

Pacific Wellbeing Talanoa Series Two Summary Report – February 2022

Summary of feedback to inform further Strategy development from talanoa held during February 2022





CONTENTS

Methodology	04
What we heard from Pacific disabled peoples.....	12
What we heard from Pacific school leavers	19
What we heard from Pacific youth leaders	27
What we heard from the Pacific working community.....	37
What we heard from Pacific secondary school students.....	43
What we heard from Pacific parents.....	50
What we heard from Pacific community leaders	56
What we heard from the Pacific MVPFAFF+/Rainbow+ community.....	67
What we heard from the Pacific faith leaders	72
Written Submissions	78
Appendix One: Talanoa session questions	88
Appendix Two: Summaries of feedback by target group	90
Appendix Three: Summaries of feedback by target group	99
Appendix Four: Summary data about talanoa participants.....	119

METHODOLOGY

Why we engaged with Pacific communities

In 2018, Pacific peoples across Aotearoa shared their goals and aspirations in talanoa with the Ministry for Pacific Peoples (the Ministry). The wisdom and knowledge shared at these engagements was captured in the Pacific Aotearoa Lalanga Fou report¹ and used to develop the Pacific Aotearoa vision and Lalanga Fou goals.

The Pacific Aotearoa talanoa set a powerful precedent for the Ministry's practice moving forward – to talanoa with communities as an integral part of how we contribute to the Lalanga Fou goals.

The All-of-Government Pacific Wellbeing Strategy (the Strategy) responds to the call-to-action in the Lalanga Fou report to improve Pacific wellbeing outcomes now and well into the future. The voice of Pacific communities is unapologetically at the heart of the document.

In the Pacific Wellbeing Talanoa Series, we engaged with Pacific communities to inform the development of the Strategy and advance our understanding of Pacific Aotearoa:

- We hosted the first Pacific Wellbeing talanoa in May 2021. This was attended by Pacific community cultural practitioners, leaders, academics, young people, and influencers, all of whom shared insights on Pacific wellbeing, values, principles and frameworks.
- In February 2022, we hosted a second series of talanoa (both online and in-person to accommodate such groups as Pacific disabled peoples) to test our approach in the draft Strategy and progress the work more broadly. Pacific communities asked us to report back again once the next stage of the work had been progressed.

This report captures what we heard from Pacific communities about what success looks like when the system and Government is working well for them.

The Strategy was launched in September 2022 and reflects what was gifted to us in talanoa in May 2021 and in February 2022. We will continue to honour the expectation of Government to 'come together into our world, come to us often, listen, work together, be consistent and achieve results'.

This report

This report provides an overview of our understanding of the feedback that was shared by each target group, and a summary of how we have aggregated and attributed their responses. We have included written feedback from talanoa participants throughout this report, as well as submissions received from Le Va and the Pacific Media Network.

¹ Ministry for Pacific Peoples, 2018, *Pacific Aotearoa – Lalanga Fou Report*. Available at: MPP9030 Pacific Aotearoa Report 2018_v5 digital.indd (Accessed 5 December 2022).

How we planned and conducted our engagements

Mai na matua, mo ki tatou, ki na fanau

Learning from yesterday, living today, with hope for the future

This alagakupu Tokelau grounded our engagement approach and signifies the importance of using both past and present knowledge to identify the best path into the future. We centred planning and decision-making throughout our engagements on Pacific values, with a key focus on aro'a – i.e., we set out not only to embed love and respect in our approach, but ensure we are meaningfully invested in the outcome of these engagements.

We acknowledge this process has been influenced by our individual and collective values, experiences, and biases as public servants, and intend for this report to demonstrate our reciprocal respect for the gifts of time, knowledge, and experience shared by our Pacific communities.

Identifying relevant stakeholders and seeking participation

We adopted a targeted approach to engaging with Pacific communities. We developed profiles of target groups to invite to talanoa. This approach recognised the current COVID-19 context, which continues to have a disproportionate impact on Pacific communities.

We identified a range of target groups that collectively provided an appropriately diverse representation of Pacific peoples across Aotearoa. These were:

- Pacific disabled peoples²;
- Pacific school leavers (with an emphasis on those who had left school in the last year);
- Pacific youth leaders (up to around 30 years of age);
- The Pacific working community;
- Pacific secondary school students;
- Pacific parents;
- Pacific community leaders;
- MVPFAFF+³ and/or the Pacific Rainbow+ community; and
- Pacific faith leaders.

Further to the list above, the Ministry also sought written feedback from Pacific providers.

² We understand words matter and that not all members of the disabled community identify with disability-focused language. While we have used this term for consistency in alignment with other government agencies, we recognise it represents an ongoing discussion and continue to welcome advice and guidance on the matter.

³ MVPFAFF+ is an acronym to describe Pacific identities: Mahu (Hawaii), Vakasalewalewa (Fiji), Palopa (Papua New Guinea), Fa'afafine or Fa'atama (Samoa, American Samoa), Akava'ine (Cook Islands), Fakaleiti or Leiti (Tonga), and Fakafifine (Niue).

We also sought to ensure that different ethnic and geographic groups were sufficiently represented within each target group. The stakeholders that attended the talanoa were identified largely from the Ministry's existing database of Pacific community members.

Hosting the talanoa sessions

We held nine invitation-only evening talanoa sessions between Monday 14 February and Thursday 24 February 2022. Invitations and background material on the Strategy were sent to stakeholders identified within each target group prior to these sessions.

Though the sessions were tailored to each of the nine target groups, they were underpinned by the same overarching objectives:

- For Pacific communities to see the Strategy represents their voice, and that they have increased understanding of its purpose and four focus areas.
- For participants to leave the talanoa excited that now is a great time to progress the Pacific wellbeing agenda because Government is motivated, agencies are committed, and there is a Cabinet mandate.
- To establish vā and build the trust required for fruitful future partnerships between Government and Pacific communities.
- To gain insight and understanding of Pacific Aotearoa and receive feedback to inform the development of the Strategy.

Participants were welcomed to each session by senior Ministry representatives. Attending officials from the Ministry, officials from Lalanga Fou government agencies⁴, and participants were then invited to introduce themselves. Background information and an overview of the Strategy was subsequently presented (reflecting the material provided beforehand) before the talanoa began in earnest.

Where there were more than 10 participants present, we split into smaller break-out groups. Ministry staff then facilitated talanoa⁵ by providing an overview of each focus area of the Strategy and guiding discussion of this content with questions designed to seek input and feedback. After break-out sessions ended, participants shared summaries of their discussion and final feedback.

We worked to ensure that an appropriate balance of traditional research methodology and talanoa responsiveness were reflected in the structure of the engagements and, consequently, made changes to improve our processes as each session progressed. For example, we set several high-level questions to help guide discussions and, over the course of talanoa, refined these. We also found ways to reduce the total number of questions to allow more space for discussion.

⁴ Lalanga Fou Agencies have specific responsibilities and accountabilities for the Strategy, they include Ministries for/of Pacific Peoples; Business, Innovation and Employment; Culture and Heritage; Education; Health; Housing and Urban Development; Social Development; Kāinga Ora; Oranga Tamariki; and Treasury.

⁵ We engaged an external facilitator for the disabled peoples and MVPFAFF+/Rainbow talanoa.

Here is an overview of how questions were structured:

Feedback relating to focus area 1 – Pacific cultural values and principles

We provided participants with background information to explain the purpose and development of the Pacific cultural values and principles featured in the Strategy. Facilitators then invited participants to discuss:

- if they were the right principles to guide Government in embedding Pacific values;
- any other principles that participants felt should be included; and
- any suggestions for changes to the values and principles.

Pacific Cultural Values	Definition
Aro'a – Te Reo Māori Kuki 'Airani Alofa - Gagana Samoa 'Ofa - Lea Faka-Tonga	Love: Sense of responsibility and duty to others, it encompasses compassion and kindness. Includes love of self, self within the context of family and community, love of others, love of environment, love of cultural practices and artefacts as well as love of position.
Fakalilifu - Vagahau Niue Fa'aaloalo - Gagana Samoa Faka'apa'apa - Lea Faka-Tonga	Respect: Appreciate and honour self, others. Respect shapes how we treat others and also the way we view situations. Respectful relationships reflect how every Pacific person irrespective of age, gender, sexuality, spiritual beliefs or family status, feels safe and protected.
Piri'anga - Te reo Māori Kuki 'Airani Va fealoaloa'i - Gagana Samoa Tauhi Va - Lea Faka-Tonga	Collectivism: Individual members share mutual interests and goals, and who recognise that consciously working together co-operatively benefits those individuals. The strength of the collective lies in the diversity of skills, knowledge, experience, and capabilities of its members.
Tāpuakiga - Gagana Tokelau Tapua'iga - Gagana Samoa Tapu - Lea Faka-Tonga	Spirituality: A core component of a person's wellbeing. Spirituality together with the physical, environment and mind provides the life balance for wellbeing. Connects to past, present and future which centres them within their genealogy and the cosmos.
Magafaoa - Vagahau Niue Aiga - Gagana Samoa Kāinga - Lea Faka-Tonga	Family: Identity and sense of belonging of the individual, family members and the community. Every person belongs to a family, aiga and kaiga - an individual can belong to several family groups concurrently. A kaiga is both kin based or constructed to fulfil the role of kaiga.

Pacific Cultural Values	Definition
Ola fetufaaki - Gagana Tokelau Felagolagoma'i - Gagana Samoa Fetauhi'aki - Lea Faka-Tonga	Reciprocity: Maintaining balance between peoples and the environment. An act of kindness, love and support must be reciprocated. Key points: time between giving and response; what to give (initial giving and/or the response) and how the giving or response is performed.
Soalaupule - Gagana Samoa	Consensus: The traditional Samoan inclusive decision-making process. Everyone who ought to be consulted is consulted and the decision is based on the consensus of all.

Principles to guide government activity

Embed Pacific values in every aspect of government	Build effective relationships through partnership with Pacific communities
Ensure Pacific communities determine ownership of their wellbeing	Pacific peoples are connected by whakapapa with Tangata Whenua
Enable Pacific peoples to lead decisions that affect Pacific lives	Explicit opportunities to achieve equity for all Pacific peoples
Attend to Pacific needs and aspirations across all domains of wellbeing	Commitment to effective practices and behaviour informed by Pacific cultural values

Feedback relating to focus area 2 – Partnership and governance

Participants were provided with a high-level overview of the current Pacific wellbeing system governance arrangements and invited to provide feedback on a proposed community advisory group structure, including on:

- responsibilities and work the community advisory group could undertake;
- issues and topics the community advisory group would consider;
- membership of the proposed community advisory group; and
- any other operational advice of relevance.

Feedback relating to focus areas 3 and 4 – Capability; Performance and improvement

We shared the Pacific Wellbeing Outcomes Framework with participants as an example of one of the tools being developed to influence government processes and work programmes to support Pacific wellbeing. We invited participants to share what good support and services look like to them to test the approach we had adopted.

To provide context for feedback, the exact questions posed to each target group are provided in Appendix 1.

It was important that we recognised the gift of time, knowledge, and energy from our participants in a way that reflected Pacific values in practice. Participants were given recognition for their contribution, and each session ended with a commitment to use their feedback in the next phase of the Strategy's development and report back on progress.

Gathering and collating feedback

More than 100 Pacific people came to talanoa with us during the targeted engagement period. Each participant showed us generosity of spirit and knowledge, and we take seriously our responsibility to use what they have shared with respect and humility. Summaries of feedback are provided in Appendices 2 and 3, while Appendix 4 provides summary data about participants.

The feedback from the talanoa sessions was varied in its reflection of the expertise and lived experiences of the participants. Ministry staff captured, verbatim, input from participants, as well as summary notes of what was discussed. Sessions were recorded to ensure our note-taking was accurate.

We tried, as often as possible, to capture feedback in note-taking templates that corresponded to the questions we asked participants. This allowed us to capture responses in direct alignment with the guiding questions, and structure our note-taking in such a way that it would more effectively inform further Strategy development.

The feedback we gathered was rich and complex, and included:

- direct examples/case studies that participants wanted to highlight;
- positive and negative feedback, as well as advice on how to address this in the next phase of the Strategy's development;
- topics and issues participants would want to see the Strategy addressing on the ground; and
- advice on next steps, including around the implementation of the Strategy.

We worked as a team to combine feedback notes and discuss our understanding of what participants had shared. We collated feedback by target group and used what each group highlighted most prominently, and agreed on (if applicable), to guide us on how to summarise the information thematically. The summarised feedback was then attributed to the guiding questions we asked during the talanoa sessions.

The feedback was included in report-backs to the Minister for Pacific Peoples and Cabinet in April 2022.



Pati Umaga
PACIFIC WELLBEING STRATEGY
PROGRESSING A HANGA HOU
HEAINGI AĀ-Ō GOVERNMENT



WHAT WE HEARD FROM PACIFIC DISABLED PEOPLES

*Monday 14 February 2022, 9.30am – 3.00pm, Fraser Park Sportsville, Lower Hutt.
This talanoa was held in-person, with six participants joining online.*

Overall feedback on the Pacific Wellbeing Strategy

- Participants highlighted that alignment between this work and the formation of the new Ministry for Disabled People is important.
- A key outcome for Pacific disabled peoples' wellbeing is that Pacific communities and government foster inclusion of Pacific disabled community.
- Convening Pacific disabled community leaders is mana-enhancing and must continue as part of the implementation of the Strategy.
- While this Strategy is for All-of-Government, we were asked "what does it look like for Pacific disabled peoples?"
- Participants shared that partnership and governance beyond wellbeing is needed across all levels of Government.



FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- There were some positive sentiments, but participants asked, ‘what are the why and how?’
- Participants did not see themselves in this focus area and shared that it needs to be more inclusive and recognise that Pacific disabled peoples have different needs and values from other groups.
- We heard that while we could flesh out what these general values mean, look like, feel like, etc., there needs to be a discrete approach for Pacific disabled peoples that reflects they have different values as a different group.
- Participants told us that language matters and some Pacific terms used to describe Pacific disabled peoples are derogatory. Having a set of values that speaks directly to the experiences of the Pacific disabled community would help.
- Participants also told us that principles guiding all-of-government activity need to be made more explicit.
- The use of different languages for the values means different understandings of the values.
- Participants asked us:
 - How will this work inform the health reform?
 - Why don’t we use Pasifika instead of Pacific (a westernised term)?



Nothing about us, without us.

Feedback on the principles

- Principles 1 and 8 are not very quantifiable and will be difficult to measure.
- Some participants liked the whakapapa connection to Māori in Principle 6.
 - “[This reflects] the relationship between mana whenua and mana moana.”
 - “There is a lot of power in this without dismantling each other.”
- We heard that using words like enable and empower is problematic because it represents the government being gatekeepers of agency and mana to communities.

Suggested changes to the principles

- Principle 2 needs to be more precise about ownership and its relationship to wellbeing.
- Principle 3 gives the impression that Pacific peoples do not perform leadership roles – while representation in decision-making is important, Pacific communities can still lead without being part of decision making. How can this principle encourage leadership?
- Principle 4 needs to be simplified so that it provides clear context and is transferrable across Government.
- Principle 5 should be amended to “Build and maintain respectful/sustainable relationships...”.
- Participants understood why the term whakapapa is used in Principle 6 but asked if a Pacific term could be included instead. Furthermore, participants asked how this Strategy ties into strategies for Māori.
- Principle 7 could be improved with equity and equal access and participation.
- Principle 8 should be amended to effective policy and practices to highlight that behaviour change is essential.

New values or principles suggested

- **Progression**
- **Empathy** – potentially as a substitute for aro’a/love
- **Equity**
- **Inclusiveness** – have traditionally been excluded from participation within Pacific communities
- **Evidence/data-based**
- **Intergenerational knowledge.**

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- We heard that the current title of the proposed advisory group has a negative connotation – advisory needs to be replaced with partnership.
 - “Advisory implies that we are part of the conversation but not part of the solutions”.
- Participants suggested this focus area should be reframed as Government and Community Partnership, underpinned by a co-design approach and clear set of obligations. Specific points raised included:
 - The partnership mechanism proposed in this focus area should not be described as a structure but should reflect people coming together to generate solutions for communities.
 - The community aspect of this focus area needs to focus on how community can be served and engaged in a real way. The ‘how’ must be addressed, including how we communicate back to community.
 - The Ministry must ensure community can engage, as well as enabling engagement across Government.
- Participants shared concerns that funding will be required to provide opportunities for the community to implement new initiatives and innovation.
- Overall, participants found it difficult to support this proposal because of the language used – they questioned how much community input there will be in appointing members.
- There was also strong opposition to the proposed structure of the community advisory group. It was suggested that this could instead operate as one big group, with appropriate representation of Pacific communities, that would initially have its own talanoa before bringing it to government. This would need to be done in an authentic way and in alignment with Pacific values. It was suggested that a ‘middle layer’ be considered between Government and Pacific communities that could enable and demonstrate connections to the community.

