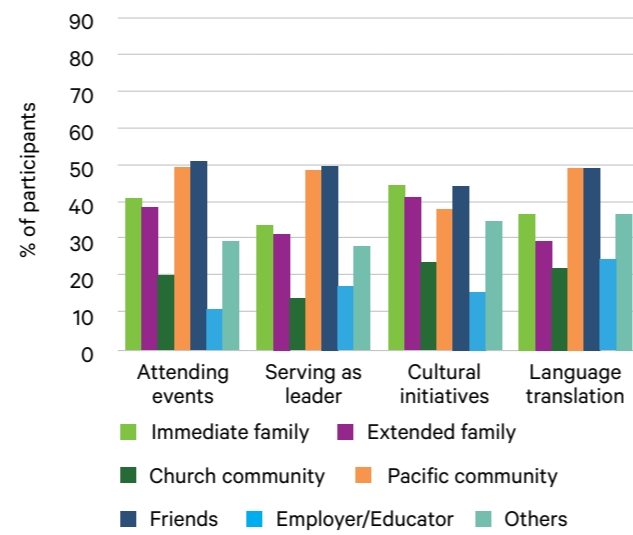


*I do help out and wish I could do more for our Niue community. I work with young kids to teach them how or learn to speak the Niue language, that is one way to be connected. How to share our culture to the children.*

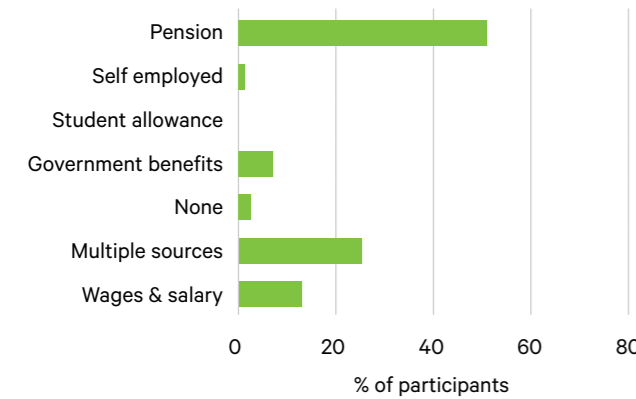
Unpaid cultural activities of participants



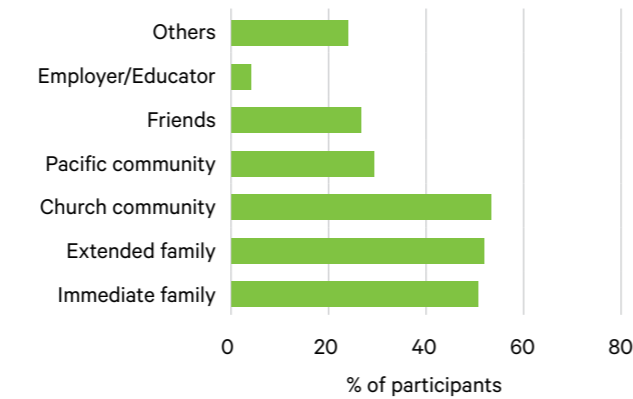
Recipients of unpaid cultural activities



Sources of income for participants



Recipients of participants' financial contributions

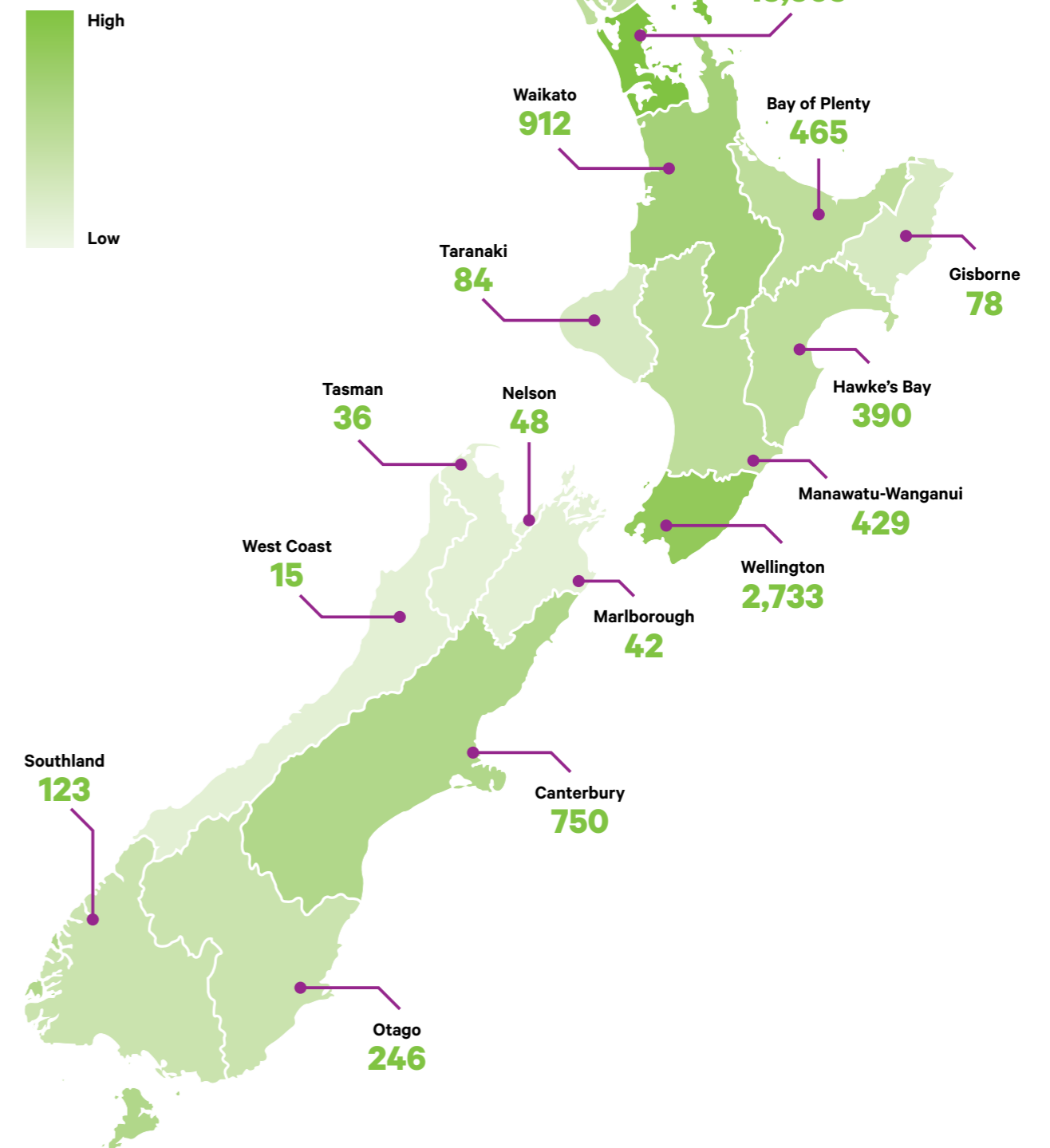


*Kae e simple te tali kae complicated foki. E simple me se lifestyle I grew up in. E lavea ne au me fai saale ne oku matua, oku uncles and aunts tela la e fai foki ne au. A kafai e se fai ne au, I feel something missing. A te social life tela ko tau au kiei i te folikiga, ko miss ne au.*

*(It is simple but complicated too. Its simple because that is the lifestyle I grew up in. I saw my parents doing it, my uncles, and aunties so I do that too. If I don't, I feel something is a mission. The social life that I am used to since I was young, I will miss it.)*

Total Taa Sinasina (65+ years) in NZ: (2018 Census)

