

Pacific Wellbeing Talanoa Series One Summary Report – May 2021

Summary of themes and feedback from talanoa held on 5 May 2021 in Wellington





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BACKGROUND

On 5 May 2021, the Ministry for Pacific Peoples (the Ministry) commenced a series of focused talanoa with Pacific communities as part of its work to develop an All-of-Government Pacific Wellbeing Strategy (the Strategy). The aim of the Strategy is to reduce the social and economic inequities faced by Pacific peoples in Aotearoa through the improvement of governance, capability, and performance mechanisms across government.¹ A basic premise of the Strategy is that, in order to be most effective for Pacific peoples, it must be grounded in Pacific values and principles related to wellbeing.

To this end, approximately 90 wellbeing practitioners, influencers, community leaders, and academics were invited to the first Pacific Wellbeing talanoa on 5 May 2021 to discuss Pacific wellbeing values, models, approaches, and definitions (see Appendices One and Two). The talanoa was well-attended, with a turnout of approximately 60 participants from across a wide range of ethnic groups, regions, and vocations.

Talanoa programme²

The talanoa began with a lotu and speech from the Reverend Dr Fele Nokise. Rev. Nokise emphasised the importance of spirituality – Christian-based, traditional, and non-Christian based – to the wellbeing of Pacific peoples.

The former Secretary for Pacific Peoples, Lau Lu Mac Leauanae, gave the opening address. The Director of Policy, Leilani Unasa, then delivered a brief presentation on the Strategy work to date. Dr 'Ana Koloto, Director of Research and Evaluation, facilitated the day.

Three invited speakers – Fuimaono Karl Pulotu Endemann MNZM, Kupa Kupa, and Dr Karlo Mila – each presented on their Pacific wellbeing models (Fonofale³, Te Vaka Atafaga⁴ and Mana Moana⁵ respectively).

The Minister for Pacific Peoples, Hon Aupito William Sio, then delivered a closing address before the Reverend Saane Langi closed the day with a lotu.

1 Ministry for Pacific Peoples, 2020, *All of Government Pacific Wellbeing Strategy*. Available at: SC4580072720013017390 (mpp.govt.nz).

2 Ministry for Pacific Peoples, 2021, *Pacific Wellbeing Strategy*. Available at: PowerPoint Presentation (mpp.govt.nz).

3 Ministry for Pacific Peoples, 2021, *Fonofale Model For Pacific Health and Wellbeing*. Available at: PowerPoint Presentation (mpp.govt.nz).

4 Ministry for Pacific Peoples, 2021, *Te Vaka Atafaga Model For Pacific Health and Wellbeing*. Available at: PowerPoint Presentation (mpp.govt.nz).

5 Ministry for Pacific Peoples, 2021, *Mana Moana: Harnessing A.I – Ancestral Intelligence*. Available at: <https://www.mpp.govt.nz/assets/Resources/Mana-Moana-presentation-to-Pacific-Wellbeing-Talanoa-May-2021.pdf>.



Talanoa breakout sessions

Participants split into seven breakout groups of 6-10 people to talanoa for 1.5 hours. These sessions gave participants the opportunity to share their individual and collective knowledge on Pacific wellbeing values, models, approaches, and definitions.

Breakout sessions were facilitated by members of the Research & Evaluation and Policy Teams from the Ministry. The sessions were guided by a set of questions (see Appendix Three) that asked participants about:

- the meaning of wellbeing in their own languages;
- wellbeing over the course of their lifetime;
- the values and principles compiled by Dr Jean Mitaera; and
- whether they had any other comments for the Ministry to consider in its development of the Strategy.

Each breakout group was asked to report back to the wider group. In the last session of the day, Dr Jean Mitaera addressed the participants and presented her summary of the key themes of the day as outlined further in this document.

KEY THEMES AND FEEDBACK FROM THE TALANOA

Summary of themes and insights from Dr Jean Mitaera

Rev. Dr Fele Nokise

- Pacific peoples' 'values and beliefs' are more than the church. It is important to draw on and extend beyond current conventions and appreciate that the strands of spirituality and faith are critical to the holistic wellbeing of Pacific peoples.