Feedback on the role of the proposed community advisory group

- There is a disconnection between policy and Pacific disabled peoples – participants felt that the proposed advisory group structure would encourage innovation and new initiatives from the community.
- We heard that there is a need to build leadership capability for younger Pacific disabled peoples. Therefore, the advisory group structure will need to account for how we shape youth, mentor them, and collaborate equally and inclusively across all groups.
- We heard the proposed community advisory group would work best if the community were able to interact with all levels of system governance. A specific point raised was that there is need for a Pacific disabled peoples' group to feed into strategic work across government (e.g., the Lalanga Fou Deputy Chief Executives group) rather than just wellbeing work. This would also enable monitoring and evaluation – in particular that of decisions being made without community/consumer input.
- The structure proposed in this focus area could also develop and communicate accessible materials to communities.
- We heard that this structure would need to enable both representation and collective participation, not impose ownership of issues/barriers on particular groups.

Feedback on the membership of the proposed community advisory group

- Participants shared that the group would need people in the system [who are able] to influence change, including youth.
- Members will need to know the community, as well as network and operate closely with health practitioners. Feedback on the membership of the group included:
 - Representation of different sectors (e.g., local government, district health boards, and community law).
 - Diversity of age, gender, and ethnicity balanced with other key membership considerations.
 - The categories currently proposed for the community advisory group do not acknowledge intersections; this needs to be demonstrated and there needs to be an overlay of the Pacific disabled community across all groups.
- Some participants asked that the correct terminology be used (i.e., 'people with disabilities').
- We heard that regional fono have good structures, as does the village model. The latter could be useful where Pacific disabled community groups have their own forum.

FOCUS AREA 3 – CAPABILITY

- Participants shared that in their experiences, even with Pacific providers, there is no holistic approach to providing assistance because of the standard processes that must be adhered to.

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- Some participants shared that they had no experience of good practice in support and services.
- We heard that, overall, there needs to be emphasis placed on the lived experience of those receiving services and supports. There also needs to be a shift that enables Pacific disabled peoples to be independent, and not have to deal with multiple fragmented processes.
- One participant shared that they don't identify as a disabled person – they're human first. Funding processes necessitate identifying groups, which can be problematic.
- We heard that we need to consider using numbers to tell a story about how services and supports are/aren't working well, demonstrating accountability for change and a roadmap for delivery. Continual review of planned outcomes will be needed.
- We heard that tangible, monitored measures are critical.

Suggested changes to existing supports and services

- We heard that “Providers are the ones who need to be trained, not the frontline staff.”
- We heard that better training is needed, and more advocates and peer support networks would help Pacific disabled peoples navigate the different agencies and systems.
- Participants told us that a summit would help, as some of the previous Pacific Aotearoa talanoa were held in venues with poor or no accessibility.

Best-practice examples

Health Sector

- “Carers are amazing, but their employers are not” – We heard that the roles of carer support services, legislation around family as caregivers, and Oranga Tamariki support services for occupational therapy need to be clearer.
- Some participants shared that the Vaka Atafaga Pacific Nursing Services do home visits and have been helpful during COVID-19.
- Doctors that “listen to me and don’t just hit me with a script”, and that take an individual approach to service were highlighted as best practice examples.
- A positive experience with a Needs Assessment Service Coordinator was shared, however participants agreed that, overall, the system is broken for disabled people. The Enabling Good Lives approach has some promise, though it was started a decade ago and has taken a long time to see action and progress. Participants want to see the shift from a medical model to a wellbeing model implemented.

Accident Compensation Corporation (ACC)

- A positive story was shared about ACC supporting a participant to make their home more accessible.

Ministry for Pacific Peoples

- The COVID-19 Community Fund has helped support community training in digital services, addressed digital divides, and enabled access to COVID-19 messaging.
- The Community Languages Fund and the development of the Pacific Languages Strategy.
- Digital training service to address the digital divide in Pacific communities.
- Regional networks – “things work well when you have a good local/regional relationship.”
- Ministry for Pacific Peoples and Ministry of Health community engagements via Zoom.

Workplace

- A participant shared a positive story about their employer addressing accessibility issues and offering peer support throughout the organisation. The employer also emphasised strong whānau values, providing a foundation for a supportive and inclusive work environment.

WHAT WE HEARD FROM PACIFIC SCHOOL LEAVERS

Tuesday 15 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- “I can’t even tell you how many times we’ve been asked to write about ourselves, about our lives, and then we’ve never seen those people again. This can’t be a one-and-done, this has to be something you grind away at over a long time. We’re usually left like ‘wow that was a cool day, but that’s it.’”
- Participants highlighted the importance of building understanding between Government and Pacific communities. They also shared their concerns that particular groups must be prioritised so that their perspectives, experiences, and needs are well captured. Groups specifically mentioned included low-income families, domestic violence survivors, and elder Pacific community members who face language barriers in New Zealand.
- Participants advocated for the importance of reaching out to young people, and ensuring young people are able to connect with their community and culture.



FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- We heard that young people are thinking a lot about the future, and that understanding what youth want is important.
- Reciprocity and consensus did not resonate.
 - “Consensus – do we miss a sense of a specific community with this value?”
- Many of the other values resonated well with participants, and many thought they captured the Pacific lifestyle.
 - “I see my culture and tradition.”
- We heard that the understanding of these values does differ however, and that we should think about how these definitions can mean different things to different communities.

FEEDBACK ON THE PRINCIPLES

- Principle 3 particularly resonated with participants and, though some positive feedback on other principles was shared, they were often met with the question of “what does this look like?”
 - “These words are all good, but they mean something different to the Pacific community” – participants shared that the principles mean different things dependent on context (i.e., the experience of applying them in a Pacific context differs greatly from applying them in a Pālagi context).
- There was a general sense that the impact and perspective of Government is not well captured, and that the most important thing is to build understanding between Government and Pacific communities:
 - “It starts when you’re young, that relationship with Government (or systems set up by Government), starts early in school and moves on to your work life.”



There is no real sense that Government is able to look at situations from the perspectives of those in poverty, for example young people are treated all the same way in the classroom but do not all have the same home life. Many will go home with their assigned homework but may experience violence in the home or live in poverty.

Suggested changes to the principles

- Principle 3 could also capture the importance of Pacific leadership in guiding Pacific insights, aspirations, and futures.
- Principle 5 should address the potential for misunderstandings.
 - “There are a lot of misunderstandings between Government and communities. For example, there will be misunderstandings with the values between Government and communities.”



**We are very hands-on and need
Pacific role models/leaders to guide us.**

New values or principles suggested


- **Education** – is such a big part of the Pacific migration story, and a key reason for Pacific communities establishing themselves in New Zealand.
- **Pacific identity/sense of community** – second generation Pacific people aren’t always engaged in Pacific communities and feel a lot of disconnect from their culture. They may not feel a sense of community or self and can fill this gap with negativity.
- **“We just want to be understood and valued”** – an example was given, “a teacher didn’t take the time to ask what the apostrophe in my name does to the pronunciation of my name, and that defined the relationship we had – they didn’t try to understand.”
- **Being understood and respected is key** – this does not change.
- **Empathy.**
- **Humility.**




PACIFIC
WELLBEING STRATEGY
WEAVING ALL-OF-GOVERNMENT
PROGRESSING
LALANGA FOU




Ministry for Pacific Peoples



PACIFIC
WELLBEING STRATEGY
WEAVING ALL-OF-GOVERNMENT
PROGRESSING
LALANGA FOU



Ministry for Pacific Peoples



FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- We heard that a community advisory group and establishing partnership with Government could be a way that the principles could be enacted, particularly those relating to relationships.
- Participants strongly advised that this work cannot just be ‘all talk’ because that is what creates mistrust between communities and Government.

Feedback on the role of the proposed community advisory group

- Participants wanted to see responsibilities include better communication with communities to ensure more voices are heard. They felt that the way a school (as a proxy for the cross-agency system) and students (as a proxy for the Pacific community) work together could be mirrored.
- Participants told us that in their experience it can be difficult to both share opinions and make decisions. Likewise, they expressed it was critical that the proposed advisory group be meaningfully open to feedback from community, as well as “opinionated, decisive and action-oriented.”
- They felt that this structure could provide better pathways through education.
 - “Look at the kinds of industries we work in (i.e., trades). No one’s telling us we can’t do it, but no one’s telling us we can. No one’s telling us we can be doctors or astronauts.”

Feedback on the membership of the proposed community advisory group

- Specific mention that dedicated youth representation is needed as perspectives of younger generations differ from others.
- Membership will need to include people who listen, are inclusive (Obama reference and getting both sides of the divide) and get on with the job.
- Members should be able to articulate what others are saying and feeling when they cannot find the words to explain or express themselves. They will need to build trust and rapport with the communities they represent.
- It is important that the proposed advisory group's members show humility – people must be given time to engage with the group at their own pace.
- Participants wanted communities to understand the work of the proposed advisory group and for the group to build relationships with community so that they take part in the work also. The 'teach a man to fish' parable was applied to this, and participants felt that was a good way to conceive of building sustainability.
- Participants identified groups whose voices need to be amplified:
 - Those who live/have lived in poverty – i.e., “those who have struggled” and “low-income families. They’re among the most unsupported people in our nation, and unfortunately a lot [...] are also Pacific and Māori.”
 - Domestic and family violence survivors, and those experiencing mental health issues need to be prioritised.



FOCUS AREA 3 – CAPABILITY

- Participants shared that further workshops and engagements should target school students. They felt that public servants should go out to schools to allow students to “share their thoughts and what’s on their minds.”
- Participants felt that this talanoa session was a good example of community engagement.

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

Suggested changes to existing supports and services

Schools

- Pacific language education needs to be more available in schools – “that would be something awesome.”
- More engagement with the community to ensure they have visibility (and vice versa) on what’s going on.
- Cultural capability for teachers so they can understand Pacific students and parents is also important as it will build understanding between teachers, students, and parents.
- “The schooling system is flawed (everything has flaws, but I don’t believe this works). No one learns how to express their feelings and emotions well; they’re just expected to know. This impacts many young people who hold that in and don’t get help to deal with those emotions.”
- “Put Pacific students in the driver’s seat” – to cater for different ways of learning.

Health

- “The health system must treat us with more understanding and equity. Disease doesn’t discriminate. Just treat us the same as everyone else. An urgent Pacific case is urgent.”

Work and Income

- We heard that front-line workers need to do a better job at treating Pacific individuals with respect, rather than as burdens or “another islander”.
- We heard that “it’s about the big things (good education, good jobs), and it’s also about the small things too (having their names pronounced correctly, not making weird faces when they go to job interviews).”

Best-practice examples

Schools

- Participants shared positive experiences of when teachers and students were supportive of Pacific students or wanted to learn more about Pacific peoples and cultures.
- One participant shared their experience of teaching staff at a multicultural school putting in effort to understand Pacific students and their perspectives. Their school held a Pacific fono to understand how to improve their environment and learn what Pacific peoples wanted school to be like.
- A story was shared about a high school that had a Head Girl for both Polynesian and Māori students (for the first time in the school’s history). At this school students were able to learn and share about their cultures during Language Weeks.
- We heard that some schools have ‘Poly clubs’ and amazing teachers that support people to connect with their cultures. We heard that there is a need for something specific, beyond family, to help young people connect with their culture and identity, and that an important place for this to occur is in schools.



WHAT WE HEARD FROM PACIFIC YOUTH LEADERS

Wednesday 16 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- Participants felt that they needed to see more about the genealogy of this document and the history behind it. They asked specific questions about this:
 - “Who developed this Strategy? Who is behind it?” – we heard that it is important to feel trust and sense of connection to those doing the work.
 - “Where does this strategy fit in New Zealand? How does this work with other ethnic groups and communities?”
- We heard that it is important to get terminology right such as people with disabilities.
- Participants felt that the values included in the Strategy need to represent whole of Pacific.
- Feedback centred on action, such as how the values will play out and how impact will be measured.
- We heard that the proposed partnership and governance model needs communities at front of decision process and leading systemic change.





PACIFIC WEAVING ALL PROGRESS

FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Participants shared that it was promising to see cultural values included in the Strategy, and that without them the work stemming from the document cannot be impactful. However, they also felt that, despite the promise of the values, a blanket approach is often taken when it comes to government work concerning Pacific peoples.



We are diverse and carry a lot of differences in our cultures – we need to capture what we’re really about rather than taking this blanket approach.

- Specific points raised around changes that could be made to this focus area included:
 - The values are not representative of all Pacific cultures and ethnicities and more representation of Micronesian and Melanesian cultures are needed.
 - “Anchors can weigh us down and hold us back” – these values could be our foundation instead, like those that whare and are built on. Foundations are important (e.g., “soil needs to have the right acidity and nutrients for things to grow).”
 - A suggestion was made to change the translation of fakalilifu to ‘mutual respect’ as, while Pacific youth are often told to respect elders, it isn’t always a two-way street that sees young people respected as well.
 - There was confusion over collectivism and consensus, and strong opposition to the inclusion of consensus in particular. Some participants felt that these two values do not necessarily represent service or tautua.
 - One participant felt that loto ma’ulalo (humility) should be added to the values as they had seen it applied well in a work context previously. The values of loto māfana and faka’apa’apa were also highlighted for potential inclusion.
 - One participant felt that proud Pacific should be added to the values, as it would necessarily focus on Pacific people being successful, valued, and understood.

- Participants highlighted other work where they felt the application of Pacific values had been successful, including the Royal Commission of Inquiry into Historical Abuse in State Care and the Care of Faith-based Institutions work by photographer Geoffrey Matautia. It was emphasised that this photography work provided great insight into peoples' lived experiences, and participants felt that policy practitioners should pay attention incorporate similar approaches into their work – “people in the waka should come closer to the fish”.
- Participants raised that it not only matters which Pacific values are applied, but who applies them, and that more Pacific people working in government is needed to in this space.
 - “I have only felt understood and valued with family.” – participants shared that it was important that non-Pacific people also understand and can connect with their values.
 - Some participants shared that “these are the values we are taught growing up and want to see. We don't want to see these values on a piece of paper, we want to see these used reciprocally. When we give, we give whole heartedly – we don't want our time, efforts, and alofa to be taken tokenistically. We want to see that what we are sharing is being heard and used in the right space.”
- Participants shared that they do not just want to react to Government's work but, rather, take an active part in writing and doing.



Experiences where we encounter a lack of cultural awareness impacts us more than any positive experiences.

Feedback on the principles

- Participants wanted to see a greater emphasis on action overall.
- Feedback highlighted how there would be positive flow-on effects from Pacific communities having equitable opportunities to be heard, and that the principles captured that relationship well – particularly Principle 2.

Suggested changes to the principles

- Principle 3 resonated strongly with participants, though many felt the word 'leading' alone was not strong enough, and that the principle should also include 'driving' and 'directing'.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- Foundation North and their Future Makers Fund was raised as a unique and positive partnership experience – “We weren’t just at the table but also rolling out the mat. If we can roll this out with a Pacific lens that would be great.”
- Participants wanted to know more about what models exist for good Pacific governance.
- We heard that within cross-agency governance arrangements, Pacific cultural competence is important. We also heard that the ‘sweet spot’ of sharing responsibilities hadn’t been reached yet, but that an iterative model where different groups could freely contribute in their own way would work best.
- Participants felt that smaller Pacific groups don’t get recognised enough and need to be more involved.
- The question was posed of “why isn’t the Human Rights Commission included in the cross-agency governance arrangements?”
- Overall, we heard that the proposed community advisory group needs to be more strongly positioned as made up of partners – “we have a lot of expertise that we are not accessing at the moment.”



Feedback on the role of the proposed community advisory group

- We heard that a key area of focus for the advisory group should be the education system – “if we talk about changing lives then we need to connect with young people to realise the[ir] future and get them exposed to other ways to live”. The group will also need to inform and keep the community involved the whole way through.
 - “You can have all these structures, but the main thing is that youth just want someone to walk with them – to guide them.”
- We heard that identity and languages are critical issues and that the community advisory group should be involved from planning and design, all the way to delivery.
- Participants felt community expertise is needed across the board, and that communities need to be able to work together well.



**We need to bring the communities back to the centre,
not just the beginning and end.**

Feedback on the membership of the proposed community advisory group

- We heard that the advisory group would need to have equitable processes and should include Pacific climate change leadership and more opportunities for young people to come forward.
 - Youth representation was strongly advocated for – “Let our young people be the experts – we’re the experts at being young.”
 - Participants felt the value of advisory roles needs to be reciprocal for young people (or any community), rather than exploitative.
- Reference was made to the ‘brownification’ of New Zealand – “How about the Pacific-Māori demographic? Being part of that demographic is hard on both fronts”.
 - Participants also noted that “people are not just labels, the groups described are our future” and that “we carry lots of identities now”.
- Further groups identified by participants for inclusion in the proposed advisory group included parents, single parents, and beneficiaries – “we want disadvantaged voices to play a bigger part in this process.”