20,232



## 11: References

- Carvalho, S., and White, H. (1997). *Combining the quantitative and Qualitative Approaches to Poverty Measurement and Analysis: The practice and the potential*. World Bank Technical Papers. Retrieved from: [Combining the quantitative and qualitative approaches to poverty measurement and analysis | World Bank Technical Papers](#)
- Davidson, C. and Tolich, M. (2003). *Getting Started: An Introduction to Research Methods*. Auckland: Pearson Education New Zealand.
- Department of Internal Affairs [DIA]. (2002). *Government Policy on Volunteering*. Wellington: Department of Internal Affairs. Retrieved from: [Community Development Policy - dia.govt.nz](#)
- Duffy, M.E. (1987). Methodological Triangulation: A vehicle for merging quantitative and qualitative research methods. *Journal of Nursing Scholarship*, 19(3).
- Ekins, P., and Medhurst, J. (2003). The European Structural Funds and Sustainable Development: *A Methodology and Indicator Framework for Evaluation*. Retrieved from: <https://doi.org/10.1177/1356389006071294>
- Finau, S.A. (1998). Health Research: A Tool for Social Justice and the Poor. *Asia Pacific Journal of Public Health*, 10(2).
- International Federation of the Red Cross and Red Crescent Societies [IFRC]. (2011). *Volunteering Policy. General Assembly: 18 Session*. Geneva: IFRC. Retrieved from: [Volunteering Policy-final ENG.docx \(ifrc.org\)](#)
- IFRC (2015). *Global Review on Volunteering Report*. Geneva: IFRC. Retrieved from: [https://www.icnl.org/wp-content/uploads/Global-Review-on-Volunteering-Report\\_EN.pdf](https://www.icnl.org/wp-content/uploads/Global-Review-on-Volunteering-Report_EN.pdf)
- International Labour Organization [ILO]. (2011). *Manual on the measurement of volunteer work*. Geneva: ILO. Retrieved from: [STAT\\_978-92-2-125070-8\\_7\\_5bmmE.indd \(ilo.org\)](#)
- James, A., Mitaera, J., and Rongo-Raea, A. (2012). *Turanga Māori: A Cook Islands Conceptual Framework: transforming family violence – restoring wellbeing*. Wellington: Ministry of Social Development and Pasefika Proud. Retrieved from: [PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Cook-Islands.pdf](#)
- Koloto, A.H. (2017). *Aniva Student Experience Report prepared for Pacific Perspectives Ltd*. Wellington: Pacific Perspectives Ltd.

- Makhlouf, G. (2017). *Intergenerational Wellbeing: Weaving the Living Standards Framework into Public Policy*. The Treasury, Wellington. 13 December 2017. Retrieved from: [Speech delivered by Gabriel Makhlouf, Secretary to the Treasury: Intergenerational Wellbeing: Weaving the Living Standards Framework into Public Policy](#)
- Ministry for Pacific Peoples [MPP]. (in press). *The Impact of COVID-19 Lockdown on Pacific Churches Report*. Wellington: MPP.
- New Zealand Treasury [Treasury] (2018). *The New Zealand Pacific Economy Report, A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering*. Wellington: Treasury. Retrieved from: <https://treasury.govt.nz/sites/default/files/2018-11/nz-pacific-economy-nov18.pdf>
- Pasikale, A., and George, T. (1995). *For the Family First: A study of income allocation within Pacific Island Families in New Zealand*. Wellington, New Zealand: The Pacific Islands Component of the Intra Family and Resource Allocation Project.
- Patton, M.Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Los Angeles: Sage Publications, Inc.
- R Core Team (2020). R: A Language and environment for statistical computing. (Version 4.0) Computer software]. Retrieved from <https://cran.r-project.org>. (R packages retrieved from MRAN snapshot 2020-08-24)
- Radej, B. (2007). *The Four Capital Model, Matrix and Accounts*, Economic Faculty, Research Center, Working Papers Series, Institute for Economic Research, Ljubljana; Occasional Papers Series. Retrieved from: [Ireland's Economic Transition: The Role of EU Regional Funds – and Other Factors \(oecd.org\)](#)
- Roughan, E.R., and Taufa, S. (2019). *Literature Scan: Unpaid work – a Pacific gender perspective*. Wellington: Ministry for Women. Retrieved from: [https://women.govt.nz/sites/public\\_files/Unpaid\\_work\\_literature\\_review\\_final%5B1676%5D.pdf](https://women.govt.nz/sites/public_files/Unpaid_work_literature_review_final%5B1676%5D.pdf)
- Seu'ula Johansson-Fua. (2014). *Kakala Research Framework: A Garland in Celebration of a Decade of Rethinking Education*. Suva: USP Press. Retrieved from: <http://repository.usp.ac.fj/id/eprint/8197>
- Smith, C. (2018). *Treasury Living Standards Dashboard: Monitoring Intergenerational Wellbeing*. Retrieved from: [Treasury Living Standards Dashboard: Monitoring Intergenerational Wellbeing - Conal Smith - 7 June 2018](#)
- Statistics New Zealand [Stats NZ]. (2015). Ariā: Concept and classification management system. Accessed 24 April 2021. Retrieved from: <http://aria.stats.govt.nz/aria/>
- Tamasese, T.K., Parsons, T. L., Sullivan G., and Waldegrave C. (2010). *A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering*. Wellington, New Zealand: Pacific Section and the Family Centre Social Policy Research Unit.
- Te Momo, O.H.F. (2003). *Demystifying a relationship between voluntary work and Māori*. Thesis, Doctor of Philosophy (PhD). The University of Waikato, Hamilton, New Zealand. Retrieved from: <https://hdl.handle.net/10289/13973>
- Teddlie, C., and Tashakkori, A. (2009). *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioural Sciences*, Los Angeles: SAGE Publications.
- Tennant, M., Sanders, J., O'Brien, M., and Castle, C. (2006). *Defining the Nonprofit sector: New Zealand*. Baltimore: The Johns Hopkins University Center for Civil Society Studies.
- Thaman, K.H. (1999). *Students' cultural orientation*. In Landbeck, R. and Mugler, F. (eds.) *Hints for teachers*. Suva: USP Press. pp.19-22.
- Thaman, K.H. (2002). Shifting sights: the cultural challenge of sustainability. *Higher Education Policy*. 15(2): 133-142. Retrieved from: <https://www.sciencedirect.com/science/article/abs/pii/S0952873302000041>
- Thaman, K.H. (ed). (2003). *Educational ideas from Oceania*. Institute of Education. Suva: USP Press.
- The Jamovi Project. (2021). Jamovi. (version 1.6) [Computer Software]. Retrieved from: <https://www.jamovi.org>
- Thomsen, S., Tavita, J., and Levi-Teu, Z. (2018). *A Pacific Perspective on the Living Standards Framework and Wellbeing*. *New Zealand Treasury Discussion Papers* 18/09. Retrieved from: [A Pacific Perspective on the Living Standards Framework and Wellbeing \(DP 18/09\) \(treasury.govt.nz\)](#)
- Tiffany, J.S. (2006). Engaging Youth in Participatory Research and Evaluation. *Journal of Public Health Management and Practice*. 12: 79-87.
- United Nations ESCAP (2019). *Unpaid Work in Asia and the Pacific*. *Social Development Policy Papers 2019/02*. Geneva, Switzerland: United Nations ESCAP. Retrieved from: [Unpaid Work in Asia and the Pacific | ESCAP \(unescap.org\)](#)

## 12: Appendices



**Appendix 1a: Project timeline**

<b>Kakala Framework Phase</b>	<b>Timeframe</b>	<b>Deliverables</b>
<b>Teu   Preparing</b>	09/2020 – 11/2020	<ul style="list-style-type: none"> <li>Recruitment of ethnic community researchers</li> <li>Literature review</li> <li>Data collection design for Quantitative, Qualitative &amp; Online Survey components</li> <li>First project steering group meeting</li> <li>Project ethics application</li> </ul>
<b>Toli   Gathering</b>	11/2020 – 12/2020	<ul style="list-style-type: none"> <li>Data collection using IDI (Quantitative)</li> <li>Community researcher training session</li> <li>Pilot Focus Group talanoa (Qualitative)</li> <li>Talanoa prompt revisions (Qualitative)</li> <li>Questionnaire development (Online Survey)</li> </ul>
	01/2021 – 02/2021	<ul style="list-style-type: none"> <li>Pre-pilot testing (Online Survey)</li> <li>Pilot survey (Online Survey)</li> <li>Final survey launch (Online Survey)</li> </ul>
<b>Tui   Weaving</b>	03/2021 – 04/2021	<ul style="list-style-type: none"> <li>Data analysis woven together from all strands</li> <li>Project report drafted and presented to Steering Group committee</li> <li>Second project Steering Group meeting</li> </ul>
	04/2021 – 05/2021	<ul style="list-style-type: none"> <li>Project report redrafted and presented to Steering Group committee</li> <li>Final Steering Group Committee</li> <li>Project report redrafted and presented to community researchers</li> <li>External peer review of final report</li> </ul>
<b>Luva   Gifting</b>	06/2021 – 07/2021	<ul style="list-style-type: none"> <li>Publication of Final Report</li> <li>Launch of Final Report</li> <li>Ethnic-specific, region-specific, age-specific infographics distributed to Pacific communities</li> </ul>
<b>Mālie   Showing appreciation</b>	07/2021 and beyond	<ul style="list-style-type: none"> <li>Research findings shared across MPP</li> <li>Research utilised to inform MPP Pacific policy development</li> <li>Journal articles written on report findings</li> <li>Project evaluation</li> </ul>
<b>Māfana   Transforming</b>	07/2021 and beyond	<ul style="list-style-type: none"> <li>Research findings shared across government</li> <li>Research utilised to inform All-of-Government Pacific policy development initiatives</li> </ul>

**Appendix 1b: Research methodologies used to answer the research questions**

<b>Research question</b>	<b>Literature review</b>	<b>Quantitative data</b>	<b>Qualitative talanoa</b>	<b>Online survey</b>
What constitutes unpaid work and volunteering from currently available literature and data?				
What constitutes unpaid work and volunteering from the perspectives of Pacific peoples?				
How do unpaid work and volunteering contribute to the wellbeing of Pacific peoples and the creation and development of their wealth?				
How do Pacific unpaid work and volunteering contribute to the Aotearoa economy?				
What are the impacts of the COVID-19 lockdown on Pacific unpaid work and volunteering?				