Fuimaono Karl Pulotu-Endemann MNZM

- Pacific models and frameworks are responses to issues of a particular time and context in history. For example, the Fonofale model of health was a response to the lack of Pacific voice in the mental health arena. For the Strategy, the following points were raised:
 - Importance of being relevant – time and environment.
 - The 'Other' pou – Pacific peoples come with a diversity of experiences and aspirations.



An All-of-Government Pacific Wellbeing Strategy must be flexible and agile to avoid developing generic, stereotypical descriptions and goals that limit Pacific peoples and their unrealised futures.

Kupa Kupa

- The particular cultural makeup and colonial histories of each Pacific community, both in the Pacific Islands and New Zealand, influence and impact their wellbeing.
 - This will ensure that settlement and levels of population integration are relevant and accurately inform responsive actions.



An All-of-Government Pacific Wellbeing Strategy will have national goals and desired outcomes that must be amplified at the regional level.

Dr Karlo Mila

- Though an All-of-Government Pacific Wellbeing Strategy is certainly about Government, it will require Pacific leadership with deep knowledge and understanding of Pacific spirituality and faith – there exists a body of knowledge to assist in building this capacity, in particular drawing on the ‘whakapapa’ of Pacific languages. In this way the Strategy will do more than describe the problem, it will concurrently build leadership.
- Language carries the wellbeing of people.



An All-of-Government Pacific Wellbeing Strategy will connect Pacific nations and diaspora communities in language revitalisation.

Workshop feedback

- Pacific values are our anchors and foundational to our wellbeing. Pacific peoples share similar values, and these are contextualised within different situations and environments.
- A key element of any Strategy or Government policy is the ability to evidence improvements through purposeful measurement. The Government’s current wellbeing frameworks and tools fall short in this, and thus the Ministry has a significant role to play in naming the wellbeing criteria and how they will be measured. This will need strong evidence and rationale.
- It will be important for the Minister, the Ministry, and the architects of the Strategy to negotiate the space that promulgates the hearts and minds of the people utilising the machinery of government.
- Pacific communities want to contribute to the development of the Strategy. They are only one audience though. The primary audience is Government, and it is how it operates that needs to be transformed.
- The Strategy should not apply a ‘broad brush stroke’ approach to Pacific peoples – citizenship and migration histories, generational differences, gender inclusivity, and ethnically diverse and regionally focussed intelligence should inform the Strategy as the Pacific has many strands.
- Though Pacific models/frameworks reflect of a specific need, they still need to be reviewed, enhanced, and strengthened – the Strategy must therefore consider applying an ‘action research’ approach to ensure it is actively evaluated by its users and intended benefactors, improved with each iteration.
- The Strategy needs to be informed by the sum total of information available on New Zealand’s Pacific peoples (i.e., Government departments’ latest service/impact data, literature reviews, Pacific and general population strategies, Pacific population trends - including economic, employment, health, education, housing etc.), and the Ministry’s vision, strategies, and current policies all need to be taken into account.

- The Strategy must be socialised at each level of Government through the development and utilisation of an education and training implementation plan (designated resources and trainers).

Definitions of wellbeing

The seven breakout groups agreed that there was no single word in any of their Pacific languages that could serve as a direct translation of the term ‘wellbeing’. Many groups also noted the problematic nature of a pan-Pacific approach to defining wellbeing and emphasised that ethnic-specific definitions of wellbeing were required.

One group noted that, because wellbeing is holistic, attempting to find a single word or phrase to encapsulate wellbeing across all Pacific ethnicities introduces the risk of compartmentalising Pacific wellbeing and, in turn, losing sight of its essence as a whole. Many groups emphasised the importance of appropriately contextualising wellbeing across different Pacific communities, ethnicities, generations, and gender identities.