FOCUS AREA 3 – CAPABILITY

Public Service

- One participant shared a story of how Pacific values were applied well by a senior leader in a public service work context.
 - “Government is involved in your life from when you’re born – scary.”
 - “Famili and kāinga do not trust government – we trust churches and our kāinga.”



When we decolonise the Western structures that exist in the public sector, our communities will thrive. Tikanga-led structures will enable change.

Pacific Providers

- We heard that Pacific providers could be revamped to ensure existing groups are not left out and are still able to develop innovative ways to deal with the needs of Pacific communities.
 - “We really want our Pacific [peoples] to come to our Pacific providers, but that all comes down to the ways our providers engage with our young people and elders.”
- We also heard that we need a better (more realistic) understanding of the impact of these providers.
 - “We need to have a hard conversation about how we are actually doing, providers could be doing more to support sustainability.”



FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- We heard it is critical that supports and services do not minimise mana.
- We heard that impact is important, and that if we're not supporting everyone then we're failing. We also heard that empathy is key – “when you show empathy it makes a huge difference and creates a mana-enhancing space”.
- Participants shared past experiences of Pacific communities that still impact how they continue to view government organisations today.



We can't be seen as statistics anymore, our government is so driven by numbers, but we aren't numbers, we're people.

Suggested changes to existing supports and services

- We heard that supports and services need to come to communities, rather than have communities come to them.
- We heard processes needed to be simplified and made more accessible, and that addressing stigma is important – knowledge of what is available can be limited, and migrant families struggle to navigate New Zealand.
- Participants felt that better understanding of cultural values and practices is needed as:
 - Solutions can sometimes be hidden away from communities when “it's who you meet that is key to getting better services” rather than the availability of those services outright.



It is important to be proactive with Pacific peoples – they are not going to put their hands up. There are always ways that organisations and government can make connections.

- We heard that Government needs to be more responsive to what is happening, and that there needs to be a greater degree of urgency behind its responsiveness. There was some feedback that the community advisory group could help change the current 'ambulance at the bottom of the cliff' mentality.
- Participants shared key aspects of services they felt needed to be improved, including consistency, sustainability, and following through on outcomes and promises.

Mental Health

- We heard that processes need to be more culturally appropriate. Experiences were shared about "advocating on behalf of family members due to cultural differences with health professionals not willing to take the time to talanoa through the barriers [and to] understand cultural elements that inform and influence how we live and view the world of mental health."
- Participants felt more support is needed to connect people with information about available services, and that peer support networks and groups would help also.

Services

- "What improves an organisation, especially one built on service, is comfort, common ground, and relatability that enable people to easily engage with them. It doesn't necessarily mean a brown face, it's deeper than that."

Careers

- We heard that more information about career pathways is important.
 - "Government can help realign social ideas around careers by viewing the experience of moving through life as cumulative, not one singular pathway. See careers as a whole life journey and change perspective. Government can do a lot to influence these ideas."

Health

- Participants shared that sexual health and wellbeing is just as important as mental health and other types of wellbeing.

Best-practice examples

Education

- We heard that the development process for the Action Plan for Pacific Education was a great example of best practice because "they kept us informed and involved the whole time and cross-checked things with teachers."

WHAT WE HEARD FROM THE PACIFIC WORKING COMMUNITY

Wednesday 16 February 2022, 5pm – 7pm, via Zoom

Overall Feedback on the Pacific Wellbeing Strategy

- “Pacific peoples are great at doing things differently – how can we build on that?”



FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Participants shared generally positive feedback on the values, and thought they looked positive and fresh. They felt the values reflected how to conduct the work in a distinctly Pacific way and captured the sentiment of ‘nothing about us without us’ as a principled method of embedding Pacific differences and contributions.
- We heard that to measure the success of the Strategy, it will be important to “let the stories and information flow.”



We will know we’ve met needs because people will tell us [so].

Feedback on the principles

- Principles 2, 3, and 5 resonated most with participants.
- We heard that the principles accurately reflected what participants would expect to see overall.

Suggested changes to the principles

- We heard that firming up the principles will help demonstrate how to embed Pacific values in predominantly Eurocentric spaces across Aotearoa.

New values or principles suggested

- **Innovation** – need to now look at the future.
- **Leadership** – not just for Pacific peoples.
- **Identity and language** – connecting back to these needs to be more explicit.
- **To thrive and do well**
 - “We’re not here to be average, and those higher expectations should be reflected.”
 - “We want more, we deserve more.”

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE



E fofo e le alamea le alamea – the solutions lie within our communities.

- Overall, participants felt that there is something missing from this focus area.
 - “There needs to be binary strands when you lalanga, you need the people who are weaving otherwise there’s no fala. Who is doing the lalanga? What is in the space in between?”
 - Participants suggested that there will need to be a ‘translatory’ service that will connect community to government.
- “How is the community voice best articulated given the diversity of Pacific peoples across Aotearoa?”
- “How does community voice start to be echoed across government, and what does that start to mean?”
- Participants suggested that a trial could be employed to help determine how the advisory group could best be utilised and identify how accountability and reciprocity would work.

Feedback on the role of the proposed community advisory group

- It is important to recognise that Pacific peoples are not a homogenous group. We heard that balancing representation with the necessary agility to conduct work efficiently within the advisory group will be crucial.
- We heard that a grassroots’ view of what is needed will also need to be captured by the group.

Feedback on the membership of the proposed community advisory group

- Participants stated that the community advisory group will need to have direct connections to grassroots organisations and have the mandate and confidence to speak on the communities’ behalf. They shared that there was also opportunity to interface with local boards and local government.

- We heard that the community should select who they want to best represent – one side can be Government selected, while the other can be community selected – neither is higher ranked than the other.
 - We heard that as these grassroots groups and networks already exist, establishing the community advisory group should involve introducing the Strategy into their work so that it can be activated and utilised through existing channels.



Is there a Pacific method we naturally use?





FOCUS AREA 3 – CAPABILITY

Pacific Providers

- Participants shared specific feedback to highlight the issue that no one-size-fits-all approach will work:
 - Pacific peoples who do not have strong identity links to Pacific cultures and communities will not necessarily have their needs met by Pacific providers.
 - Pacific migrants will have different needs to second or third generation Pacific peoples.
 - Pacific peoples need to be made aware of services available.

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- Participants liked the Pacific Wellbeing Outcomes Framework and felt it accurately summarises what communities have said and how these statements link to the Lalanga Fou goals.
- They felt, as there was a lot of helping/supporting verbiage in the Pacific Wellbeing Outcomes Framework, that self-reliance and resilience should be included as values (both personal and with regards to community).
- Participants felt that Pacific ownership and business should be included in the Pacific Wellbeing Outcomes Framework.

Suggested changes to existing supports and services

- A lot of supports are geared towards women, which leaves men behind.

Best-practice examples

Health

- Participants shared that the navigator service within Alliance Health+ works well because its minimum standard is that people in need of support receive it or are provided with some positive alternative.

WHAT WE HEARD FROM PACIFIC SECONDARY SCHOOL STUDENTS

Friday 18 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- Some participants were pleased to see a Pacific-centric strategy – “just reading it made me happy.” They saw the work as an opportunity for Pacific peoples to come together and be more active as a community.
- We heard a lot of feedback that Pacific voices need to be more visible and heard.
- The importance of connections to community and culture were highlighted, as well as a sense of belonging.
- We heard that addressing and supporting mental wellness was also important to students.



If we aren't asked then an idea just stays as an idea.



FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Participants asked why Tongan values were not included and asked that other Pacific languages be reflected.
- We heard that embedding Pacific values is important to youth to ensure they know that what is important to them is everywhere – that they do not have to leave their values behind when they are out in the world.
- Participants shared that love, respect, family, and inclusivity were very important – many agreed with the coverage of values and principles proposed and felt that they would go a long way to help guide government.

Feedback on the principles

- We heard that the principles related well to Pacific peoples.
- Principle 4 feels like a celebration – “we’re celebrated”.

Suggested changes to the principles

- Principle 5 particularly resonated with participants, with many sharing that it should be done throughout all parts of Pacific communities. Part of achieving it will involve Pacific peoples building relationships with their cultures – for example, we heard that it is an important aspiration for young people to learn their own languages.

New values or principles suggested

- Participants told us how important it is to them that they are able to have strong connections to and a sense of belonging within their Pacific cultures and communities – especially with elders.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE



- We heard that commitment from both community and government was necessary for success.
- Participants found it difficult to formulate decisive opinion on this focus area, as there was not enough information about the nature of the community advisory group versus the status quo.
- Participants shared that they do not think communities are heard enough – they felt that while there has been improvement made in power distribution between community and government, a focus on being heard was still necessary.



Feedback on the role of the proposed community advisory group

- Participants felt that the group should work with community to get their issues addressed (such as housing and healthcare), and that decision-making needs to be included in its roles/responsibilities.
- Considering how many young people want to learn their Pacific languages, cultural education from elders to young people was seen as something important for the community advisory group to address and progress.
- Participants felt that supporting mental wellness, a sense of belonging, and cultural connections would also need to be considered.
- Finally, an overarching focus on education across many areas was identified as important by participants. Specifically, they noted the following:
 - Mental health should be prioritised
 - How to employ more Pacific teachers to enhance teaching and learning
 - Students that have caring responsibilities
 - The impact of COVID-19 on education
 - Equity in education.

Feedback on the membership of the proposed community advisory group

- Youth representation is important as “we are the future.”
- It was very important to participants that youth voice be heard and understood.
 - “Sometimes people don’t share what’s going on because no one asks them. It can feel like it’s disrespectful to share your thoughts or opinions.”
- Overall participants agreed with the coverage of the groups proposed.
 - “The group needs to look like me” and create a safe space for youth to connect and share their experiences.
- Some participants felt that school communities could be better represented in this proposal as this is where young people are, and therefore an important space to represent.

FOCUS AREA 3 – CAPABILITY

COVID-19 messaging

- “It’s really great how they have it on the ads, and they’re speaking Tongan and Samoan. I like that the Government is doing that.”

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

Suggested changes to existing supports and services

Mental health

- We heard this is critical in single sex schools, and that young Pacific men struggle with inappropriate stereotypes being applied to them.

Education

- A range of improvements were identified by participants.
- More Pacific school teachers, career advisors, and deans.
- More prioritisation of mental health support for students.
- Equity of resources, especially for those in low-decile schools or with caring responsibilities.
- More activities, art, and culture involving Pacific students and staff (examples included teaching Pacific instruments and traditional weaving).
- “They should teach young students to be more education [sic] and not be racist or ignorant.”

Services

- Participants highlighted the need for improved cultural competency, including Pacific language proficiency.
 - “If my parents go somewhere there should be a person who can talk to them in Tongan and Samoan.”

Best-practice examples

Church

- We heard that participants felt valued at church because their culture and language are valued there.

School

- Participants shared that they felt valued when teachers took extra time to help them.
- An example was provided of a school that includes time and space for prayer during the school day, including in whatever language students want to use. This created a sense of belonging.

Community

- Positive experiences were shared by participants.
- Bubblegum Youth Group – participants felt encouraged and were provided with opportunities to do more, rather than just receiving handouts.
- Vinnies (St Vincent de Paul) – one participant shared a story of how Vinnies provides cultural support in their work, starting with simple things like singing hymns.

University

- We heard about Pacific-centric services that support students to succeed.



WHAT WE HEARD FROM PACIFIC PARENTS

Monday 21 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- Participants shared it is important that this work:
 - is woven together in a way that is meaningful for Pacific people;
 - reaches from the highest levels of Government to people and their families; and
 - is well understood by everyone.
- We heard that while it is important that the Strategy is culturally led and in partnership with the system, communities still want to get some actions in place now so that they can see progress in real time.

FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Participants felt these values were a good start and supported their goals. They saw them as relevant and reflective of their everyday lives.
 - It was important to participants that these values become everyday practice even by non-Pacific people.
- We heard that it would be useful to include definitions and/or a narrative to underpin the values, especially to help non-Pacific people to understand the concepts.
- Aro'a resonated with many participants.
- Consensus was seen more as a tool – it did not resonate as a value.

Feedback on the principles

- Participants were unsure if these principles were strong enough to hold Government to account, particularly Principle 3.

Suggested changes to the principles

- Principle 3 should be more about Pacific peoples directing.

New values or principles suggested

- **Understanding** – the need to be more understanding and bring everyone together has become more and more important in these difficult times.
- **Voice** – important to communities and to build within communities.
- **Inclusion** – this has become increasingly important to young people as they look more and more to be included in different spaces, processes, and talanoa.
- **Service** – this means different things to different people. An inclusive definition is therefore important as the type(s) of service that young people provide may differ from that of older people.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- Some participants felt that Pacific wellbeing cross-agency governance is a win, though a formal advisory body is still needed. They felt that the community advisory group would need to be mandated to make decisions on behalf of Pacific communities.
- We heard that the cross-agency governance arrangements could involve other agencies such as the Ministry of Youth Development.
- One participant shared that the Rotuman community has grown its voice through partnerships, and that these are important to Pacific wellbeing.

Feedback on the role of the proposed community advisory group

- In response to the question of “what would make this advisory group different to others”, the answer “our unique, shared Pacific values and Pacific-specific expertise” was provided.
- We heard that community should be involved in decision making and represent Pacific communities in the talanoa with Government.
 - The proposed community advisory group would need to bring grass roots level issues from different Pacific groups to the table and be responsive to changing issues and contexts.
- Participants shared advice on governance models/processes:
 - It is best to tailor governance structure to reflect the values of the community.
 - Separating a working group out from the governance structure could be more productive.
- Participants shared that as Pacific village/traditional leadership concepts already exist, the work would greatly benefit from leaning into solutions the community already has.
 - We heard that governance terminology gives the impression that the advisory group will be engaged in high-level, rather than practical work.



**Any solution to do with Pacific peoples should include
Pacific peoples from the beginning**

- We also heard that partnership terminology orients this work towards being solutions focused.
- Participants felt that the community advisory group (and Pacific communities in general) should be involved in the co-design of the Pacific Wellbeing Outcomes Framework. Specifically, we heard that the group:
 - Could provide monitoring and evaluation to hold government accountable.
 - Should be able to raise concerns and escalate issues to government.
 - Should work to ensure cohesiveness of governance and advisory structures so that all voices are heard and messages get to the right place.

Feedback on the membership of the proposed community advisory group

- We heard that youth representation is needed, as well as representation of key Pacific people that youth can relate to.
- Participants felt the membership structure should involve different groups who can each appoint a single representative to share and advocate for what they have discussed. They felt this would allow safe spaces for each grouping.
- They felt that members should be opinionated, good listeners, and action-oriented, and that they should lead by example and with humility.
- Some participants felt that the listing of the groups implied prioritisation – they advocated for the prioritisation of members who do not normally have a voice in these systems.



FOCUS AREA 3 – CAPABILITY

- We heard there is no cohesion in what is available for Pacific peoples, and that organisations do not understand Pacific values.
 - “Government employees work long hours but do not talk to each other.”

Pacific Providers

- An example was shared about self-isolating due to COVID-19 and comparing support received from a mainstream provider to a Pacific provider. The Pacific provider offered more support and a small personal touch that made a big difference.

Mainstream Providers

- We heard that services need to be relevant to Pacific communities, and that providers need to be equipped to serve Pacific communities by building Pacific language competency and knowledge of Pacific cultural protocols and practices.

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

Suggested changes to existing supports and services

- Access needs to be equitable and mana-enhancing.
- A focus on migrants is needed.
- More needs to be offered to youth in Pacific communities.
- Services need to be more accessible, particularly with regard to language barriers which can have serious consequences. There are also cultural barriers beyond language, and Pacific peoples can be misunderstood in other ways.
- “The things we want aren’t secret, they are the same things we wanted 20, 30 years ago.”

Schools

- We heard that many schools celebrate Pacific languages on language weeks only but could do more to encourage young people throughout the year.
- Pronouncing names correctly is important for uplifting Pacific children who value them highly. We heard that schools need to see the value of Pacific children and ensure they are honoured.
- “As a teacher you teach a subject, not individuals.”

Best-practice examples

Health

- Examples of doctors providing personalised care, and proactively offering help were shared.
- A specific story of a Pacific paediatrician who made no assumptions and helped to identify early interventions was shared to highlight key competencies that make a big difference.

WHAT WE HEARD FROM PACIFIC COMMUNITY LEADERS

Tuesday 22 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- We heard that more Pacific languages need to be used throughout.
- We also heard that intergenerational dynamics and impact to be included.
- Participants identified housing was as a priority for changes, followed closely by education.



Rosie McLeod
Executive Director of Pacific Peoples

ty for
cific
oples

FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Participants wanted to see these values reflected in more Pacific languages and highlighted the lack of Tongan values applied.
 - For family, does this take account of extended family?
- Participants agreed that for the Strategy to be most effective it must have a Pacific lens. We heard that it is important to embed not only Pacific values, but also Pacific people in every part of Government.
- Some participants shared that the values seemed comprehensive but should remain open to change when needed. Others felt they were insufficient.
 - Measurable values were important to participants.
 - Consensus and collectivism were highlighted as not fitting with the other values, and possibly not being as relevant – these do not quite fit with inclusivity and equity.
- Participants wanted to see a clear reflection of intergenerational aiga – an important dynamic for Pacific peoples.
 - We heard that this contributes to Pacific community dynamics, particularly in governance, and is tied to Lalanga Fou Goal 3.