**Appendix 2: Literature review methodology**

<b>Kakala Framework phase</b>	<b>Process</b>
<b>Teu   Preparing</b>	<p>The literature review was designed to collate and evaluate relevant literature on Pacific involvement in unpaid work in Aotearoa. Early on in the process, a critical document was identified: a literature review looking at Pacific women's engagement in unpaid work in Aotearoa commissioned by the Ministry for Women (Roughan &amp; Taufu, 2019). This review focused on six relevant documents, and provided a qualitative thematic analysis:</p> <ul style="list-style-type: none"> <li>• <i>The term 'volunteering' is problematic in defining Pacific engagement in unpaid activities;</i></li> <li>• <i>Pacific peoples carry out more unpaid work than non-Pacific peoples; and</i></li> <li>• <i>There was very little literature focusing on unpaid work by ethnicity and even less literature looking at ethnicity by gender.</i></li> </ul> <p>Using this literature review as a starting point, the current review expanded to include peer-reviewed journal articles, books, academic theses, government reports, non-government reports, and media articles from 2000 onwards which focused on any or all of the following topics:</p> <ul style="list-style-type: none"> <li>• <i>Pacific engagement in unpaid work in Aotearoa</i></li> <li>• <i>The impact of COVID-19 on unpaid work internationally on ethnic communities and Indigenous peoples</i></li> <li>• <i>The impact of COVID-19 on unpaid work in Aotearoa on Pacific peoples</i></li> <li>• <i>Pacific values and cultural expectations surrounding unpaid work</i></li> </ul>
<b>Toli   Gathering</b>	<p>A total of 54 documents were identified in the review, including the six identified in the recently commissioned literature review (Roughan &amp; Taufu, 2019). The reports contained primarily qualitative research on Pacific engagement in unpaid work, however, a few included quantitative data as well.</p> <p>Metadata for all of the documents included in the review was documented into an excel spreadsheet, which was then coded to identify key themes, relevant topics, ethnicity, and type of report.</p>
<b>Tui   Weaving</b>	<p>The literature scan served as the foundational documentation on the topic of Pacific peoples' unpaid work in Aotearoa and the impact of COVID-19 on unpaid work.</p>

**Appendix 3: Quantitative data analysis methodology**

<b>Kakala Framework phase</b>	<b>Process</b>
<b>Teu</b>	<p>The literature review results provided a starting point for developing the quantitative data analysis.</p> <p>The quantitative method involved data scans for relevant data outside of the IDI and preparing a data proposal for the IDI.</p> <p>The following questions guided the quantitative data analysis:</p> <ul style="list-style-type: none"> <li>• <i>What are the characteristics of Pacific volunteering and unpaid work?</i></li> <li>• <i>What is the monetary value of Pacific volunteering and unpaid work?</i></li> <li>• <i>Who participates in Pacific volunteering and unpaid work?</i></li> </ul>
<b>Toli</b>	<p>The first part of the quantitative data analysis involved collating reports and statistical information on volunteering and unpaid work in Aotearoa available outside of the IDI. These sources included the Stats NZ 2018 Census data on unpaid activities; Non-profit institutions satellite account of 2018 unpaid volunteer contributions; the NZ General Social Survey 2016 volunteering and donations; the Household Labour Force Survey main activity of the working-age population not in the labour force.</p> <p>The second part of the quantitative data analysis looks at the characteristics of Pacific respondents who answered the unpaid work question in the 2018 Census, using unit record data in the IDI.</p>
<b>Tui</b>	<p>Data was analysed using SAS and SQL software. All of the results presented in this report were output checked by the Stats-Methods team at Stats NZ.</p>

## Appendix 4a: Definitions and measurements of unpaid work and volunteering

### The International Classification of Activities for Time Use Surveys (ICATUS)

ICATUS includes three different activity domains as unpaid work:

- **unpaid domestic services for household and family members** (including food and meals management and preparation; cleaning; care of clothes and textiles, washing, ironing; house maintenance and repair; household management, paying bills, organising; pet care; shopping for the household; travelling, moving, transporting goods or people related to unpaid domestic services);
- **unpaid care services for household and family members** (including childcare, care for dependent adults, care or non-dependent adult household members; travelling and accompanying goods or people related to unpaid caregiving services for household members; other unpaid caregiving services for household or family members); and
- **unpaid volunteer, trainee, and other unpaid work.**

### Resolution I of the 19th International Conference of Labour Statistics (ICLS)

The ICLS recognises four types of unpaid work:

- *own-use production work*
  - *production of goods (producing or processing for storage agricultural, fishing, hunting, gathering products; collecting or processing for storage mining, forestry products including firewood and other fuels; fetching water from natural and other sources; manufacturing household goods (such as furniture, textiles, clothing, pottery, other durables such as boats and canoes);*
  - *provision of services (household accounting and management; purchasing or transporting goods; preparing or serving meals, household waste disposal, recycling; cleaning, decorating, maintaining one's own dwelling or premises, durables and other goods; gardening; childcare and instruction; transporting and caring for elderly, dependent or other household members);*
  - *for own final use (production where the intended destination of the output is mainly for final use by the producer in the form of capital formation or final consumption by household members, or by family members living in other households)*
- *unpaid trainee work*
  - *unpaid employment (trainee work comprising work performed for others without pay to acquire workplace experience or skills)*
- *volunteer work*
  - *any unpaid work for at least one hour;*
  - *'unpaid' with no remuneration in cash or in kind for work done or hours worked (but may include a small form of support when below one-third of local market wages (for out-of-pocket expenses or to cover living expenses incurred for the activity) or in kind (meals, transportation, symbolic gifts, etc)*
  - *Noncompulsory (work carried out without civil, legal or administrative requirement, that are different from the fulfilment of social responsibilities of a communal, cultural or religious nature)*
  - *Production for others (work performed through or for organisation-based volunteering including self help, mutual aid or community-based groups of which the volunteer is a member; for households other than the household of the volunteer worker or of related family members (direct volunteering)).*
- *other work activities (not defined in this resolution)*
  - *defined as for use by others, but not further specified in the resolution*

A new definition of work, adopted by the 19th ICLS includes work for pay or profit and comprises “any activity performed by persons of any sex and age to produce goods or to provide services for use by others or own use”. The introduction of the last phrase, “for use by others or for own use”, has widened the scope of unpaid work for the ICLS to include the production of goods and services provided in the home for other household members and for personal use. This definition includes goods and services produced for self-consumption or consumption by others, without material reward (ie, unpaid or voluntary work).

### The Systems of National Accounts (SNA)

According to SNA, unpaid work for family members that results in goods for own consumption is included in the definition of work. However, unpaid domestic work, unpaid caregiving, and unpaid voluntary services are outside of the SNA definition of work.

### The International Federation of the Red Cross and Red Crescent Societies (IFRC)

According to the IFRC Volunteer Policy (2011): “A Red Cross Red Crescent volunteer is a person who carries out volunteering activities with a National Society, occasionally or regularly. It is carried out by people motivated by free will, and not by a desire for material or financial gain, or by external social, economic, or political pressure” (IFRC, p. 21).