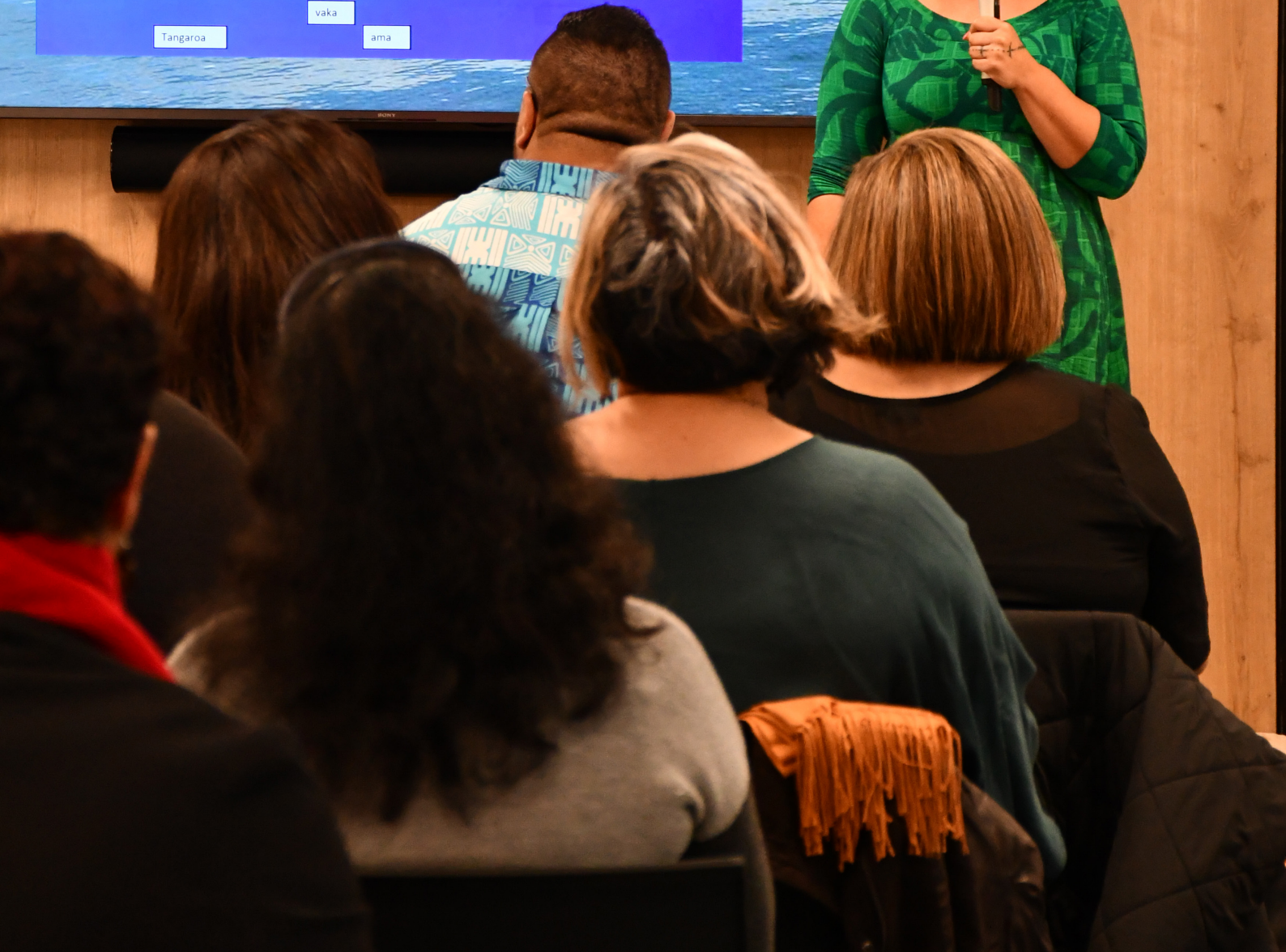
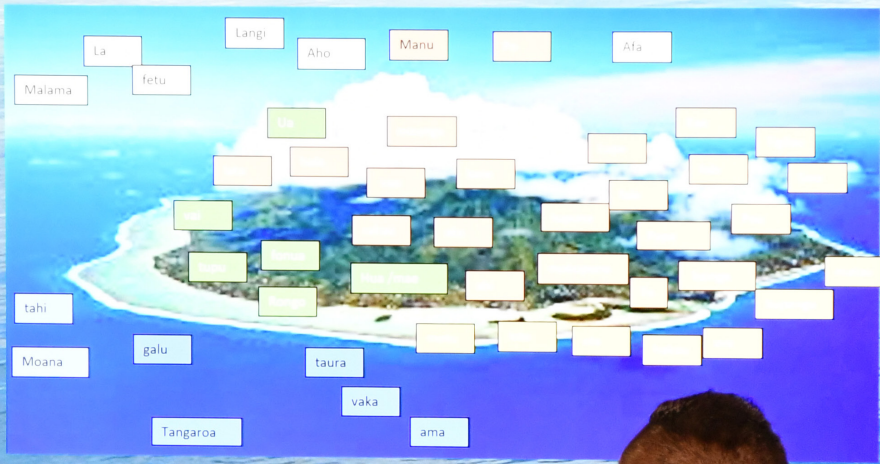
One participant noted that words alone cannot capture Pacific ideals of wellbeing, but that Pacific wellbeing is in “our stories, our songs, and our vā (relationships)”.