Feedback on the principles

- One participant shared that it is clear from looking back at the last 60 – 80 years that there has been change, and that this is reflected in the Strategy and Ministry.



For Pasifika, we need to acknowledge our kaumātua.



**It is important that, before Government make decisions for us,
Pacific communities need to be involved.**

Suggested changes to the principles

- Need to have better connections between values and principles, this will show link between values and practice.
- Need to be more aspirational and more direct, with examples for agencies about what good and bad look like.

New values or principles suggested

- One participant suggested inati be included as a value, covering collectivism and equity.
- Humility and generosity were also suggested as values.
- A Kiribati value of anganano (love and reciprocity) was suggested.
- Inclusivity is important, and participants felt that a sense of it needed to be included.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- There was some opposition to the proposed advisory group – “let’s get out to communities and work smarter.” Some shared that a lot of this work boils down to mediation between communities and Government.
- Some participants told us the Strategy should extend beyond the Lalanga Fou government agencies, and that other Ministries should be engaged.

Feedback on the role of the proposed community advisory group

- Participants felt it is important that communication be well-structured so that messaging reaches all communities.
- Some participants told us that we should follow a system that reflects what Pacific communities already do (e.g., Cook Islands pa ‘enua and village societies/associations).
- Participants felt the proposed advisory group could work as an intermediary between Government and existing Pacific leadership.
 - Participants strongly advocated for us to revisit how Pacific islands and villages operate and apply those here – not change the way Pacific peoples work to suit government.
 - Participants shared that this should unite community, not divide it.
- We heard that the structure would need to be able to bring their work forward to Government and back to community.
 - This would require mechanisms that enable strong community engagement with the advisory group, and thus empower members to make informed decisions.
 - Something that translates between government and community leadership would also help.

Feedback on the composition of the proposed community advisory group

- Concerns were shared around how voices from smaller regions (e.g. Marlborough) would be captured.
 - Participants felt that all ethnicities, cultures, and nationalities should be represented at a regional level.
 - We heard strong feedback from some participants that leadership will be the most critical aspect for members –

- Many participants agreed with the proposed composition of the advisory group, and asked that it be viewed as a pan-Pacific vaka for now.
 - Ethnic identities were seen as the most important grouping.
- We heard that faith leaders are key community members who should be included but are sometimes shy about participating. We also heard that many Pacific people do not go to Church, and that including leaders from other areas is therefore important also.
- We heard that 'cultural leadership' happens anyway, and that youth representation is an important element that a concerted effort needs to be made to include. Participants felt that cultural leadership should be implicit across all areas.
- Participants advocated for inclusion of:
 - Youth.
 - Disabled peoples – noting that they are often pushed aside – “they deserve better opportunities, and they need a voice as well.”
 - Those not connected to traditional groups and churches.
 - Business leadership.
- We heard there are many advisory boards, but not ones that represent Pacific people. We heard that Pacific governance capability needs to be grown.



**We need to lean into leadership, not segment ourselves
to suit the way government sees the community.**

FOCUS AREA 3 – CAPABILITY

Providers

- Non-Pacific services and providers need to have cultural competency training.
- The lack of Pacific providers in predominantly non-Pacific regions was raised as an issue.
- We heard that non-Pacific people need to be delivering services in ways that are based on Pacific values.



**Without our cultures in their conscience,
their service delivery is not compatible with us.**

Government

- We heard it is critical to get youth into the system “as the biggest beneficiaries and users of the system in the future.”

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- Participants shared that they want to see Pacific peoples be upfront and entrepreneurial. In the same vein, home and business ownership were identified as critical.
- We heard a lot of feedback about the importance of home ownership, and how many Pacific people struggle day-to-day to achieve it.
- Some participants shared that the Pacific Wellbeing Outcomes Framework includes the fundamentals of prosperity for Pacific peoples.
 - They felt the framework articulated their hopes and futures, and that it demonstrated how Pacific values and principles are being embedded.
 - We heard that other people and communities need to be able to see that these [Pacific] ways of working benefitting everyone.



Pasifika people don't really care about money, as long as they have food in the house and their kids are healthy.

Suggested changes to existing supports and services

- One participant strongly advocated that housing should be reflected in this work.
- Overall, participants shared that services need to be timely, 'look like us', and informed by Pacific experiences.

ACC

- We heard that turnaround times are too long and do not reflect intergenerational perspectives of Pacific families.

Schools

- We heard that we need to increase the number of Pacific language teachers, and male Pacific teachers.
- We also heard how important the home is for children to get a good education and have opportunities to learn their culture.



**School lunches are provided to some schools.
What happens to those kids in the holidays?**

Corrections

- We heard that 'good' looks like a reduction in the number of Pacific people in the corrections system.
- Representation in staff is also important as it allows the system to reflect the people within it, resulting in better outcomes.

Health

- We heard that more Pacific counsellors and psychologists are needed, and that a quota system for training them should be introduced.

Transport

- We heard that one of the first entry points into the legal [justice] system is licensing – it is important to support Pacific peoples by making licensing more accessible.
- "It's been really hard to get the road code translated."

Universities

- Participants shared that more scholarships are needed for Pacific people, especially as youth are increasingly pursuing academic pathways.
- University is too expensive, which creates career barriers for Pacific peoples.
- Processes need to be simplified, especially when it comes to applications.
- Greater Pacific participation needs to be encouraged with quotas.

Best-practice examples

- In general, participants felt that services were good when:
 - agencies talked to each other, and support was coordinated;
 - the focus was on people and not agencies;
 - they were timely, accessible, and informed and led by Pacific people; and
 - they pre-empted issues and were tailored to what Pacific people need.

MPP

- Community language fund – “we would have been in dire straits in Whanganui [without this]”. This was used to purchase string band instruments and the community has responded positively with new demand for joining a band and forming hula groups.
 - We heard this group felt lucky as they had a business owner and university graduate on their board but warned that not all communities are so lucky.



WHAT WE HEARD FROM THE PACIFIC MVPFAFF+/RAINBOW COMMUNITY

Wednesday 23 February 2022, 6pm – 8pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- Participants urged the Ministry to represent and commit to support all MVPFAFF+.
 - We heard this includes committing to MVPFAFF+ specific outcomes, and that an explicit acknowledgement of Pacific communities is needed –



We exist in different lived worlds and have different experiences.

FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- We heard that these values were not felt or experienced by participants from within their communities – while equity for Pacific people was articulated in the values, equity within Pacific communities was not.
 - Tautua (service) insinuates a commitment and could be used as a positioning word.
 - We heard that these values are “vague, depth is missing – what do they mean? These look beautiful, too beautiful, almost offensive – we are not there yet.”
- We heard strong opposition to consensus as this can marginalise minorities. Harmony was suggested instead so it’s clear everyone will have an opportunity to contribute.
- Participants raised that Tongan values are not visible here (i.e., humility).
- Some participants observed that ‘spirituality’ is very Christian, and that this can feel threatening.
 - We heard that trauma informs participants’ reaction to these values as some are weaponised against MVPFAFF+ identities (e.g., respect).
 - As attributing such complex values to single English words is reductive, participants told us that more detail around what the terms mean would help to reduce their trepidation.



**We are not all the same, not starting from the same place –
we need to nail who we are in totality.**

Feedback on the principles

- We heard that the principles seemed appropriate to embed the values, but that they also seemed same-same – like participants had seen them all before.
- Some participants suggested embed be replaced with 'embody'.
- Participants suggested enabling phrases be reworded as more action-oriented statements.
- Participants pointed out inconsistent use of 'Pacific peoples' vs 'Pacific communities' vs 'Pacific' in the principles.
- Principles 5 and 6 really stood out as important to participants.

Suggested changes to the principles

Principle 6 – Pacific peoples to lead decisions that affect Pacific lives.

New values or principles suggested

- Harmony could replace consensus.
- Transparency.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- Participants shared that they are exhausted by advisory groups, and still feel that their voices are not heard.
 - "How substantial is this going to change things?"
 - We heard that there needs to be an emphasis on healing – that there needs to be restorative projects that help people heal.
 - We also heard that we need to look at smarter ways of doing things – "the people who subjected us to conversion therapy are the same people who are put forward for advisory roles, or enjoy leadership roles endorsed by the Ministry."

Feedback on the role of the proposed community advisory group

- Transparency and action will be key.
 - “If I take something to a community advisory group, I would want to see where it goes and be involved in moving it forward. And if it can't be moved forward, I would want to hear why (directly).”
 - It will be important that there is transparency of what is given, how it is handled, looked after, and transformed into service.
- “What happens when the vā is broken? Who do we hold accountable?”

Feedback on the composition of the proposed community advisory group

- “Members should embody (as well as serve and be part of) your group.”
- Participants want the advisory group to be impactful, inclusive, and diverse – but don't see how this will improve things when it falls on individuals – “we're tired.”

We heard that cultural leadership in the MVPFAFF+ community is inappropriately framed as new when it isn't – “we are part of cultural leadership.”

FOCUS AREA 3 – CAPABILITY

- Participants highlighted that non-government funded groups that serve MVPFAFF+ communities already exist and need to be better supported.



FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- Participants highlighted that F'INE PASIFIKA use similar outcomes to those included in the Pacific Wellbeing Outcomes Framework and are already doing this work.
- Participants shared concerns that accessibility of culture does not look the same for their community – this needs to be addressed with joy and healing.

Suggested changes to existing supports and services

- These need to be centred on radical love – and there being an acknowledgement of trauma and hurt that has been done.
- These need to be reoriented to being:
 - Genuine.
 - Competent.
 - Compassionate.
- Services need to “look and feel like you”, it is important they embody the people they benefit.
- Specific budgets for MVPFAFF+ are needed.
- Duplication of services needs to be reduced.
- Homelessness is a specific issue for the Rainbow community.



Turn up for communities instead of expecting them to turn up to you!

Best-practice examples

- Community based groups that are not funded by Government already exist (i.e., F'INE PASIFIKA).

WHAT WE HEARD FROM THE PACIFIC FAITH LEADERS

Thursday 24 February 2022, 5pm – 7pm, via Zoom

Overall feedback on the Pacific Wellbeing Strategy

- All participants supported a living strategy that would allow different communities to continue to have opportunities to feed in and for adaptations to occur as needed.
- We heard that faith is missing from the overview – “let’s not put it down or push aside, it is us.”



FOCUS AREA I – PACIFIC CULTURAL VALUES AND PRINCIPLES

- Some participants felt that wellbeing and family are being separated by these values.
 - Family wellbeing was suggested as a replacement.
- We heard that spirituality is a good start, however – “our people are people of faith. It’s so important, I know the government doesn’t really want to see faith – they use church to make a lot of things happen but when it comes to strategy, they hesitate to put it in. Government should not dictate what Pacific wellbeing looks like.”
- Participants all agreed that faith needs to be included.
- We were asked to consider tapuaiga – “when people have to work on something, they silently pray for that project to succeed. This is a very high value in Samoa no matter what religion.” Participants felt that the current tapukaiga definition does not reflect this.
- Participants shared that the mat representation (of the overview) needs to be supported or held together by values.
 - They noted that Tongan values are not included.



**We are strong, thriving, together because of faith.
It is one of the foundations that binds us.**

Feedback on the principles

- Participants added that everything done with regard to Principle 6 needs to be connected to Te Tiriti o Waitangi, and that faith is important to this.

Suggested changes to the principles

- Participants asked us to “not be afraid to name our Christian principles and morals” and felt that these are important in guiding government.

New values or principles suggested

- Expanding on spirituality by including faith is important.

FOCUS AREA 2 – PARTNERSHIP AND GOVERNANCE

- We heard that how the Ministry engaged with communities about the COVID-19 Delta variant was an example of best practice. The advisory group that met with Ministers and doctors to address this issue was able to handle emerging developments with the experts required.

Feedback on the role of the proposed community advisory group

- Participants thought a regional approach where different leaders representing different groups could discuss progress of Lalanga Fou goals would be beneficial.
 - Flexibility, adaptability, and reaching the maximum number of people was highlighted as important to the success of the proposed advisory group.
- Participants felt a regional hub that could more quickly and directly support the community would be a huge benefit.
 - An example was shared of how responses to Pacific communities in Oamaru were slower from central agencies than from a regional hub.
 - The advisory group could help to reduce time and layers between community voice and responses.



My advice is that the group must fit the issue.

Feedback on the composition of the proposed community advisory group

- Some participants shared that they struggle to ensure their voices are heard by decision-makers, despite being committed to responding to needs within communities and having the necessary connections to work efficiently and effectively.
 - Faith leaders must be included as they are key community leaders.

- We heard that it was hard for participants to decide what would be best, but that this work will need to fulfil the goals of Lalanga Fou moving forward.
 - If cohort-based groups are progressed, they should work to advise across the Lalanga Fou goal areas.
 - Flexibility, to ensure different experts can be involved as needed, was highlighted as an important quality of the advisory group.
- It would be important for members to represent their own groups, while a national body could elect members/chairs.
 - Meeting regularly would be important (once every 6 months).
 - Members could provide feedback to system leaders annually.
 - A living structure with diverse representation and experience will be needed.



FOCUS AREA 3 – CAPABILITY

- We heard that Pacific providers (e.g., CIDANZ) and groups need to have a voice in this work, and that they could help provide advice directly to communities.

FOCUS AREA 4 – PERFORMANCE AND IMPROVEMENT

- Participants emphasised walking the talk, sharing the importance of achieving results and the visibility of government working towards meaningful change.
- They shared that being able to see action is important, noting it is not just the Ministry, but a collective team effort.



How do we know what good looks like? We see results.

Suggested changes to existing supports and services

- Participants felt that good support is where Pacific people are comfortable and not afraid to access services.
- Participants advocated for greater community involvement in the design and delivery of supports and services – “Why do we do it? For us. It’s not a race, it’s for the love of our people. We are grateful to support each other.”

Best-practice examples

- Participants emphasised the importance of good pastoral care, and genuine heart for people.
- Opportunities for intimate talanoa (like the Pacific Wellbeing Strategy talanoa approach) – participants felt such a format allows people to share deeply and be meaningfully heard.

WRITTEN SUBMISSIONS

LE VA: ALL-OF-GOVERNMENT PACIFIC WELLBEING STRATEGY FEEDBACK

Thank you for the opportunity to provide feedback on the Pacific Wellbeing Strategy. Le Va's area of focus is Pasifika mental health and wellbeing.

Background to this submission

Pasifika wellbeing is the bow of the vaka, steering us to a destination where Pacific peoples will thrive, build on resilience, and prosper. It takes the community working together to give us a bearing point in our movements forward.

Since 2007, Le Va have supported Pasifika wellbeing in a holistic way, taking into account all dimensions of a person, family or community – cultural, spiritual, physical, mental, social, environmental. This is reflected in our approach to wellbeing interventions and our diverse portfolio of work across mental health, addiction, disability, suicide prevention, violence prevention, public health, general health and education.

We partner with communities and organisations, and integrate cultural, clinical and community solutions to support Pasifika to have the best health and wellbeing outcomes possible. Our approach is strengths-based. We seek to empower families and communities to unleash their full potential and flourish. Much research and experience has shown us that mental health and addictions is an important aspect of wellbeing. We recommend these elements are a clear component weaved throughout the strategy.

We humbly invite the Ministry for Pacific Peoples to engage with us in a talanoa about its vision and goals, so we can better share Le Va's best practices and approaches to support the development of the Pacific Wellbeing Strategy.

The submission

Focus area 1: Pacific cultural values and principles

Pasifika wellbeing is the bow of the vaka, steering us to a destination where Pacific peoples will thrive, build on resilience, and prosper. It takes the community working together to give us a bearing point in our movements forward.

Since 2007, Le Va have supported Pasifika wellbeing in a holistic way, taking into account all dimensions of a person, family or community – cultural, spiritual, physical, mental, social, environmental. This is reflected in our approach to wellbeing interventions and our diverse portfolio of work across mental health, addiction, disability, suicide prevention, violence prevention, public health, general health and education.

We partner with communities and organisations, and integrate cultural, clinical and community solutions to support Pasifika to have the best health and wellbeing outcomes possible. Our approach is strengths-based. We seek to empower families and communities to unleash their full potential and flourish. Much research and experience has shown us that mental health and addictions is an important aspect of wellbeing. We recommend these elements are a clear component weaved throughout the strategy.

We humbly invite the Ministry for Pacific Peoples to engage with us in a talanoa about its vision and goals, so we can better share Le Va's best practices and approaches to support the development of the Pacific Wellbeing Strategy.

The value of Tautua – Service is a cornerstone of our Pasifika culture and spirituality. Our servitude engages and connects our people to be purposeful in identifying communal solutions in a way that is meaningful and relevant. There is also much wisdom which suggests that tautua, when balanced, can improve the wellbeing of the individual, family and community. We recommend the addition of Tautua as a value.