### The International Labour Organisation (ILO)

The ILO distinguishes volunteering from unpaid work by addressing it as exclusively occurring outside of one's household. The Manual definition built on previous definitions and consulted a technical experts advisory group to assemble the following definition of volunteer work: “Unpaid non-compulsory work; that is, time individuals give without pay to activities performed either through an organisation or directly for others outside their own household” (ILO, 2011, p.13). To identify the scope of this definition, they identified the following parameters:

- *It must involve work for at least one hour*
- *It must be work without pay or compensation*
- *It must be non-compulsory (performed without coercion or a legal obligation)*
- *It must include both 'direct volunteering' (informal activities for other households) and 'organisation-based volunteering' (formal activities through organisations and non-profit institutions)*
- *It must be performed for people outside of your own household*



The following table shows what is within and outside the scope of this definition:

Within the scope	Outside the scope
Buying groceries for an elderly neighbour	Buying groceries for one's own household
Working in a soup kitchen cooking meals for the homeless	Cooking meals for one's household
Volunteering as a teacher in a public school	Helping one's child with homework
Performing a union function on one's own time	Performing a union function on company time
Serving on a neighbourhood clean-up committee	Cleaning one's own house or yard
Helping an organisation create or maintain a website	Participating in internet-based social activities (such as Facebook)
Working on a voter registration drive	Voting
Distributing food, medical or material assistance at a shelter	Driving one's spouse to hospital for medical care
Serving as an usher or otherwise working on behalf of a religious organisation	Attending a religious service
Helping a non-profit environmental organisation gather water samples without compensation	Doing research for one's occupation
Providing unpaid legal advice at a legal services agency	Receiving payment for legal advice or assistance
Serving as a coach for a children's sports league, including one in which one's own child is involved	Helping one's own child to practice a sport
Making clothes for disadvantaged children	Making and repairing clothes for one's own children
Constructing housing for homeless families	Engaging in housework in one's own home
Assisting stranded animals or animals that are victims of an environmental disaster	Being paid by an organisation that caters to animals in distress
Providing marginally paid foster-care services on a short-term basis	Providing foster-care services on a long-term basis
Providing counselling support or mentoring to another person without compensation	Offering advice to a neighbour in the course of a friendly conversation
Volunteering with co-workers outside working hours for which one is not paid	Volunteering during paid time-off granted by an employer
Sewing a blanket for a sick neighbour	Sewing a blanket for a sick household member
Driving a neighbour to a medical appointment	Ridesharing with a neighbour to work

#### Department of Internal Affairs (DIA)

DIA (2015) developed the Government Policy on Volunteering, which is provided below:

Given that volunteers make a vital contribution to social development, the economy and the environment, government endorses the following policy on volunteering:

##### Vision

A society with a high level of volunteering, where the many contributions people make to the common good through volunteering and fulfilment of cultural obligations are actively supported and valued.

##### Recognition

Government recognises that:

- *volunteers are found in wide-ranging spheres of activity, including sports, arts, heritage, emergency services, social services, health, education, recreation, human rights, tourism, conservation and the environment*
- *volunteers offer their time and expertise of their own free will, out of commitment to their community, and to fulfil cultural obligations*
- *the nature of volunteering varies widely depending on different cultural expectations and the nature of the task*
- *volunteers give their time unpaid and should have the opportunity to gain benefits in return, such as new skills, and a sense of belonging and achievement*
- *volunteers should not replace paid workers*
- *volunteering is an essential element of civil society.*

##### Commitments

To support this vision, government is committed to:

- *valuing and celebrating the contributions of volunteers*
- *recognising the contribution that tangata whenua, Pacific and ethnic peoples make to their communities through fulfilment of cultural obligations*
- *ensuring that volunteers have appropriate protection under law*
- *ensuring good practice in volunteer programmes which government directly manages*
- *encouraging community and voluntary organisations to develop and maintain good practice in supporting and involving their volunteers*
- *reducing barriers associated with volunteering in legislation, policy and practice*
- *supporting initiatives to increase understanding of, and to disseminate information about, volunteering.*

*Implementation*

Government expects all government agencies to:

- *take into account the needs of volunteers and their organisations, and the costs associated with volunteering, when developing policies and delivering services*
- *consult volunteers and their organisations on policy and operational changes that impact on volunteering*
- *have policies in place that support the private volunteering activities of staff while ensuring that public servants continue to fulfil their professional obligations.*

**Employment NZ**

According to Employment NZ, a person who is a volunteer must not expect or receive payment. Volunteers can still receive reimbursement for expenses incurred during their volunteer work, koha, or personal satisfaction. Legally, a volunteer is not covered by employment law.

**Appendix 4b: Survey data on unpaid work and volunteering**

**NZ Time Use Survey (TUS)**

The most detailed and relevant data collected on unpaid work in Aotearoa is the Time Use Survey (TUS). According to Stats NZ, time use surveys produce “statistics on the use of time by individuals, often related to work-life balance (reconciling family responsibilities and paid work); unpaid work” (Stats NZ, 2015). The TUS was originally designed to be run in eight to ten-year waves, however, it was only conducted twice (1998/1999 and 2009/2010) before being discontinued. The TUS data looked at how a representative sample of New Zealanders aged 12 and over living in private households spend their time. The data was collected through a survey looking at engagement in the unpaid work over the past four weeks, and a time-use diary recorded over two consecutive days.

There were four activity classifications used in the TUS to measure time use in the two-day diaries. Necessary time captured and all personal care activities, while contracted time collected data on labour force activity and education and training. Free time included religious, cultural, and civic participation, social entertainment, sports, hobbies, mass media, and free-time activities. Unpaid work was categorised under ‘committed time’. According to the 2009/10 TUS, ‘other unpaid work’ included:

- informal unpaid work done for other households or a participant’s own household; and
- formal unpaid work (also known as formal volunteering) is work done for, or arranged through, an organisation or group (e.g., marae or church group).

The TUS asked participants whether they had taken part in unpaid activities during the past four weeks:

Inside your household	Outside your household
Looking after a child who lives in the same household as you	Looking after a child who does not live in the same household as you
Cooking or other household work for your household	Household work
Gardening or repairs for your household	Gardening or repairs
Shopping for yourself or your household	Shopping
Coaching, training, teaching, or helping with schoolwork, etc. for someone in your household	Coaching, training, teaching or helping with schoolwork, etc.
Looking after a person who lives in your household who needed special care because of illness or disability	Looking after a person who needed special care because of an illness or disability
Other sorts of things, without pay, for your household or people who live in your household	Attending a committee meeting, organising, doing administration or policy work
	Fundraising work, selling or something similar
	Other sorts of things without pay

### NZ Census

According to Stats NZ, “the Census activities question is used to provide information on the level of unpaid work that is carried out in Aotearoa and also to indicate the number of people participating in education and training” (Stats NZ, 2015). The NZ Census provides the only total population data on unpaid work engagement and the most consistent longitudinal data on unpaid activities for the population.

In the 2018 Census, participants were asked to identify from the following categories which unpaid activities they engaged in during the last four weeks:

- *No activities*
- *Household work, cooking, repairs, gardening, etc, for own household*
- *Looking after a child who is a member of own household*
- *Looking after a member of own household who is ill or has a disability*
- *Looking after a child who does not live in own household*
- *Helping someone who is ill or has a disability who does not live in own household*
- *Other helping or voluntary work for or through any organisation, group or marae*
- *Not elsewhere included*

### NZ General Social Survey

Unlike the Census and TUS, the General Social Survey (GSS) collects information on a specific type of unpaid work: namely ‘formal voluntary work’. Stats NZ defines formal voluntary work as: “work that is carried out for people living outside the participant’s own household and which is done for or through an organisation or group. It must be undertaken: of the volunteer’s own free will and without coercion; and for no financial payment” (Stats NZ, 2015).

GSS collects information on the number of people engaged in volunteer work in the four weeks before they were interviewed. Information was also collected on who they volunteered for, the amount of time they spent volunteering and, for non-volunteers, the most common reasons why they do not volunteer.

### NZ Household Labour Force Survey

The New Zealand Household Labour Force Survey (HLFS) collects information on the main activities people who are ‘not in the labour force’ engage in during the week before the survey. The following people do not meet the conditions of being either ‘employed’ or ‘unemployed’ according to Stats NZ (2015):

- *Retired people*
- *People with personal or family responsibilities such as unpaid housework and childcare*
- *People attending educational institutions*
- *People permanently unable to work due to physical or mental handicaps*
- *People who were temporarily unavailable to work in the survey reference week*
- *People who are not actively seeking work*

### Appendix 5a: Qualitative talanoa methodology

<b>Kakala Framework phase</b>	<b>Process</b>
<b>Teu</b>	<p><i>Talanoa</i> methodology was used to provide a greater awareness of Pacific perceptions and understandings of unpaid and volunteer work through focused groups and individual <i>talanoa</i>.</p> <p>Nine community researchers were selected to support their respective ethnic communities (Samoan, Tongan, Cook Islands, Niuean, Tokelauan, Fijian, Tuvaluan, Kiribati, and Rotuman) to assist in the design of the research instruments, lead the <i>talanoa</i>, and data collections of their respective ethnic communities, with additional Youth focus groups.</p> <p>The nine Pacific community researchers were brought together in early December for a training session to ensure they were informed of the approach for the <i>talanoa</i> and to ensure that personal views would not bias how questions were asked or prompted. This training session introduced the researchers to the Cook Islands <i>Turanga Māori</i> Framework, the context which would guide the qualitative data collection.</p>
<b>Toli</b>	<p>Participation information sheets, consent forms and research questions were developed in partnership with the community researchers and submitted to the New Zealand Ethics Committee – Te Roopu Rapu i te Tika. The project NZEC20_43 was reviewed and granted ethics approval.</p> <p>The research team undertook focus groups and individual <i>talanoa</i> with a purposively selected sample of Pacific volunteers to reflect Pacific distribution across Aotearoa between 3 December 2021 to 24 February 2021. The location of these <i>talanoa</i> took place in Auckland, Hamilton, Wellington, Christchurch, via zoom based on participants preference. Ethnic-specific representation at each location was determined by 2018 Census data on Pacific ethnic group regional information.</p> <p>At each of the focus groups, the research team introduced themselves and provided an overview of the purpose of the study and how the findings within the <i>talanoa</i> would be used. Participants were asked if there were any questions that they wanted to be answered, and consent had to be given in written form before the <i>talanoa</i> could proceed. All participants were assured of anonymity. Therefore, all names provided in the interview analysis are fictitious ones.</p> <p>The <i>talanoa</i> were conducted in a combination of English or a Pacific language, depending on the preference of the participants involved. Participants in the focus group and individual <i>talanoa</i> were known contacts of the Pacific researchers.</p> <p>The <i>talanoa</i> were recorded using tape recorders and researchers also took notes during the <i>talanoa</i>. After the <i>talanoa</i>, a debrief process occurred by which researchers were able to feedback on key findings from each of their focus groups and allow for iterations and improvements for future focus groups.</p> <p>A total of 186 people took part in the qualitative <i>Talanoa</i>.</p>
<b>Tui</b>	<p>Researchers transcribed the <i>talanoa</i> recordings. If the <i>talanoa</i> had been conducted in a Pacific language, the researcher translated the <i>talanoa</i> into English. The English and Pacific language transcripts were sent to the two Principal researchers for further analysis. The findings from the individual and focus group <i>talanoa</i> were entered into an NVivo 11 software program for thematic analysis using a general inductive approach. Independent coding and coding checks were undertaken to ensure the data analysis quality and consistency.</p> <p>Early results from the themes in the focus group <i>talanoa</i> were collated and used to inform the online survey. For example, the <i>talanoa</i> helped inform the full list of unpaid activities listed in the online survey, the categories of people that unpaid work benefited, and the impact of COVID-19 on activities.</p>

**Appendix 5b: Talanoa Sampling Frame**

Reference population for sampling frame based on Census 2018 Pacific people population by ethnicity.

Note: a person can identify as more than one ethnicity. Source: 2018 Population Census, Stats NZ.

Pacific Population in NZ by Ethnicity				Demographic Focus Groups n=186		
Ethnicity	Count	%	Rank		n=186	%
Samoan	182721	48%	1	Cook Islands	22	12%
Tongan	82389	22%	2	Fiji	16	7%
Cook Islands	80532	21%	3	Niue	21	11%
Niuean	30867	8%	4	Rotuma	12	6%
Fijian	19722	5%	5	Tonga	27	14%
Tokelauan	8676	2%	6	Samoa	12	6%
Tuvalu	4653	1%	7	Kiribati	19	10%
Kiribati	3225	1%	8	Tokelau	16	9%
Rotuman	981	0%	9	Tuvalu	14	7.5%
NZ Pacific (NFD)	2724	1%	n/a	Youth	27	14.5%
Other	2706	1%	n/a	<b>Gender n=186</b>	<b>n=186</b>	<b>%</b>
<b>Total</b>	<b>381642</b>	<b>110%</b>		Female	122	66%
				Male	64	34%
				<b>Region n=186</b>	<b>n=186</b>	<b>%</b>
				Auckland	62	33%
				Hamilton	46	25%
				Wellington	44	24%
				Christchurch	34	18%

**Appendix 6: Online Survey methodology**

Kakala Framework phase	Process
<b>Teu</b>	<p>The online survey design was a multi-stage iterative process, which incorporated themes taken from the literature review, the quantitative data analysis and the early qualitative study results. The questionnaire included unpaid work and volunteering activities listed in previous Stats NZ surveys. The survey design was pre-piloted by the project steering group, followed by the MPP research and insights team, and finally by the project community researchers to test ethnic-specific viability. The nine researchers took three different survey draft designs over three days. The feedback was reviewed by the research team and a consensus was reached for the survey design for the pilot study.</p> <p>The online survey design was reviewed by the NZEC and given ethics approval under the same code as the qualitative data collection.</p> <p>The pilot study was launched in early January 2021 and was sent to a total of 241 participants who had been identified by the Pacific community researchers. The pilot survey closed on 17 January 2021. Feedback from the pilot survey – from both the participant and analyst perspectives – helped refine the online survey design.</p> <p>The online survey focused on the following topics:</p> <ul style="list-style-type: none"> <li>• <i>Engagement in unpaid activities in the past four months</i></li> <li>• <i>Types of unpaid activities</i></li> <li>• <i>Who they did each unpaid activity for</i></li> <li>• <i>How often they did each activity for a particular person or group</i></li> <li>• <i>How often they gifted money to others and who they gifted money to</i></li> <li>• <i>How COVID-19 impacted engagement in unpaid activities</i></li> </ul> <p>As the survey was publicly available, participants needed to fit the following criteria to be included in the survey analysis:</p> <ul style="list-style-type: none"> <li>• <i>Must currently live in Aotearoa</i></li> <li>• <i>Must identify as Pacific</i></li> <li>• <i>Must be at least 15 years old</i></li> <li>• <i>Must consent to taking the survey</i></li> <li>• <i>Must complete 40% of the online survey</i></li> </ul> <p>Anyone who did not meet any one of the criteria listed above were automatically excluded from the survey.</p>

<b>Toli</b>	<p>The online survey was hosted through the Qualtrics platform and was only available in English. The survey went live on 1 February and was open for 30 days.</p> <p>Pacific community researchers utilised their extensive community networks to promote and engage people in taking the survey. The community researchers engaged with ethnic-specific media networks to promote the survey as well. The survey was also promoted by MPP channels, Pacific media, and social media networks throughout February.</p> <p>The survey engagement was monitored daily, and the demographic sampling frame completion rate was distributed to the community researchers regularly to ensure their targeted response rates were met.</p> <p>In order to address digital access biases, all of the Pacific researchers and the MPP Research and Evaluation team were equipped with Surface Pro computers to assist participants who struggled to access the survey due to digital access or digital literacy barriers.</p>
<b>Tui</b>	<p>The online survey closed on 2 March, and the data was downloaded into Microsoft Excel. The data was then analysed using R software and visualised using PowerBI. Analysis techniques included basic descriptive statistics by total and by each of the nine ethnic groups, as well as more detailed chi-square tests for independence for demographic differences in unpaid activity engagement.</p> <p>The results were weighted to adjust for intentional oversampling and under sampling of ethnic communities when looking at Pan-Pacific results.</p> <p>The following have been recognised as limitations in the design: non-random sampling, self-selection, online survey, English-only text, digital access, digital literacy</p>

### Appendix 7: Online Survey Sampling Frame

To ensure a nationally representative sample, a sampling frame was developed using the 2018 Census demographic information, taking into account the following details:

- Pacific ethnicity (9 ethnic groups + Other Pacific)
- Gender identity (male, female, another gender)
- Region (Northern, Central, Southern)
- Age group (15-24; 25-44; 45-64; 65+)

While the survey design used a purposive (non-probabilistic) methodology, the sampling frame was designed to match the total Pacific adult population of Aotearoa (271,711). The sample size was first determined based on the z-score of a 95% confidence interval and a 2% margin of error. The population size of the nine ethnic communities varied widely, leading to the decision to purposefully undersample Samoan community members and to purposefully oversample Tokelauan, Kiribati, Tuvaluan, and Rotuman community members. This led to an ethnic-specific frame of 2,380 ethnic-specific survey targets. As participants could identify as more than one Pacific ethnicity, the sampling frame was designed around targeting the nine ethnic community groups. This led to a smaller total sample population compared to sampling frame design.