The Strategy focus areas are embedded in our Pasifika culture. To achieve the four goals we must underline the importance of the value of our culture, as we navigate towards being confident, thriving and resilient Pacific peoples. We encourage the addition of culture as a value.

We would welcome further clarity on the principal statements as the last three could be seen as outcomes and measurements.

We were unsure of the meaning of the second principle and how this was different from the third principle. They both appeared to be referencing self-determination and ownership.

Focus area 2: Partnership and Governance

We encourage the addition of two additional groups: i) health and ii) mental health and addiction leadership to the community advisory structure. This would ensure evidence based and best practice advice in the fields of mental and physical health are included. We believe it is necessary that these groups are specifically named in a strategy that seeks to improve wellbeing, to ensure clinically safe practices are adhered to.

Youth forms a significant percentage of the Pasifika population and should have its own category. The inclusion of these three representation components (youth, health leadership expertise, mental health and addiction leadership and expertise) would represent the voices of grassroots' perspectives and clinical leadership to guide progress towards Pasifika wellbeing.

'Broad range of sector experience' – does this include NGOs and health agencies? Would the system benefit from having an intermediary group to harness community voices to be better equipped in providing solutions to the communities? (i.e., a third column in between government and community advisory structure).

Focus area 3: Capability

We suggest reference to additional cultural capability models to build and improve Pacific cultural competency and engagement across Government and public service providers is needed.

Focus area 4: Performance and Improvement

Le Va have examples of how we have supported the community to improve mental health and wellbeing through our model of combining clinical-based best practice with cultural wisdom and deep community connections.

We welcome a matrix or model to measure wellbeing outcomes for Pacific communities. Le Va view this request for feedback as an opportunity to work together to clarify the Pacific Wellbeing Strategy for Pacific Aotearoa.

We welcome an invitation to have a talanoa towards progressing a collaborative approach to lift wellbeing outcomes for Pacific peoples.

PACIFIC MEDIA NETWORK: ALL-OF-GOVERNMENT PACIFIC WELLBEING STRATEGY FEEDBACK

Feedback on the All-of-Government Pacific Wellbeing Strategy

This is a submission on behalf of the National Pacific Radio Trust (NPRT) on the All-Of-Government Pacific Wellbeing Strategy. NPRT is listed as a Schedule 4 organisation under the Public Finance Act 1989 and is therefore subject to regulations laid out in the Crown Entities Act 2004. This submission is also made within the context of NPRT's Deed of Trust⁶ that sets out the objectives of the Trust's operational arm, Pacific Media Network (PMN).

The constitutional framework of PMN highlights two important factors underpinning this submission:

- PMN occupies the space between government departments, Pacific providers and Pacific peoples.
- PMN's mandated purpose aligns with the values and principles of the AOG Pacific Wellbeing Strategy.

⁶ National Pacific Radio Trust Deed of Trust, amended 2021, Section 5 -reinforcing Pacific languages, values, beliefs and culture. Educating, encouraging and promoting Pacific peoples' lifestyles, successes and well-being.

⁷ Aro'a, Ola fetufaaki, Piri'anga, Tāpuakiga, Magafaoa, Soalaupule, Fakalilifu.

Focus area one: Pacific cultural values and principles

The values as illustrated in pages 10-11 of 'Progressing Lalanga Fou'⁷ encompass common values across the diverse Pacific communities of Aotearoa.

In bringing the values to life they should be read within the context of time and space as metaphorically laid out in the oft quoted whakataukī, 'ka mua, ka muri'-walking backwards into the future. Taking this into account, the underlying principle of Pacific peoples being connected by whakapapa with tangata whenua holds true. Structural change for Pacific peoples often follows structural change for tangata whenua.⁸

Achieving the outcomes of a Pacific Wellbeing Strategy with eyes on the past and minds set to the future is relevant within the construct of current social and economic reform.

For example, the establishment of Health New Zealand alongside a Māori Health Authority raises the question of, 'which organisation is best placed to deliver health outcomes for Pacific peoples?'

And therefore, with regard to PMN, 'which parties will intersect in the execution of a communications strategy for the Māori and Pasifika urban populations under an AOG framework?'

Closer to home; what impact will the Māori media sector review and the Public Media reform have on Pacific media and the strategic delivery of communications under a Pacific Wellbeing Strategy? From the perspective of PMN, the Pacific Wellbeing Strategy cannot be read in isolation from structural reform impacting both tangata whenua and tagata Pasifika.

Pacific Indigeneity

Aggregating Pacific values can understate the diversity across Pacific communities and the cultural indigeneity within each. Consider the following recent feedback to PMN on the subject of Pacific diversity.

“My problem with these ‘one size fits all’ Pacific strategies is that they fail to set the platform on the diversity of Pacific peoples. There needs to be a real focus on the indigeneity of our cultural values in their own context, within our own origins - then a Aotearoa Pacific approach to be formulated from that.”

Pacific Educator, Academic and Community Leader (name withheld).

⁸ For example, the establishment of Ministry of Pacific Island Affairs in 1990 following the establishment of the Ministry of Māori Affairs in 1989.

Pacific COVID-19 Cross-Agency Collective

Since 2020, the Ministry of Health has convened a cross-agency collective to respond through each critical stage of the COVID-19 pandemic.

The collective met daily under the facilitation of the Ministry of Health. Participants included Pacific leaders, executives and decision makers from government departments, Pacific providers and community organisations.

The collective operated without a charter, terms of reference or constitution.

The success of this mechanism was founded in an unspoken common commitment to Pacific values of service and collectivism.

PMN's considerable impact within the cross-agency collective was remarkable. A key feature of this was PMN's multimedia capability in reaching and engaging with Pacific communities in eleven languages.⁹

Focus area two: Partnerships and Governance

An additional feature worth noting of the cross-agency model previously described, was the creation of respected space between Crown agencies (e.g., Ministries for/of Pacific Peoples, Health, Social Development et al) and Crown monitored agencies such as PMN.

The notion of *teu le vā* played a crucial role in offsetting imbalances in power, budget and authority.

Notwithstanding these imbalances, none of that diminishes the mandate held by PMN and therefore its right for a seat at an AOG table.

PMN is operationally answerable to NZOnAir; accountable to the governance of an independent Board of Trustees plus the Ministry for Culture and Heritage; subject to examination by the Office of the Auditor General plus the oversight of two Crown Ministers (Minister for Broadcasting and Minister for Pacific Peoples).

A key question to consider is, 'what's the role and place of Schedule 4 Crown Entities such as PMN within an 'All of Government' framework?'

The level of regulation PMN is subject to, combined with its constitutional mandate, deems that consideration be given for PMN to sit inside the Lalanga Fou Cross-Agency Structure.¹⁰

⁹ Cook Islands Māori, Niue, Tonga, Samoa, Fiji, Rotuma, Tokelau, Tuvalu, Kiribati, Solomon Islands, English.

¹⁰ Ministries For/of Pacific Peoples, Business, Innovation and Employment; Culture and Heritage; Education; Health; Housing and Urban Development; Social Development; Kāinga Ora; Oranga Tamariki and the Treasury

With respect, placing PMN within a community advisory structure does not recognise the organisations status, reputation, impact and track record as the preeminent Pacific media entity in Aotearoa.

Vertical integration

Crown agencies that own both policy and operational responsibilities potentially compromise the autonomy and self-determination of community lead solutions.

“ . . . we needed to get more Pacific community leaders, Pacific providers, Pacific doctors, nurses, Pacific media in the planning of this thing but I got the distinct impression from the Ministry of Health early on don’t worry –we got this.”

Dr Collin Tukuitonga on 531pi, 9 August, 2021.

In the case of communications, Pacific COVID health messages are presently curated by multiple agencies, each with their own in-house communications teams. PMN’s multi-media communications expertise has developed well beyond its original core business of radio transmission.

Multi-lingual content is distributed in audio, pictorial, animated, video and written form.

PMN’s traditional terrestrial radio transmission sits comfortably alongside digital distribution through global technology platforms.

PMN has creative communications agency capability and expertise.

Our submission is that PMN should be viewed as a strategic communications partner for Lalanga Fou agencies within the full cycle of policy making including problem identification, planning, design, monitoring, implementation and review.¹¹

Focus area three: Capability

PMN’s pool of professional Pacific broadcasters are all respected leaders within their own communities. Our broadcasters represent a range of Pacific demography across ten Pacific communities. Our broadcasters are held in the highest esteem amongst Lalanga Fou agencies.

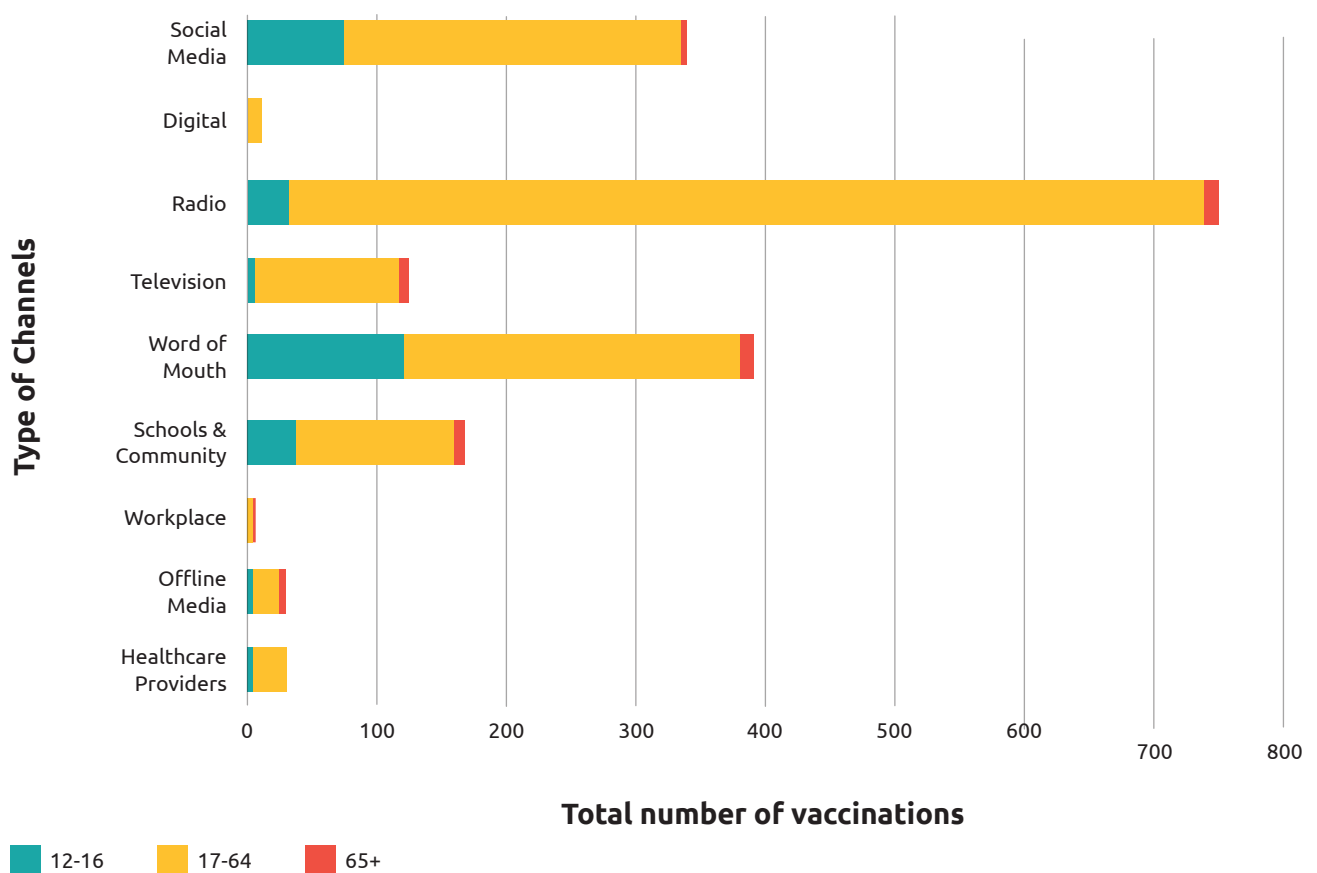
PMN’s curation of the Ministry of Education’s ‘s Talanoa Ako was instrumental in the concept’s success. The original concept from the Ministry of Education was a scripted interview in English with a 531pi daytime host. PMN’s creative team adapted the concept to meet audience consumption preferences. The final concept accepted by the Ministry of Education was a multi-media interactive talanoa across PMN Language shows, facilitated by PMN language experts.

¹¹ As defined in Kapasa–Pacific Policy Analysis Tool.

PMN’s language experts are the faces and voices of COVID translations in partnership with the Ministries for/of Pacific Peoples and Health. Constant feedback from across the community and all providers is that bespoke messaging in Pacific languages is a key driver of mobilising the Pacific community.¹²

The power of radio as the preferred means of communication during a crisis was once again verified through research conducted by Tongan Health Society at the September 2021 Malu’i Ma’a Tonga vaccination event. Those attending were asked how they heard about the event. Radio was reported as the number one method of communication; two times more preferred than the next method; being word-of-mouth and social media.

Communication Channel Sources



Source: Tongan Health Society Survey, Malu’i Ma’a Tonga Vaccination Drive.

PMN daytime radio hosts such as Agnes Tupou and Ma’a Brian Sagala hold regular panel discussions and critical analysis with the Prime Minister, Crown Ministers, Members of Parliament, public service officials and community sector leaders. PMN Tonga John Pulu is arguably Aotearoa’s leading Pacific MC (i.e., Dawn Raid apology).

12 <https://www.nzdoctor.co.nz/article/undoctored/pacific-languages-key-overcoming-covid-19-resurgence>

Youth broadcaster Lusia Petelo holds the lead facilitator role for the Ministry for Pacific Peoples and Ministry of Health COVID Youth Fonu.

Alongside organisations such as LeVa and Pacific Education Centre –PMN has the ability to partner with Lalanga Fou agencies to achieve Pacific cultural competency outcomes across the public sector.

Pacific Talent –Development and Retention

PMN has a mandated responsibility to encourage and help train a pipeline of excellent Pacific broadcasters and, provide opportunities for the development of a pool of quality Pacific broadcasters.¹³

Almost all of the key leaders in Pacific broadcasting, media and entertainment have developed their craft at PMN. This also extends to notable Pacific governors and executives across the public sector, private sector and civil society.

Three challenges impact on fully realising this outcome into the future.

- NZ On Air funding (as determined by the Ministry for Culture and Heritage) is primarily confined to maintaining operations. PMN’s ability to develop Pacific capability and leadership is dependant of securing funding from sources outside the core NZOnAir operational envelope. In the short-term, the Public Interest Journalism Fund is providing an injection of support however the extension of this fund is uncertain.
- Competition to retain talent with Pacific media entities is currently under pressure from mainstream media entities seeking to address the lack of diversity in newsrooms. Whilst this situation provides career opportunities for individuals, the consequential outcome is a loss of Pacific talent specifically serving outcomes for Pacific people.
- Public sector roles tagged to Pacific outcomes means that PMN is competing with Lalanga Fou Agencies for the attraction and retention of Pacific talent.

PMN recommend intentional investment in capability development, talent attraction and retention programmes to offset the movement of Pacific talent through Lalanga Fou agencies (to the detriment of those not operating at the scale of Crown entities).

Focus area four: Performance and Improvement

PMN operates across all facets of the Pacific Wellbeing Outcomes Framework with the ability to contribute to the achievement of all goals contained within.¹⁴

13 National Pacific Radio Trust Deed of Trust, amended 2021, Section 5.

14 Ministry for Pacific Peoples, 2022, *All-Of-Government Pacific Wellbeing Outcomes Framework, Goals pp 16-17*. Available at: [Pacific-Wellbeing-Outcomes-Framework-Booklet.pdf \(mpp.govt.nz\)](#)

PMN in recent times has set the national tempo for the expansion of Pacific Language Weeks, notably taking the initiative to execute a Solomon Islands Language Week and a Rotuman Language Week prior to official sanctioning by the Ministry for Pacific Peoples.

PMN's tenth language show, PMN Rotuma was launched in May 2021 –the first show of its type in the world for the Rotuman diaspora.¹⁵

The initiative was based on close engagement with members of the Rotuman community and grounded on insights regarding the precarious state of the Rotuman Language. This also required careful negotiation with the Fijian community who provided their full support.

Furthermore, from a systems perspective, coordination with Ministry for Pacific Peoples enabled PMN Rotuma to go to air on the eve of the inaugural, official Rotuma Language Week.

“The courage shown by Rotuman leaders today, emulates the considerable foresight shown by those that founded 53lpi 28 years ago. In that regard, today's decision is about imagining a resilient, vibrant and prosperous Rotuman community 28 years from now.”

Don Mann, PMN CEO, May 2021

“This is a huge opportunity and I believe that our Rotuman community will benefit long-term, in terms of having a platform like PMN Rotuma.”