Sampling frame design:

Pacific ethnicity	Total population (based on 2018 Census)	Total adult population	Representative sampling frame	Adjusted sampling frame	Final sample
Samoa	182,721	120139	1052	998	565
Tonga	82,389	50793	445	444	516
Cook Islands	80,532	50010	438	438	405
Niue	30,867	19292	169	168	264
Fiji	19,722	14131	124	124	199
Tokelau	8,676	5492	48	96	133
Tuvalu	4,653	2708	24	48	118
I-Kiribati	3,225	1937	17	34	70
Rotuma	981	677	6	30	50
Other Pacific					60
<b>Total Pacific</b>	<b>381642</b>	<b>271711</b>	<b>2323</b>	<b>2380</b>	



**Appendix 8: Ethnic-specific online survey sampling frames**

This is the ethnic specific sampling frame design used by the community researchers.

<b>SAMOA</b>		
Total sample		998
<b>Gender</b>		
Samoa	Male (#)	Female (#)
Sample size	499	499
<b>Gender x Age</b>		
Samoa	Male (#)	Female (#)
15-24 years	150	147
25-44 years	187	186
45-64 years	122	123
65+ years	39	43
<b>Northern Gender x Age</b>		
Samoa Northern	Male (#)	Female (#)
15-24 years	105	103
25-44 years	131	130
45-64 years	86	86
65+ years	28	30
<b>Central Gender x Age</b>		
Samoa Central	Male (#)	Female (#)
15-24 years	33	32
25-44 years	41	40
45-64 years	27	27
65+ years	9	9
<b>Southern Gender x Age</b>		
Samoa Southern	Male (#)	Female (#)
15-24 years	12	12
25-44 years	15	15
45-64 years	10	10
65+ years	3	4

<b>COOK ISLANDS</b>		
Total sample		438
<b>Gender</b>		
Cook Islands	Male (#)	Female (#)
Sample size	219	219
<b>Gender x Age</b>		
Cook Islands	Male (#)	Female (#)
15-24 years	70	66
25-44 years	82	83
45-64 years	53	54
65+ years	14	17
<b>Northern Gender x Age</b>		
Cook Islands	Male (#)	Female (#)
15-24 years	49	45
25-44 years	56	57
45-64 years	36	37
65+ years	10	12
<b>Central Gender x Age</b>		
Cook Islands	Male (#)	Female (#)
15-24 years	16	15
25-44 years	19	19
45-64 years	12	13
65+ years	3	4
<b>Southern Gender x Age</b>		
Cook Islands	Male (#)	Female (#)
15-24 years	5	5
25-44 years	6	6
45-64 years	4	4
65+ years	1	1

<b>TONGA</b>		
Total sample		444
<b>Gender</b>		
Tongan	Male (#)	Female (#)
Sample size	222	222
<b>Gender x Age</b>		
Tongan	Male (#)	Female (#)
15-24 years	70	70
25-44 years	87	85
45-64 years	50	49
65+ years	15	17
<b>Northern Gender x Age</b>		
Tongan Northern	Male (#)	Female (#)
15-24 years	57	57
25-44 years	71	70
45-64 years	41	40
65+ years	12	14
<b>Central Gender x Age</b>		
Tongan Central	Male (#)	Female (#)
15-24 years	8	8
25-44 years	10	10
45-64 years	6	6
65+ years	2	2
<b>Southern Gender x Age</b>		
Tongan Southern	Male (#)	Female (#)
15-24 years	5	5
25-44 years	6	6
45-64 years	4	4
65+ years	1	1

<b>NIUE</b>		
Total sample		168
<b>Gender</b>		
Niuean	Male (#)	Female (#)
Sample size	84	84
<b>Gender x Age</b>		
Niuean	Male (#)	Female (#)
15-24 years	25	25
25-44 years	31	30
45-64 years	22	21
65+ years	6	8
<b>Northern Gender x Age</b>		
Niuean Northern	Male (#)	Female (#)
15-24 years	20	20
25-44 years	26	25
45-64 years	18	17
65+ years	5	6
<b>Central Gender x Age</b>		
Niuean Central	Male (#)	Female (#)
15-24 years	3	3
25-44 years	4	4
45-64 years	3	3
65+ years	1	1
<b>Southern Gender x Age</b>		
Niuean Southern	Male (#)	Female (#)
15-24 years	1	1
25-44 years	2	2
45-64 years	1	1
65+ years	0	0

<b>TOKELAU</b>		
Total sample	96	
<b>Gender</b>		
Tokelauan	Male (#)	Female (#)
Sample size	48	48
<b>Gender x Age</b>		
Tokelauan	Male (#)	Female (#)
15-24 years	16	15
25-44 years	17	18
45-64 years	11	11
65+ years	3	4
<b>Northern Gender x Age</b>		
Tokelauan Northern	Male (#)	Female (#)
15-24 years	5	5
25-44 years	6	6
45-64 years	4	4
65+ years	1	1
<b>Central Gender x Age</b>		
Tokelauan Central	Male (#)	Female (#)
15-24 years	10	9
25-44 years	11	11
45-64 years	7	7
65+ years	2	2
<b>Southern Gender x Age</b>		
Tokelauan Southern	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0

<b>FIJI</b>		
Total sample	124	
<b>Gender</b>		
Fijian	Male (#)	Female (#)
Sample size	62	62
<b>Gender x Age</b>		
Fijian	Male (#)	Female (#)
15-24 years	15	14
25-44 years	28	27
45-64 years	15	15
65+ years	4	5
<b>Northern Gender x Age</b>		
Fijian Northern	Male (#)	Female (#)
15-24 years	10	10
25-44 years	19	18
45-64 years	10	10
65+ years	2	4
<b>Central Gender x Age</b>		
Fijian Central	Male (#)	Female (#)
15-24 years	3	3
25-44 years	5	5
45-64 years	3	3
65+ years	1	1
<b>Southern Gender x Age</b>		
Fijian Southern	Male (#)	Female (#)
15-24 years	2	2
25-44 years	4	4
45-64 years	2	2
65+ years	0	1

<b>KIRIBATI</b>		
Total sample	34	
<b>Gender</b>		
I-Kiribati	Male (#)	Female (#)
Sample size	17	17
<b>Gender x Age</b>		
I-Kiribati	Male (#)	Female (#)
15-24 years	5	4
25-44 years	8	9
45-64 years	4	3
65+ years	0	1
<b>Northern Gender x Age</b>		
I-Kiribati Northern	Male (#)	Female (#)
15-24 years	3	3
25-44 years	5	5
45-64 years	2	2
65+ years	0	0
<b>Central Gender x Age</b>		
I-Kiribati Central	Male (#)	Female (#)
15-24 years	2	1
25-44 years	2	2
45-64 years	1	1
65+ years	0	0
<b>Southern Gender x Age</b>		
I-Kiribati Southern	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	1
45-64 years	0	0
65+ years	1	0

<b>TUVALU</b>		
Total sample	48	
<b>Gender</b>		
Tuvaluan	Male (#)	Female (#)
Sample size	24	24
<b>Gender x Age</b>		
Tuvaluan	Male (#)	Female (#)
15-24 years	8	8
25-44 years	9	9
45-64 years	5	6
65+ years	1	2
<b>Northern Gender x Age</b>		
Tuvaluan Northern	Male (#)	Female (#)
15-24 years	6	6
25-44 years	7	7
45-64 years	4	4
65+ years	1	1
<b>Central Gender x Age</b>		
Tuvaluan Central	Male (#)	Female (#)
15-24 years	1	1
25-44 years	2	2
45-64 years	1	1
65+ years	0	0
<b>Southern Gender x Age</b>		
	Male (#)	Female (#)
	1	1
	1	1
	0	0
	0	0

**ROTUMA + OTHERS**

Total sample 30

**Gender**

Rotuman	Male (#)	Female (#)
Sample size	15	15

**Gender x Age**

Rotuman	Male (#)	Female (#)
15-24 years	4	3
25-44 years	6	5
45-64 years	4	4
65+ years	1	2

**Northern Gender x Age**

Rotuman Northern	Male (#)	Female (#)
15-24 years	3	2
25-44 years	5	4
45-64 years	3	3
65+ years	1	1

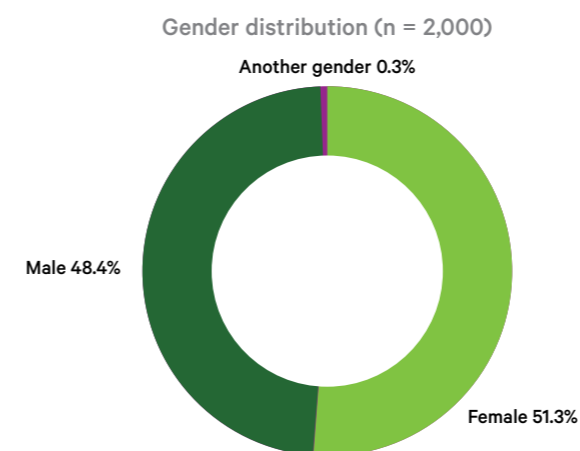
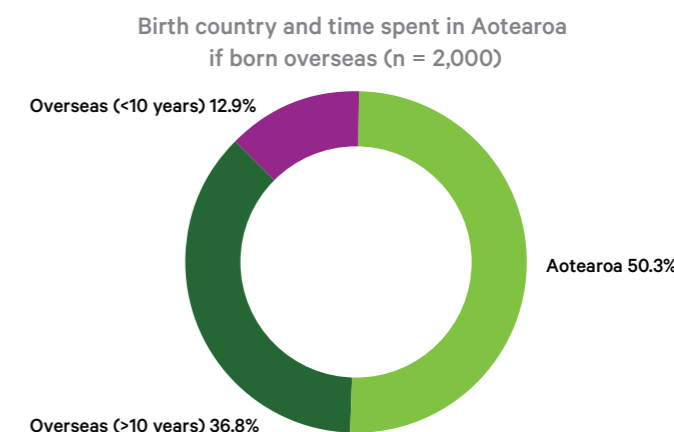
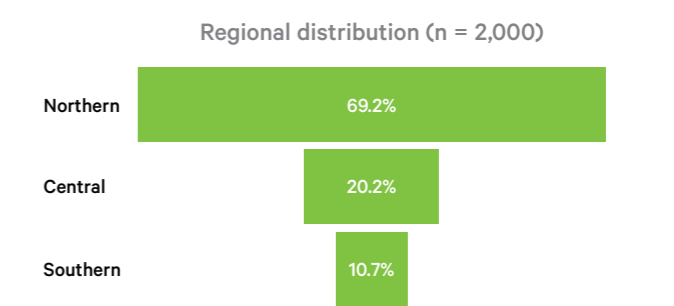
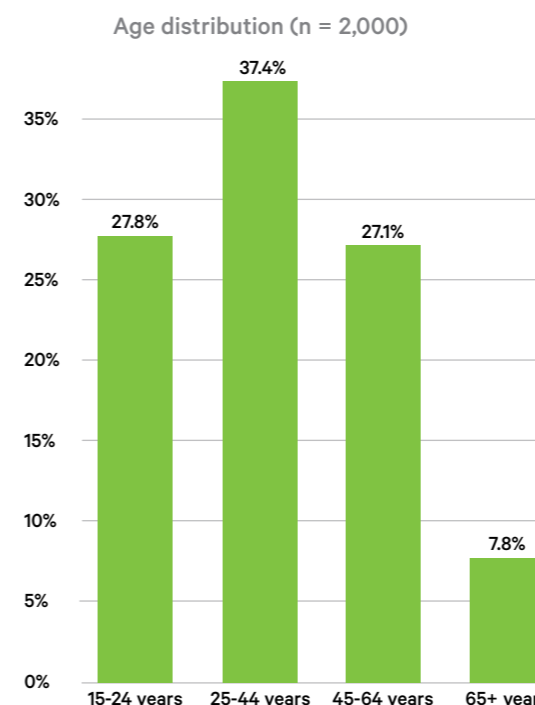
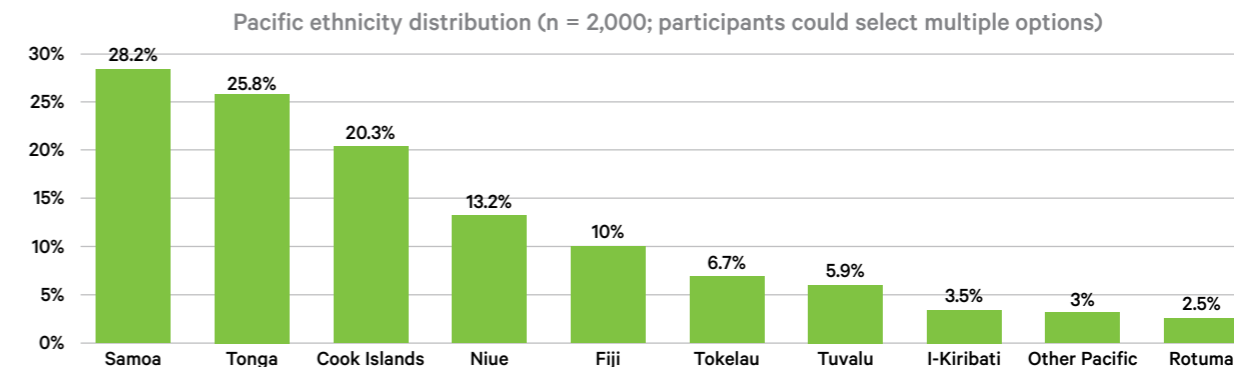
**Central Gender x Age**

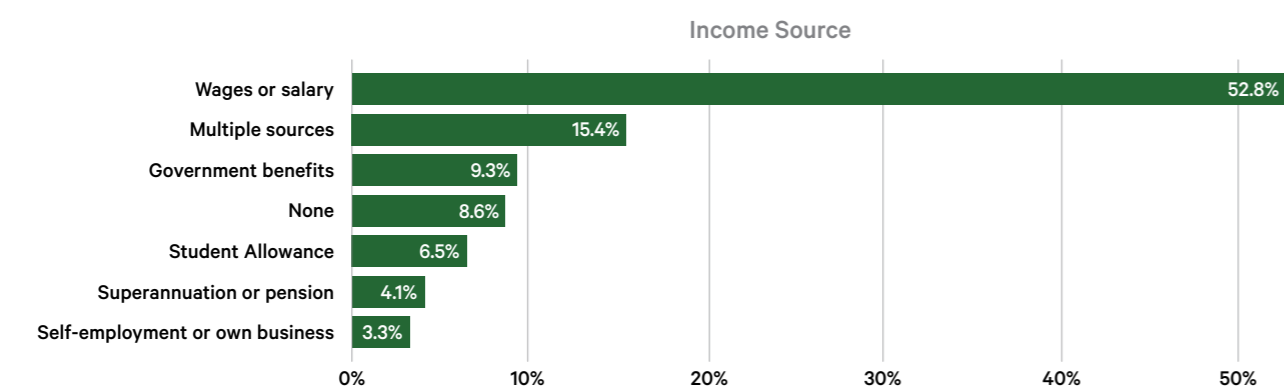
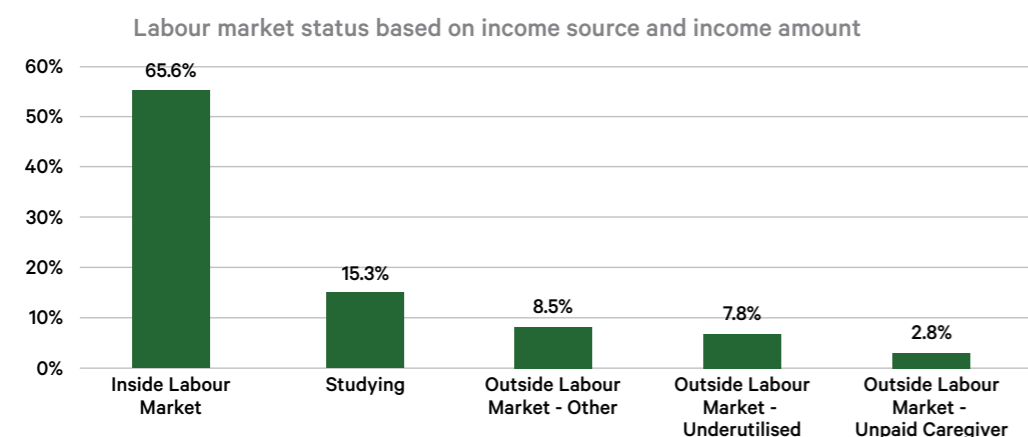
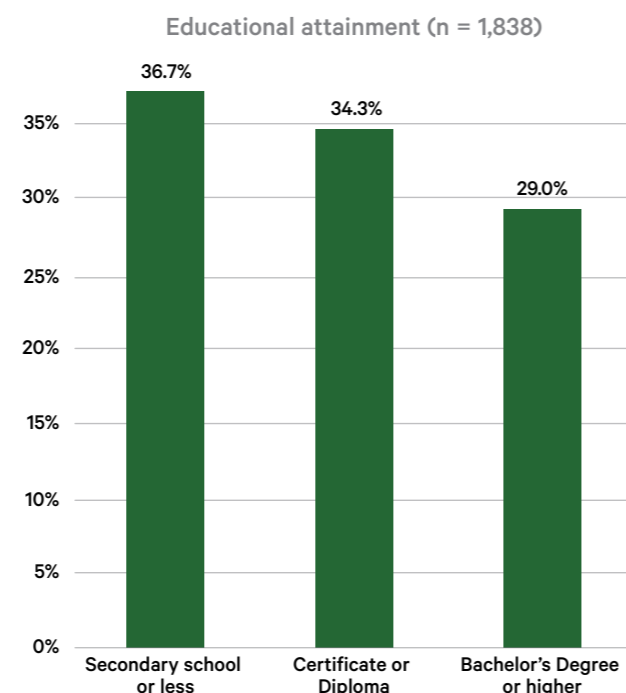
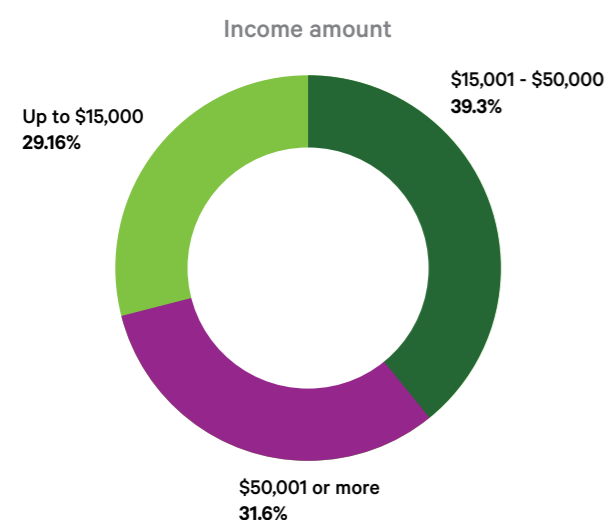
Rotuman Central	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0