Fesaitu Solomone, Rotuman Leader, May 2021

PMN's commitment to Pacific music has been a mainstay of the operations with Pacific artists now regularly dominating Top 20 charts. In February 2021, local music airplay on NZ Radio hit its highest peak since records began.¹⁶

NiuFM is a key market leader of this achievement, with 60% of the station's airplay committed to Aotearoa Pacific Artists.¹⁷


GM Content Sela Alo was unapologetic in the station's unwavering support to an airplay roster that was 100% Pacific.

“It doesn't matter what your name is, if you've got great music and it's produced really well, sounds really good, there is no reason we won't play it. We stood by that when we launched (100% Pacific) and we stand by that today.”

15 Pacific Media Network, 2021, *New PMN Rotuma show 'huge opportunity' to promote and preserve language*. Available at: <https://pacificmedianetwork.com/articles/new-pmn-rotuma-show-huge-opportunity-to-promote-and-preserve-language>

16 <https://www.nzonair.govt.nz/news/local-music-on-radio-hits-highest-peak-since-records-began/>

17 <https://pmn.co.nz/articles/local-music-on-radio-hits-highest-peak-with-its-big-contributor-being-100-pacific>



The systemic performance and improvement in supporting Pacific artists centred on a strategic partnership with the Pacific Music Awards Trust, the Pacific music eco-system and the music division of NZ On Air.

Summary

- PMN operates at a level of expertise that positively impacts on all four goals of the Pacific Wellbeing Outcomes Framework with specific expertise in Goal One -Thriving Pacific Languages, Cultures and Identities.
- PMN's legislative status, mandated purpose and degree of cross-agency governance warrants consideration for inclusion in the Lalanga Fou cross-agency structure as opposed to sitting in a community advisory structure.
- PMN should be viewed as a capability development and a strategic communications partner for Lalanga Fou Agencies within the full cycle of policy design, development, implementation, achievement of outcomes, review.
- Careful consideration should be given regarding the unintended detrimental consequence of Lalanga Fou cross-agencies vertically integrating into the space of Schedule 4 Crown Entities such as PMN. Vertical integration leads to ineffectiveness, duplication and inefficiencies.
- Targeted and intentional investment in Pacific media should be integrated into the Pacific Wellbeing Outcomes Framework that will scale considerably the already notable impact that PMN has on achieving the AOG outcomes.
- The COVID-19 Cross-Agency Collective is a model worth reviewing with regard to effective placement of Public Finance Schedule 4 entities such as PMN in a respected space alongside Crown entities in achieving Pacific Wellbeing Outcomes.
- The Pacific Wellbeing Framework cannot be read in isolation from the current programme of structural social and economic reform incorporating self-governance models for Tangata Whenua.
 - Reform with adjacent Māori and Pacific outcomes (e.g., Public Health reform and the Public Media Review), impact son entities within the Pacific Wellbeing Outcomes Framework including PMN.
- PMN recommends outcomes and investment specific to media and communications are clarified, strengthened and intentional to maintain a collective position of strength within the Pacific Wellbeing Outcomes Framework.

APPENDIX ONE: TALANOA SESSION QUESTIONS

Talanoa Group	Talanoa Questions
Pacific disabled peoples	<ul style="list-style-type: none"> • Are these the right principles to guide Government to embed Pacific values? • Do you have any examples of where you think these values and principles are already in action? • What kind of responsibility and work do you expect the Community Advisory Structure to have? • Does this reflect the kind of representation you would expect to see? • Have you had positive experiences with either a government department or community provider that made you feel understood and valued? • Do you have examples of the government system getting things right for you, your magafaoa or your community?
Pacific school leavers	<ul style="list-style-type: none"> • Are these the right principles to guide government to embed Pacific values? • What experiences have you had where you felt understood and valued? With whom? What made you feel this way? • What kind of responsibility and work would you like to see the Community Advisory Structure have? • Does this reflect the kind of community input you would like to see offered to government? • What could government do to better meet your needs and aspirations and those of your magafaoa (family) or community?

Talanoa Group	Talanoa Questions
Pacific youth leaders	<ul style="list-style-type: none"> • Are these the right principles to guide government to embed Pacific values? • What experiences have you had where you felt understood and valued? With whom? What made you feel this way? • What kind of responsibility and work would you like to see the Community Advisory Structure have? • Does this reflect the kind of community input you would like to see offered to government? • What could be better when you go to an organisation for support or services?
Pacific working community Pacific school students Pacific parents Pacific community leaders Pacific MVPFAFF+/Rainbow Pacific faith leaders	<ul style="list-style-type: none"> • Are these the right principles to guide Government to embed Pacific values? • What responsibilities and work do you think the Community Advisory Structure should have? • Does this reflect the kind of community group you would like to see work with Government? • What do good support and services look like to you?



APPENDIX TWO: SUMMARIES OF FEEDBACK BY TARGET GROUP

Overview of what we heard from Pacific disabled persons

Pacific disabled peoples shared their experiences facing stigmatisation within Pacific culture and language, and through wider barriers of ableism within society. We heard that key wellbeing outcomes for Pacific disabled peoples include:

- Being understood and included as leaders within Pacific communities.
- A well-coordinated and capable system that will support them and their families.

<p>Focus area 1: Values and Principles</p>	<p>Participants did not see themselves in these values and want to see a discreet approach to support specific needs and values.</p> <ul style="list-style-type: none"> • Suggestions for new values included progression, empathy, equity, inclusiveness, evidence and data, and intergenerational knowledge. • Principles need to be more explicit, and measurable.
<p>Focus area 2: Partnership and Governance</p>	<p>This proposed community structure needs to be reframed as a Government and Community Partnership structure, and that this needs to be enable interface with all-of-Government.</p> <ul style="list-style-type: none"> • Pacific disabled community leadership capability is important and building capability in younger Pacific disabled peoples is needed.
<p>Focus area 3: Capability</p>	<ul style="list-style-type: none"> • Cohesion of services for Pacific disabled people is needed. • Holistic approaches need to be taken. • Training for disability support workers is needed.
<p>Focus area 4: Performance and Improvement</p>	<p>A shift that enables Pacific disabled peoples to be independent is needed.</p> <ul style="list-style-type: none"> • We heard that tangible measures that are monitored are critical. • Best practice examples of good supports and services highlighted individualised approaches and importance of accessibility.

Overview of what we heard from Pacific school leavers

School leavers highlighted the need to build understanding between Government and communities:

- I can't even tell you how many times we've been asked to write about ourselves, about our lives, and then we've never seen those people again. This can't be a one-and-done, this has to be something you grind away at over a long time.

They also shared their concerns for a range of different groups, including low-income families, domestic violence survivors and elder Pacific communities.

Focus area 1: Values and Principles	Some positive sentiments were shared - "I can see my culture and tradition". Though clarity on how these will be applied is needed. <ul style="list-style-type: none">• Reciprocity and consensus did not resonate.
Focus area 2: Partnership and Governance	This could be a way for the principles to be enacted but noted that this work cannot just be "all talk". <ul style="list-style-type: none">• Suggestions for responsibilities included community engagement.• Suggested youth, low-income families and domestic and family violence survivors be considered for membership.
Focus area 3: Capability	More engagements and workshops should target school students – actions and results are needed, and students can help with this.
Focus area 4: Performance and Improvement	Improvements needed across different systems were identified in the health system, schools and social services. <ul style="list-style-type: none">• Cultural capability is an important part of services and supports.



Overview of what we heard from Pacific youth leaders

Youth leaders need to see their unique experience and values reflected in the Strategy and want to be involved in the next iterations of this work. They are looking for action-oriented work and highlighted the importance of impact and inclusion– “if we’re not supporting everyone, we’re failing”.

<p>Focus area 1: Values and Principles</p>	<p>Participants felt it was promising to see but noted that these are easy to say and harder to put into action. The whakapapa of this work, and how these will be used was important to participants.</p> <ul style="list-style-type: none">• More representation of Micronesian and Melanesian cultures is needed.• Collectivism and consensus did not resonate.
<p>Focus area 2: Partnership and Governance</p>	<p>Highlighted that Pacific cultural competence as important for cross-agency governance. Strongly advocated for this to be positioned as partnership.</p> <ul style="list-style-type: none">• Suggestions for responsibilities were made.• Suggested that smaller Pacific groups, Pacific-Māori, climate change leadership and disadvantaged groups be considered for membership.
<p>Focus area 3: Capability</p>	<p>We heard that decolonisation of structures within the public service will enable change. Review of existing systems will also highlight ways to drive innovation, including reviewing Pacific providers.</p>
<p>Focus area 4: Performance and Improvement</p>	<p>Improvements needed across supports and services were highlighted:</p> <ul style="list-style-type: none">• Need to proactively connect to communities.• Simplified, sustainable and accessible processes are needed• Cultural competency and relatability are important.

Overview of what we heard from the Pacific working community

Participants asked us “Pacific peoples are great at doing things differently – how can we build on that?” They shared many practical considerations on how to strike a balance between all the aspects of the Strategy, as well as offers to continue working together on the next iteration of this work.

- Grass-roots connections and diverse approaches to this work were emphasised.

<p>Focus area 1: Values and Principles</p>	<p>Generally positive sentiments, and principles that resonated the most were identified (ownership of wellbeing, leading decisions, relationships).</p> <ul style="list-style-type: none"> • Suggested additional values and principles for inclusion. • Noted the importance of how to embed these in non-Pacific spaces
<p>Focus area 2: Partnership and Governance</p>	<p>“E fofo e le alamea le alamea – the solutions lie within our communities.”</p> <ul style="list-style-type: none"> • ‘There need to be binary strands when you laalanga - Who is doing the laalanga? What is in the space in between?’ • Suggested communities select members from existing groups.
<p>Focus area 3: Capability</p>	<p>One-size-fits-all approach will not work for providers:</p> <ul style="list-style-type: none"> • Pacific peoples may not have strong Pacific identity links. • Migrants will have different needs to 2nd or 3rd generation. • Pacific peoples need to be made aware of services available.
<p>Focus area 4: Performance and Improvement</p>	<p>Pacific Wellbeing Outcomes Framework works well to summarise what already exists and shows how these link to the Lalanga Fou goals.</p> <ul style="list-style-type: none"> • Suggestions made for improvements and further inclusions.

Overview of what we heard from Pacific secondary school students

Students shared with us their perspectives on the importance of connections to and within Pacific communities, as well as how critical a sense of belonging can be. They advocated strongly for youth leadership to be included in this work and highlighted that young people have solutions, they just need to be asked – “if we aren’t asked, then the idea just stays as an idea.”

Focus area 1: Values and Principles	<p>Embedding values was seen as particularly important for youth.</p> <ul style="list-style-type: none">• Love, respect and family resonated the most. <p>Suggested some changes to the principles and noted that Tongan values have not been included.</p>
Focus area 2: Partnership and Governance	<p>Commitment of both community and government was noted as necessary.</p> <p>A focus on being heard was highlighted, and a range of potential responsibilities were identified.</p> <ul style="list-style-type: none">• Suggested youth and school communities be considered for membership.
Focus area 3: Capability	<p>Emphasis on COVID-19 messaging: “it’s really great how they have it on the ads, and they’re speaking Tongan and Samoan. I like that the Government is doing that.”</p>
Focus area 4: Performance and Improvement	<p>Many improvements across education system were identified:</p> <ul style="list-style-type: none">• More Pacific teachers, careers advisors and deans.• More mental health support. <p>Some good examples of supports and services were shared.</p>

Overview of what we heard from Pacific parents

Parents wanted to see this work woven together in a way that is meaningful for Pacific people and is well understood by everyone, including non-Pacific peoples and communities. They also shared that while it is important that the Strategy is culturally-led and partners with the system, communities want to see action.

<p>Focus area 1: Values and Principles</p>	<p>These are a good starting point, but definitions/narratives are needed.</p> <ul style="list-style-type: none"> • Aro'a resonated the most. • Consensus was seen more as a tool than a value. <p>Participants were unsure if the principles were enough to hold Government to account.</p>
<p>Focus area 2: Partnership and Governance</p>	<p>Pacific village governance/leadership concepts, traditional concepts already exist – need to lean into existing solutions.</p> <ul style="list-style-type: none"> • Suggested responsibilities including co-design of the Pacific Wellbeing Outcomes Framework. • Suggested youth and disadvantaged groups be considered for membership.
<p>Focus area 3: Capability</p>	<p>Need cohesiveness and relevance in services for Pacific peoples</p> <ul style="list-style-type: none"> • "Government employees work long hours but do not talk to each other." <p>Mainstream providers need to be equipped to serve Pacific communities.</p>
<p>Focus area 4: Performance and Improvement</p>	<p>"The things we want aren't secret, but still the same things we wanted 20, 30 years ago."</p> <ul style="list-style-type: none"> • Accessibility, focus on migrants and youth, equity and mana-enhancement were identified as improvements needed across sectors.

Overview of what we heard from Pacific community leaders

Community leaders advocated for the application of traditional Pacific models and methods and highlighted intergenerational dynamics and impact as important considerations for Pacific wellbeing. Critical issues that were identified as priorities included housing, followed closely by education.

<p>Focus area 1: Values and Principles</p>	<p>We heard that these values should be able to be changed/ adapted, and that a better connection between the values and principles is needed.</p> <ul style="list-style-type: none"> • Principles need to be more aspirational and direct. • More Pacific languages need to be reflected. • Suggested additional values and noted that Tongan values have not been included.
<p>Focus area 2: Partnership and Governance</p>	<p>Some opposition to this – “let’s get out to communities and work smarter”</p> <ul style="list-style-type: none"> • Noted that Pacific governance capability needs to be grown. <p>Strongly advocated for leadership to be the most critical aspect for members – “we need to lean into leadership, not segment ourselves [to suit Government]”.</p> <ul style="list-style-type: none"> • Suggested youth, regional groups, disabled peoples, business leadership be considered for membership.
<p>Focus area 3: Capability</p>	<p>Non-Pacific services and providers need to have cultural competency training – “without our cultures in their conscience, their service delivery is not compatible with us”.</p>
<p>Focus area 4: Performance and Improvement</p>	<p>Many additional aspects of wellbeing were suggested for inclusion in the Pacific Wellbeing Outcomes Framework: entrepreneurship, business ownership, home ownership.</p> <ul style="list-style-type: none"> • Framework seen as foundational and can provide clear articulation of how values and principles will be embedded.

Overview of what we heard from the Pacific MVPFAFF+/Rainbow community

MVPFAFF+/Rainbow leaders urged the Ministry to represent and commit to support all MVPFAFF+/Rainbow peoples. This needs to include committing explicitly to MVPFAFF+/Rainbow specific outcomes and acknowledging Pacific communities.

<p>Focus area 1: Values and Principles</p>	<p>Some participants shared a trauma-informed response to these values, as some have been weaponised against MVPFAFF+/Rainbow identities.</p> <ul style="list-style-type: none">• Equity for Pacific is shown, but not equity within Pacific. <p>Suggestions for making the principles more action oriented were made, as well as additional values for inclusion.</p>
<p>Focus area 2: Partnership and Governance</p>	<p>Participants shared that they are exhausted by advisory, and feel their voice is falling on deaf ears - transparency and action are key.</p> <ul style="list-style-type: none">• Need an emphasis on healing and restorative projects.• Need to look at smarter ways of doing things. <p>Members will need to embody the group they serve and be impactful, inclusive and diverse.</p>
<p>Focus area 3: Capability</p>	<p>Groups that serve MVPFAFF+/Rainbow communities already exist and need to be better supported and funded by Government.</p>
<p>Focus area 4: Performance and Improvement</p>	<p>Accessibility of culture does not look the same for the MVPFAFF+/Rainbow communities – this needs to be addressed with joy and healing.</p> <ul style="list-style-type: none">• Supports and services need to be centred on radical love and reoriented to being genuine, competent and compassionate.• Services need to look and feel like the communities they serve.

Overview of what we heard from Pacific faith leaders

Faith leaders advocated for an approach that would enable a living Pacific Wellbeing Strategy, this would allow different communities to continue to have opportunities to feed in and for adaptations to be made. They emphasised faith and love as Pacific values and shared many considerations on how engagement with communities could be strengthened.

<p>Focus area 1: Values and Principles</p>	<p>Family wellbeing was suggested for inclusion, as the values appear to separate these concepts. The importance of connections to Te Tiriti o Waitangi was shared.</p> <ul style="list-style-type: none"> • Suggestions made for faith be included as a value and noted that Tongan values have not been included.
<p>Focus area 2: Partnership and Governance</p>	<p>A good example to follow would be how the Ministry engaged with communities about COVID-19 Delta.</p> <ul style="list-style-type: none"> • A regional approach could be taken to bring different leaders together, and flexibility/adaptability will be important. • “My advice is that the group must fit the issue” • Suggested faith leaders be considered for membership, and that a living structure with variety of representation be established.
<p>Focus area 3: Capability</p>	<p>Pacific providers (e.g., CIDANZ) and groups need to have a voice in this work and could help to advise community.</p>
<p>Focus area 4: Performance and Improvement</p>	<p>Important to walk the talk and visibly achieve results - “How do we know what good looks like? We see results”.</p> <ul style="list-style-type: none"> • Being able to see action is important – noted that it is not just the Ministry, but a collective team effort. • A genuine heart (love) for people is needed.