**Southern Gender x Age**

Rotuman Southern	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	0
45-64 years	0	0
65+ years	0	0

**Appendix 9: Online survey demographic information**





### Appendix 10: Qualitative talanoa activities

Personal roles	Ethnic specific groups that associated with these roles
Father, Mother, Grandmother, Grandfather, Father figure, Mother Figure	All
Partner, Spouse e.g., husband, wife, whangai parent - due to this brother-in-law, sister in law	All
Aunty, Uncle, Godparent	All
Daughter, Son, whangai child	All
Sibling, Brother-Sister, whangai sibling	All
Companion, Friend, Best Friend, Confidante	All
Personal/Cultural identities: Orator of family, 'Ulumotu'a (head of the family or kainga)	Cook Islands, Niue, Fiji, Samoa, Tonga, Tuvalu

Personal Roles Unpaid Activities	Ethnic specific groups that associated with these roles
<b>Parent / Grandparents</b> <ul style="list-style-type: none"> <li>Overlooking the wellbeing of nuclear and extended family/ carer</li> <li>Caregiving as parents and grandparents</li> <li>Leader and role-model</li> <li>Provider</li> <li>Responsible for the wellbeing of family</li> <li>Taking care of the finances, daily running and logistics of family life and planning</li> <li>Cooking, cleaning, laundry, landscaping, mowing the lawns</li> </ul>	All
<b>Immediate Family</b> <ul style="list-style-type: none"> <li>Caregiver for younger children and elderly with full time carers in the family</li> </ul>	All
<b>Extended Family</b> <ul style="list-style-type: none"> <li>Spokesperson or speaking on behalf of the family as representative</li> <li>Arranging, facilitating and hosting family meetings</li> <li>Fua fatongia or helping out at family birthdays, weddings, engagements, baby showers, funerals and other major events or milestones</li> </ul>	All
<b>Friend</b> <ul style="list-style-type: none"> <li>Supporting friends in their unique needs and any events or activities they had including taking care of their children, house-sitting, volunteering for their church, cultural or sporting events.</li> </ul>	All

Community Roles	Ethnic specific groups that associated with these roles
Hou'eiki Tauhifonua	Tonga
Leadership and governance roles within the village and/or active member of the village i.e kava group, dance group, village group, MC at cultural events, President of ethnic association, translator, teaching the language	Fiji, Kiribati, Niue, Samoa, Tonga, Cook Islands, Rotuma, Tuvalu, Youth
Leadership or service roles within the church and active member of the church i.e member of the women's group worship team, church elder, deacon,	Samoa, Tonga, Cook Islands, Kiribati, Fiji, Niue, Tuvalu, Youth
Partner, Child or family member to a person with the said cultural or church leadership roles	Tonga, Tokelau, Fiji
Leadership and governance roles within the village and/or active member of a sports club or school group (i.e alumni)	Samoa, Tongan, Kiribati, Rotuma, Tuvalu, Youth

Community Roles and related activities	Ethnic specific groups that associated with these roles
Leadership roles within the village for as a village representative across the diaspora.	All
Facilitating of arranging church or village meetings to help maintain interest and keep up the activities for church and village	All
To be the hands and feet of initiatives - helping out when and where needed for church and village functions.	All
Philanthropic roles with their home islands e.g., caring for students and their studies, taking in students when they emigrate to NZ to further their studies or for employment	Tonga, Tuvalu, Fiji
Church roles e.g., Sunday school teacher, deacon, youth leader, advisor, secretary, involved in the men's/women's or youth fellowship, homework centre, outreach and missions.	All
Youth ministry is a core facet of church ministry and there were initiatives to try and address the gap between youth and other generations within their family and church. So, there were initiatives established to empower young people and couples to learn life, relationships, budgeting, parenting and other related life tools.	Youth, Tonga, Fiji
Cultural and Career mentors	All
Chairperson or part of Ethnic Specific boards across the regions	Tonga, Niue, Tokelau

Professional Roles	Ethnic specific groups that associated with these roles
Health and Social Sector: Mental Health worker, Social Worker, Quality Control, Lab Technician	Cook Islands, Samoan, Youth
Education/Public Sector: Teacher, Pacific Advisor, Researcher, work for a government agency, Language instructor, Assessment panelist, Language Interpreter	Tonga, Rotuma, Tokelau, Niue, Samoan
Administration: Personal Assistant, Administrations	Kiribati, Niue, Youth
Labourer: Truck Driver, Factory Worker, Security Guard	All
Clergy: Minister, Deacon, Youth Mentor	Fijian, Samoan, Tongan, Samoan
Student: Secondary and Tertiary student	Youth, Cook Islands, Niue
Retired	All
No employment	All

Professional Roles and related activities	Ethnic-specific groups that associated with these roles
Working outside of work hours to cater for the needs of my community	All
Using professional skills in the community and personal circles (i.e., writing up proposals to get funding for church groups, village groups)	All
Translator, Cultural advisor, Organising cultural days	All
Offering free professional advice or professional development to the community	All

### Appendix 11: Calculations for Survey Results

Participants were asked to identify which activities (from a multi-choice, multi-select list) they took part in for at least one hour during the last four months. They could select as many as applied to them. There was the option to write in an activity as well. They were then asked follow up questions for each activity selected. They were asked who they helped with that activity. They were able to select from a multi-choice, multi-select list of options for who they helped, with the option of writing in a response as well. For each person/community/group they identified as helping, they were asked an additional follow up question as to how often during the last four months they took part in that activity to help that particular person or group. They were provided with a multiple choice; single select option of timeframe ranges.

The activity reference period required people to think back to the four months prior to taking the survey. As the survey was open for one month, this timeline ranged from October 2020 (for participants who took the survey during the first week of February) through to the end of February 2021 (for participants who took the survey on March 2). As months vary in length, the following measurements were calculated based on the number of weeks per month during that five-month range:

Month Year	Average number of weeks in month
October 2020	4.4286
November 2020	4.2857
December 2020	4.4286
January 2021	4.4286
February + March (2 days) 2021	4.2857
<b>Total weeks</b>	<b>21.8572</b>

The total week period over the five-month possible timeframe was averaged into a four-month span: 17.48576.

Once the average week figure was calculated, this was multiplied against the average number of days in a week for each option, as shown below:

Survey option	Calculated days per week	Multiplied by average weeks in 4 months	Quantified hours spent over 4 months
Daily	7	17.48576	122.4
4-6 times per week	5	17.48576	87.4
2-3 times per week	2.5	17.48576	43.7
Once a week	1	17.48576	17.5
Once a fortnight	0.5	17.48576	8.7
Once a month	0.25	17.48576	4.4
Only 2-3 times	0.145	17.48576	2.5