APPENDIX THREE: SUMMARIES OF FEEDBACK BY TARGET GROUP



Overall summary of suggested changes to focus area one: Pacific cultural values and principles

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific disabled peoples	<ul style="list-style-type: none"> • Some positive sentiments • Why and how are needed • “Nothing about us, without us” • Language matters – some Pacific terms are derogatory • “Why don’t we use Pasifika?” 	<ul style="list-style-type: none"> • Needs to be more explicit in how these will guide Government activity • 1 and 8: difficult to measure • 6: liked the whakapapa connection • Issues with empower and enable – Government takes these things away 	<ul style="list-style-type: none"> • 2: need to be more precise about ownership and its relationship to wellbeing • 3: Pacific communities can still lead without being part of decision making – how can we encourage leadership? This gives the impression that Pacific do not undertake leadership roles • 4: need to simplify and provide context so that this transferrable across all-of-Government • 5: should be amended to Build and maintain respectful/sustainable relationships • 6: can a Pacific term be used instead of whakapapa? • 7: could be improved with equity and equal access. • 8: amend to effective policy and practices to highlights that behaviour change is essential 	<ul style="list-style-type: none"> • Evidence/ data • Progression 	<ul style="list-style-type: none"> • Did not see themselves in the values – what these mean, how they look and feel needs to be shown • Discrete approach to specific needs and values needed 	<ul style="list-style-type: none"> • Progression • Empathy – possibly instead of aro’a • Equity • Inclusiveness • Evidence/data • Intergenerational knowledge

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific school leavers	<ul style="list-style-type: none"> Some positive sentiments and thought they captured Pacific lifestyles "I can see my culture and tradition" Understanding of values differ, and context in which they might be applied can differ also General impact and perspective of Government is not well captured (treats everyone the same, does not take account of differences/ needs) 	<ul style="list-style-type: none"> Needs to be clear on what this will look like (how) 3: resonated 	<ul style="list-style-type: none"> 3: could also capture importance of Pacific leadership in guiding Pacific aspirations 5: there are a lot of misunderstandings between Government and communities 	<ul style="list-style-type: none"> (Linked to Partnership and governance): addressing mistrust/ misunderstandings between Government and communities 	<ul style="list-style-type: none"> Reciprocity does not resonate Consensus does not resonate – "do we miss a sense of a specific community with this value?" 	<ul style="list-style-type: none"> Education – a big part of the Pacific migration story Pacific identity or a sense of community Being understood, valued and respected Empathy Humility Community – a sense of connection

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific youth leaders	<ul style="list-style-type: none"> Promising to see these Easy enough to say, but then Government takes a blanket approach to Pacific Important to show the whakapapa of this work, and how these will be used Pacific in Government needed to embed values 	<ul style="list-style-type: none"> Strong emphasis on action is needed 	<ul style="list-style-type: none"> 2: captures well the importance of equitable opportunities to be heard 	<ul style="list-style-type: none"> 'The waka should come closer to the fish' – Government should do more to understand communities 	<ul style="list-style-type: none"> More representation of Micronesian and Melanesian English translations too Westernised Collectivism and consensus do not represent service Change translation of fakalififu to mutual respect Strong opposition to consensus 	<ul style="list-style-type: none"> Tongan values need to be added Loto maulalo/ ma'ulalo (humility) Proud Pacific (thriving, successful, feeling valued and understood)

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific working community	<ul style="list-style-type: none"> • Generally positive sentiments • Look positive and fresh • Values show a way to do this in a Pacific way 	<ul style="list-style-type: none"> • Overall reflected what participants would expect to see • 2, 3, 5: resonated the most 	<ul style="list-style-type: none"> • Firming these up will help show how to embed Pacific values 	<ul style="list-style-type: none"> • Innovation – need to look to the future • Leadership – not just for Pacific • Thrive and do well – “we’re not here to be average and higher expectations should be reflected” 	<ul style="list-style-type: none"> • Important to show how to embed in non-Pacific spaces 	<ul style="list-style-type: none"> • Identity and language – connecting back to these needs to be more explicit
Pacific secondary school students	<ul style="list-style-type: none"> • Embedding values is important for youth • Love, respect, family supported by participants 	<ul style="list-style-type: none"> • 5: resonated, and seen as important for all parts of Pacific communities 	<ul style="list-style-type: none"> • 4: feels like a celebration, “we’re celebrated” 	<ul style="list-style-type: none"> • Need to include Pacific building relationships with each other 		<ul style="list-style-type: none"> • Tongan values need to be added • Inclusivity

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific parents	<ul style="list-style-type: none"> • Need to be woven together in a Pacific way and well understood by everyone • Good starting point, but definitions needed • Aro'a resonated with many 	<ul style="list-style-type: none"> • Unsure if these principles were strong enough to hold Government to account, particularly 3 			<ul style="list-style-type: none"> • Consensus seen more as a tool than a value 	<ul style="list-style-type: none"> • Understanding • Voice • Inclusion • Service
Pacific community leaders	<ul style="list-style-type: none"> • Values should be able to be changed/ adapted • Pacific must be involved when Government is making decisions for them 	<ul style="list-style-type: none"> • Need better connection between values and principles • Need to be more aspirational and direct 			<ul style="list-style-type: none"> • More Pacific languages to be reflected 	<ul style="list-style-type: none"> • Tongan values are missing • Intergenerational aiga • Inati – covers collectivism and equity • Humility and generosity • Anganano – love/ reciprocity • Inclusivity

	Feedback on focus area	Feedback on principles	Suggested changes to principles	New principles suggested	Suggested changes to values	New values suggested
Pacific MVPFAFF+/ Rainbow community	<ul style="list-style-type: none"> • Values were not felt from within the community • Equity for Pacific is shown, but not equity within Pacific • Trauma-informed response to these values, some of these have been weaponised against MVPFAFF+ identities • Need consistent use of Pacific/Pacific peoples/ Pacific communities 	<ul style="list-style-type: none"> • 5 and 6: really stood out 	<ul style="list-style-type: none"> • Embed could be changed to embody • Enabling statements should be changed to be more action-oriented statements • 6: Pacific peoples to lead decisions that affect Pacific lives 			<ul style="list-style-type: none"> • Harmony – could replace consensus • Transparency • Tautua – could be used as a positioning word • Tongan values are not visible
Pacific faith leaders	<ul style="list-style-type: none"> • Some felt family and wellbeing are being separated by the values 		<ul style="list-style-type: none"> • 6: everything needs to be connected to Te Tiriti o Waitangi (and faith is important to this) 		<ul style="list-style-type: none"> • Spirituality – good start but more explicit to faith needed • Current tapukaiga definition does not reflect this value 	<ul style="list-style-type: none"> • Family wellbeing • Tongan values not included

Overall summary of suggested changes to focus area two: Partnership and governance

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific disabled peoples	<ul style="list-style-type: none"> • Advisory needs to be replaced with partnership - “advisory implies that we are part of the conversation but not part of the solutions” • Needs to be underpinned by a co-design approach and clear set of obligations • Needs to communicate back to community • Some strong opposition to this proposal 	<ul style="list-style-type: none"> • May need a ‘middle layer’ between Government and community • Will need to engage at a strategic level with all-of-Government <p>Responsibilities could include:</p> <ul style="list-style-type: none"> • New initiatives and innovation from community • Building leadership capability within younger Pacific disabled peoples • Communication with communities, including development of accessible material • Monitoring and evaluation 	<ul style="list-style-type: none"> • Community input in membership will be needed • Sector experience should include arts and culture, healthcare, local government, district health boards and community law • Ethnic, gender and age diversity should crosscut each category • Categories need to acknowledge intersections and include an overlay of the Pacific disabled community throughout • Regional fono or village model could be useful structure, and Pacific disabled community groups could feed in from their own forums

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific school leavers	<ul style="list-style-type: none"> This could be a way for the principles could be enacted, particularly those relating to relationships Strongly advised that this work can't just be "all talk" because that's what creates mistrust between communities and Government 	<p>Responsibilities could include:</p> <ul style="list-style-type: none"> Communication with communities, to ensure more voices are heard Working to provide better education and careers pathways - "look at the kinds of industries we work in, trades. No one's telling us we can't do it, but no one's telling us we can. No one's telling us we can be doctors or astronauts" 	<p>Members will need to be:</p> <ul style="list-style-type: none"> Able to build trust and rapport with communities Able to act with humility and make communities feel comfortable to engage Opinionated, good listeners, inclusive, decisive, hands-on and action-oriented <p>Groups that need to be included:</p> <ul style="list-style-type: none"> Youth representation "Those who have struggled" including low-income families, and domestic/family violence survivors
Pacific youth leaders	<ul style="list-style-type: none"> Pacific cultural competence within cross-agency governance arrangements is important Needs to be strongly positioned as partnership 	<ul style="list-style-type: none"> Need to find the "sweet spot" in sharing responsibilities, an iterative model where different groups can freely contribute in their own way would work best <p>Responsibilities could include:</p> <ul style="list-style-type: none"> Connecting with young people on careers and education 'Youth want someone to walk with them' Design and delivery of language and culture support Communication with communities the whole way through 	<ul style="list-style-type: none"> Will need to have equitable processes <p>Groups that need to be included:</p> <ul style="list-style-type: none"> Smaller Pacific groups Pacific-Māori Pacific climate change leadership Youth representation – "let our young people be the experts" Disadvantaged voices including parents, single parents, beneficiaries

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific working community	<ul style="list-style-type: none"> • E fofo e le alamea le alamea – the solutions lie within our communities • There need to be binary strands when you lalanga • Who is doing the lalanga? • What is in the space in between? (Could be a “translator” to connect community to Government) • Could trial this to determine how would work best 	<ul style="list-style-type: none"> • Need to balance representation with the agility that will be needed • Will need to capture the grass roots view of what is needed 	<ul style="list-style-type: none"> • Important to recognise that Pacific are not a homogenous group <p>Members will need to be:</p> <ul style="list-style-type: none"> • Directly connected to grass roots and have the confidence of the community • Selected by community - groups and networks already exist, it’s about connecting with them • Is there a Pacific method we naturally use?
Pacific secondary school students	<ul style="list-style-type: none"> • Commitment of both community and government is necessary • Not enough information about the nature of this group versus the status quo • There was improvement that could be made in power distribution overall but that a focus on being heard was necessary 	<p>Responsibilities could include:</p> <ul style="list-style-type: none"> • Working with community to get their issues addressed (such as housing and healthcare) • Decision-making • Cultural education – considering how many young people want to learn their Pacific languages • Cultural connections between young people and elders • Supporting mental wellness, a sense of belonging and connections • Education – including mental health, teaching and learning and impact of COVID-19 	<ul style="list-style-type: none"> • Overall participants agreed with the coverage of the groups proposed <p>Groups that need to be included:</p> <ul style="list-style-type: none"> • Youth representation as “we are the future”. • “If we aren’t asked then the idea just stays as an idea” • School communities - this is where young people are, and an important space to represent

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific parents	<ul style="list-style-type: none"> • Pacific wellbeing cross-agency governance seemed positive • Will need to be mandated to make decisions on behalf of Pacific communities • Benefit of partnerships in growing voice was emphasised • Partnership terminology would orient this towards this work being solutions-focused instead 	<ul style="list-style-type: none"> • Should be anchored by shared, unique and special Pacific values and Pacific-specific expertise • Pacific village governance/ leadership concepts, traditional concepts already exist – need to lean into existing solutions <p>Responsibilities could include:</p> <ul style="list-style-type: none"> • Involvement in decision making and representing Pacific communities in the talanoa with Government • Raising concerns and escalate issues to Government • Co-design of the Pacific Wellbeing Outcomes Framework • Monitoring and evaluation • Ensuring all voices are heard and messages get to the right place 	<ul style="list-style-type: none"> • Should involve different groups who can appoint a single representative to share and advocate for what each group has discussed - this will allow safe spaces for each grouping • Members should be opinionated, good listeners and action oriented - they should lead by example and with humility <p>Groups that need to be included:</p> <ul style="list-style-type: none"> • Youth representation • Those who don't normally have a voice in these systems

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific community leaders	<ul style="list-style-type: none"> • There was some opposition to the proposed advisory – “let’s get out to communities and work smarter” • Some told us that this can extend beyond the Lalanga Fou agencies to other Ministries • We heard there are many advisory boards, but not ones that represent Pacific - Pacific governance capability needs to be grown 	<ul style="list-style-type: none"> • Communication being well structured so that it reaches all communities is key • Could follow a system that reflects what Pacific communities already do and not to change the way Pacific peoples work to suit Government • The advisory could work to unite and as an in-between, between Government and existing Pacific leadership • We heard that the structure would need to be able to their work forward to Government and back to community 	<ul style="list-style-type: none"> • We heard strong feedback from some participants that leadership will be the most critical aspect for members - “we need to lean into leadership, not segment ourselves to suit the way government sees the community” <p>Groups that need to be included:</p> <ul style="list-style-type: none"> • Youth representation • Pacific communities from ‘smaller’ regions • All ethnicities, cultures and nationalities should be represented at a regional level to enable a pan-Pacific vaka • Disabled peoples • Those not connected to traditional groups and churches • Business leadership

	Feedback on focus area	Feedback on role of structure	Feedback on composition of structure
Pacific MVPFAFF+/ Rainbow +community	<ul style="list-style-type: none"> Participants shared that they are exhausted by advisory, and feel their voice is falling on deaf ears Need an emphasis on healing – need restorative projects to heal Need to look at smarter ways of doing things 	<ul style="list-style-type: none"> Transparency and action are key <ul style="list-style-type: none"> “If I take something to a community advisory, I would want to see where that goes and be involved in it moving it forward. And if it can’t be moved forward, I would want to hear why.” “What happens when the vā is broken? Who do we hold accountable?” 	<ul style="list-style-type: none"> “Members should embody (serve and be part of) your group” Want to be impactful, inclusive, and diverse – but don’t see how this will improve things when it falls on individuals – “we’re tired” We heard that cultural leadership in the MVPFAFF+ community is framed as new when it is not new - “We are part of cultural leadership”
Pacific faith leaders	<ul style="list-style-type: none"> A good example of structure was how the Ministry engaged with communities about the COVID-19 Delta variant The advisory group that was able to meet with Ministers and doctors helped to tackle emerging issues and topics with the experts required 	<ul style="list-style-type: none"> A regional approach could be taken with different leaders could discuss progress of Lalanga Fou goals and connect with the community more directly Flexibility, adaptability, working smarter and reaching the maximum number of people was highlighted “My advice is that the group must fit the issue” There could be a place in this structure to advise community 	<ul style="list-style-type: none"> Faith leaders must be included, they are key community leaders It was hard for participants to decide what would best, but that moving forward this work will need to fulfil the goals of Lalanga Fou Flexibility was highlighted as an important aspect of this structure, to ensure different expertise and experts can be involved as needed A living structure with variety of representation and experience will be needed

Overall summary of feedback on focus area three and four: Capability/Performance and Improvement

	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/services	Best-practice examples/themes
Pacific disabled peoples	<ul style="list-style-type: none"> No holistic approaches are taken by providers 	<ul style="list-style-type: none"> Importance of lived experience in those providing services and supports Need to enable disabled people to be independent Not all identify as disabled Need to consider how to use numbers (data) to tell a story, demonstrate accountability and roadmap delivery Continual review of outcomes needed Tangible measures are critical 	<ul style="list-style-type: none"> Remove fragmented processes Providers need to be trained More training for staff, more advocates and peer support needed Pacific disabled community summit would help Support and legislation for carers needs to be clearer Need to shift from medical model to wellbeing model 	<ul style="list-style-type: none"> “Carers are amazing, but their employers are not Vaka Atafaga Pacific Nursing Services Individual approaches taken by doctors – “listen to me, doesn’t just hit me with a script” Needs Assessment Service Coordinator ACC – supporting making a home accessible MPP – Community funds, Digital training, regional networks Workplaces that address accessibility issues and take a whānau approach

	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/ services	Best-practice examples/themes
Pacific school leavers	<ul style="list-style-type: none"> • More [public service] workshops and engagements should target school students • Public servants should go out to schools to allow students to “share their thoughts and what’s on their minds” • This talanoa session was a good example of community engagement 	<ul style="list-style-type: none"> • Feedback on focus area one highlighted that participants wanted to know “what does this look like” • Feedback on focus area two highlighted that partnership can’t just be “all talk” – actions/ results are needed 	<ul style="list-style-type: none"> • Pacific languages need to be more available and taught in schools • More engagement with the community to ensure they have visibility (and vice versa) on what’s going on • Cultural capability for teachers • “Put Pacific students in the driver’s seat” • “The health system must treat us with more understanding and equity...” • Front line needs to do a better job at treating Pacific with respect, instead of like a burden 	<ul style="list-style-type: none"> • Teaching staff building understanding Pacific students and their perspectives • A school held a Pacific fono to understand how to improve their environment and what Pacific peoples wanted to school to be like • We heard that there is a need for something youth-specific beyond family to connect with culture and identity

	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/ services	Best-practice examples/ themes
Pacific youth leaders	<ul style="list-style-type: none"> • "As long as we decolonise the Western structures that exist in public sector, then our communities will thrive - Tikanga-led structures will enable change" • 'Government is involved in your life when you're born – scary' • Pacific providers need to be revamped - "we really want our Pacific to come to our Pacific providers, but that all comes down to the ways that our providers engage with our young people, elders" 	<ul style="list-style-type: none"> • Supports and services must not minimise mana • "We can't be seen as statistics anymore, our government is so driven by numbers, but we aren't numbers, we're people" • Impact is important, and that if we're not supporting everyone then we're failing • Past experiences that Pacific communities have had still impact how they see Government • Empathy is key – "when you show empathy it makes a huge difference and creates a mana- enhancing space" 	<ul style="list-style-type: none"> • Supports and services need to proactively come to communities • Processes needed to be simplified and accessible • Understanding of cultural values and practices is needed - currently "it's about who you meet that is key to getting better services" • Government needs to have greater urgency and be more responsive • More consistency and sustainability - need to follow through on outcomes and promises • "What improves any organisation, especially built on service, is one [built] on comfort, common ground, relatable to people and can engage with them. It doesn't necessarily mean a brown face, it's deeper than that" • Sexual health/wellbeing is as important as other types of wellbeing 	<ul style="list-style-type: none"> • Action Plan for Pacific Education was great – "kept us informed and involved the whole time and cross-checked things with teachers"

	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/services	Best-practice examples/ themes
Pacific working community	<p>One-size-fits-all approach will not work for providers:</p> <ul style="list-style-type: none"> • Pacific peoples may not have strong Pacific identity links • Pacific migrants will have different needs to 2nd or 3rd generation Pacific peoples • Pacific peoples need to be made aware of services available 	<ul style="list-style-type: none"> • Pacific Wellbeing Outcomes Framework works well to summarise what already exists and shows how these link to the Lalanga Fou goals • There's a lot of helping/ supporting verbiage in the Pacific Wellbeing Outcomes Framework, self-reliance and resilience (personal and community) should be included too • Pacific ownership and business should be included 	<ul style="list-style-type: none"> • A lot of supports are geared towards women, this leaves men behind 	<ul style="list-style-type: none"> • Navigator service within Alliance Health + works well because the minimum standard set is that people who need support receive that or are provided with some positive alternative

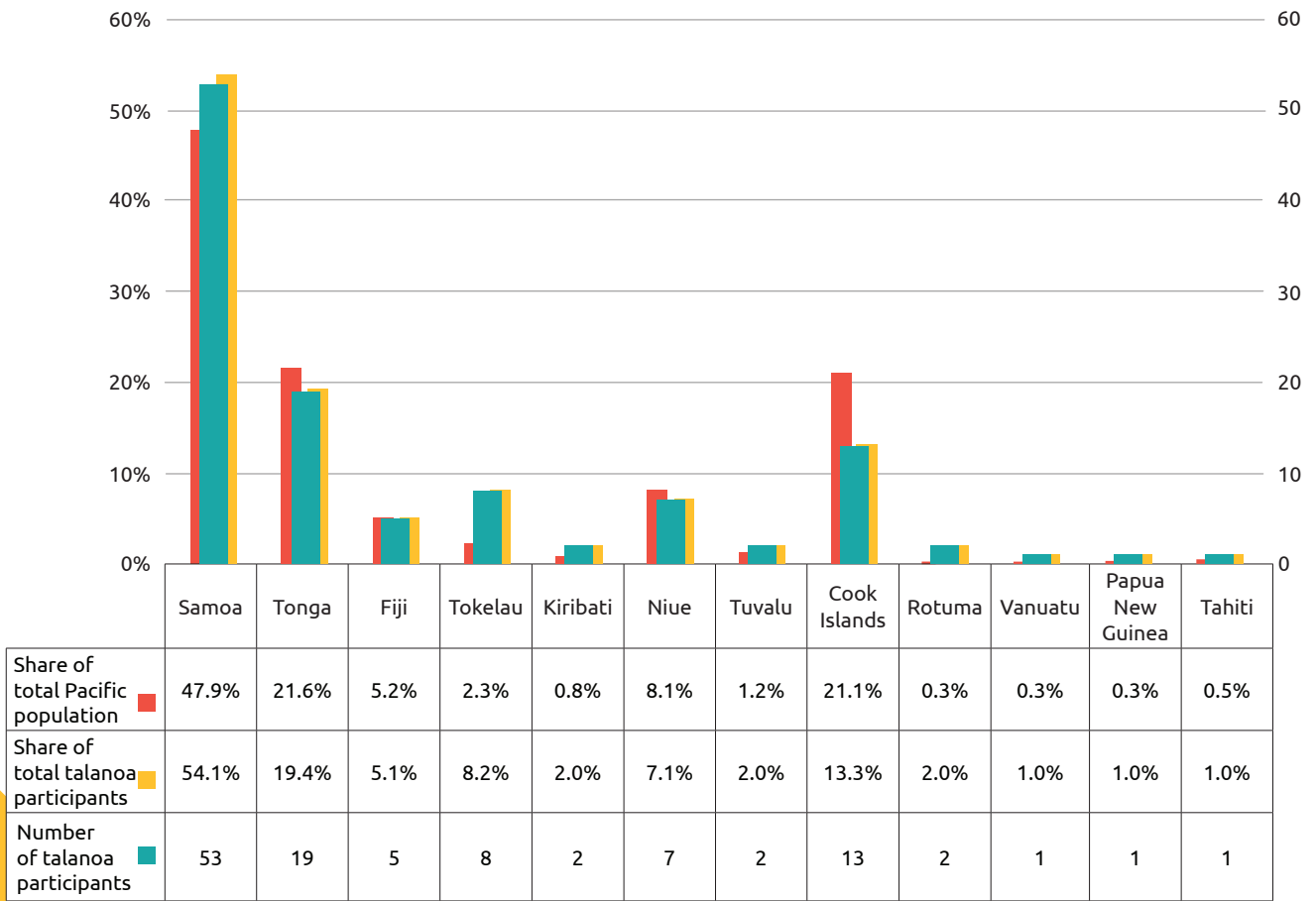
	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/services	Best-practice examples/themes
Pacific secondary school students	<ul style="list-style-type: none"> Re: COVID-19 messaging: "it's really great how they have it on the ads, and they're speaking Tongan and Samoan. I like that the Government is doing that" 		<ul style="list-style-type: none"> More Pacific teachers, careers advisors and deans More mental health support for students Equity of resources, especially for those in low-decile schools or with caring responsibilities More activities involving Pacific students and staff More Pacific arts and culture Cultural competencies, including language proficiency 	<ul style="list-style-type: none"> Church because their culture and language are valued there Teachers taking time to help Time/space for prayer at school Bubblegum Youth Group Vinnies (St Vincent de Paul) Pacific specific student support services
Pacific parents	<ul style="list-style-type: none"> Need cohesiveness and relevance in services for Pacific peoples "Government employees work long hours but do not talk to each other" Providers need to be equipped to serve Pacific communities 	<ul style="list-style-type: none"> "The things we want aren't secret, but still the same things we wanted 20, 30 years ago" 	<ul style="list-style-type: none"> A focus on migrants and youth is needed Access needs to be equitable and mana-enhancing More accessible services, particularly to mitigate language barriers There are also cultural barriers beyond language, Pacific peoples can be misunderstood in other ways Teachers pronouncing names correctly, schools need to value Pacific kids and ensure they are honoured 	<ul style="list-style-type: none"> Doctors providing personalised care, and proactively offering help Pacific paediatrician who made no assumptions and helped to identify early interventions

	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/services	Best-practice examples/ themes
Pacific community leaders	<ul style="list-style-type: none"> • Non-Pacific services and providers need to have cultural competency training – “without our cultures in their conscience, their service delivery is not compatible with us” • The number of Pacific providers in predominantly non-Pacific regions was raised as an issue • Critical to get youth into the system, “as the biggest beneficiaries and users of the system in the future” 	<ul style="list-style-type: none"> • Entrepreneurship and business ownership is important • Home ownership is crucial, and many Pacific people struggle day-to-day just to achieve that • Pacific Wellbeing Outcomes Framework provides a foundational framework and includes the fundamental things that are needed for prosperity • Overview of framework articulated hopes and futures shows how Pacific values and principles will be embedded • Other [non-Pacific] people and communities need to see that these ways of working work well for everyone 	<ul style="list-style-type: none"> • Strong feedback that housing-needs must be reflected • Overall services need to be timely, “look like us” and be informed by Pacific experiences • School lunches are provided to some schools. What happens to those kids in the holidays? • Increase Pacific language teachers, and male Pacific teachers • Home life is important for children to get a good education and have opportunities to learn their culture • “Good” looks like a reduction of Pacific people in the corrections system • More Pacific counsellors and psychologists are needed • One of the first entry points into the legal [justice] system is licensing, important to make this accessible • Pacific participation in university needs to be encouraged with quotas and scholarships 	<ul style="list-style-type: none"> • When agencies have talked to each other, and support is coordinated • Centre on people and not agencies • Timely, accessible and sustainable support that is informed and led by Pacific • Pre-empting and tailoring to what is needed • MPP Community language fund – “we would have been in dire straits in Whanganui [without this]” - This group felt lucky as they had a business owner and university graduate on their board but warned that not all communities are as lucky

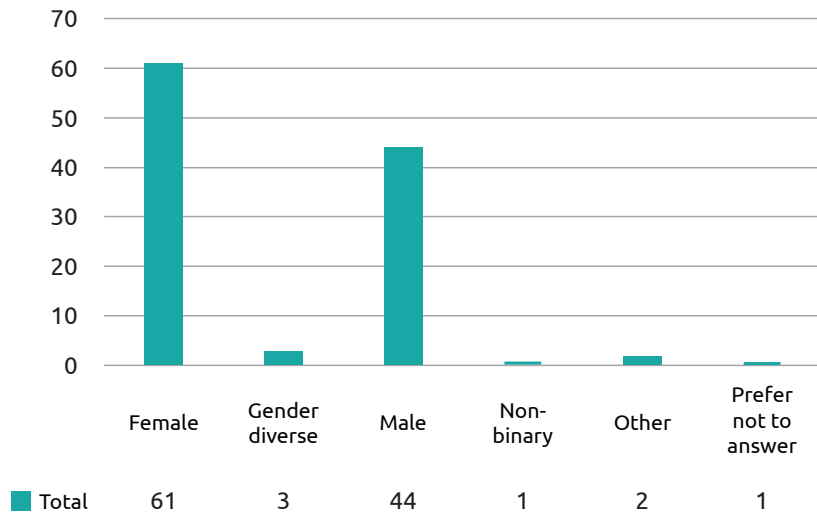
	Feedback on Capability	Feedback on Performance and improvement	Suggested changes to supports/services	Best-practice examples/ themes
Pacific MVPFAFF+/ Rainbow +community	<ul style="list-style-type: none"> Groups that serve MVPFAFF+ communities already exist and need to be better supported and funded by Government 	<ul style="list-style-type: none"> Participants highlighted that F'INE PASIFIKA use similar outcomes and are already doing this work Accessibility of culture does not look the same for the MVPFAFF+ community – this needs to be addressed with joy and healing Specific budgets for MVPFAFF+ are needed 	<ul style="list-style-type: none"> Need to be centred on radical love – with acknowledgement of trauma/ hurt that has been done Need to be reoriented to being genuine, competent, compassionate Services need to “look and feel like you” – the embodiment of the people being served is important Duplication needs to be reduced Homelessness is a specific issue for queer communities “Turn up for communities instead of expecting them to turn up to you!” 	<ul style="list-style-type: none"> Community based groups that serve MVPFAFF+ communities, including F'INE PASIFIKA
Pacific faith leaders	<ul style="list-style-type: none"> Pacific providers (e.g. of CIDANZ was given) and groups need to have a voice in this work, and could help to advise community 	<ul style="list-style-type: none"> Important to walk the talk and visibly achieve results “How do we know what good looks like? We see results” Being able to see action is important – noting it’s not just the Ministry, but a collective team effort 	<ul style="list-style-type: none"> Good support is where Pacific people are comfortable and are not afraid to access it Community involvement – “why are we doing it? For us, it’s not a race, it’s for the love of our people. We are grateful to support each other” 	<ul style="list-style-type: none"> Good pastoral care, a genuine heart for people Opportunities for intimate talanoa (like this Pacific Wellbeing Strategy talanoa approach) - this allows people to share deeply and be heard

APPENDIX FOUR: SUMMARY DATA ABOUT TALANOA PARTICIPANTS

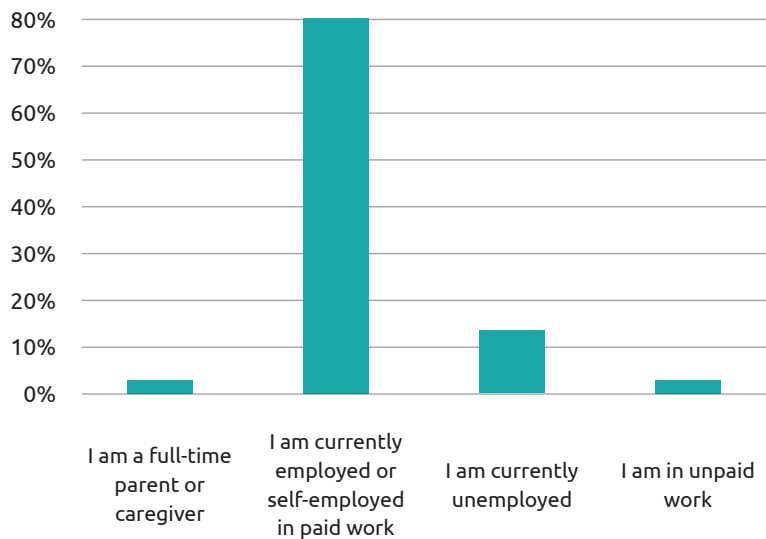
Ethnicity breakdown of talanoa participants



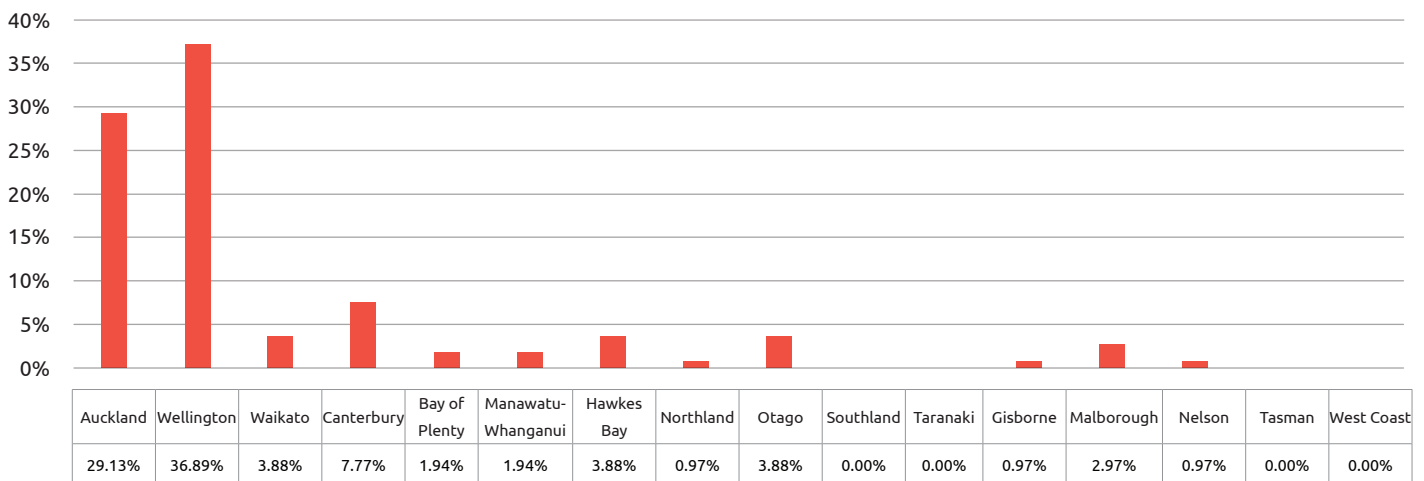
Gender breakdown



Employment, caring and volunteering breakdown



Regional breakdown of talanoa participants



■ Share of talanoa participants



PACIFIC V STRATE
WEAVING AVERNME
PROGRESS ANGA F



Produced by the Ministry for Pacific Peoples,
December 2022

PWTS2S5-V01Web