- | | |
|---|--|
| • Mauri/Māuri (Kiribati/Rotuman) | • Moui fiafia (Niue) |
| • Olanga lei (Tuvaluan) | • Magafaoa (Niue) |
| • Mweraoi (Kiribati) | • Vā mo’ui lelei; mo’ui lelei (Tongan) |
| • Ora’anga meitaki (Cook Islands Māori) | • Loto hanga mālie (Tongan) |
| • Orana (Cook Islands Māori) | • Amanaki lelei (Tongan) |
| • Kaiga ola manuia (Tokelau) | • Ola manuia (Samoa) |
| • Olaga lelei (Tokelau) | • Soifua manuia (Samoa) |
| • Ola malolo (Tokelau) | • Malu e aiga (Samoa). |

6 LGBTQIA+ is an acronym to describe identities: Lesbian, Gay, Bisexual, Transgender, Queer and/or Questioning, Intersex, and Asexual and/or Ally.

7 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).

Reclaiming how we name and know our world



Another group explained that wellbeing is different for Pacific people who identify as LGBTQIA+⁶ or MVPFAFF+⁷, noting it would be remiss not to consider their perspectives and acknowledge the racism, discrimination, and homophobia they face to achieving wellbeing. All groups were able to suggest terms or phrases in their own languages that described Pacific concepts similar to the Pālagi notion of 'wellbeing'. These include:

Differences between Pacific and Pālagi concepts of wellbeing

Although one participant believed that the notion of wellbeing is universal, it was generally agreed that Pacific and Pālagi concepts of wellbeing are different.

Pālagi concepts of wellbeing were perceived by some groups to be more individualistic, Euro-centric, capitalistic, segmented, dissected, materialistic, and transactional (something that can be purchased).

Meanwhile, Pacific concepts of wellbeing were perceived to be more holistic, family-centric, and characterised by feelings, experiences, and spiritual beliefs.

Wellbeing Models and Frameworks

Participants recognised that there is wealth of Pacific models/frameworks relevant to wellbeing beyond the three presented at the talanoa. The groups noted that these share many common principles, chief among them that family lies at the centre of wellbeing.

No model/framework was emphasised as being more relevant or resonant than another, though the younger New Zealand-born participants seemed to especially relate to (or rather, more strongly identify the future potential of) the Mana Moana model. One participant explained that there was a need for a specific wellbeing model/framework for young people to ensure they are not disempowered twice (firstly by being Pacific and then by being excluded from the Pacific wellbeing model). The Fonofale model, being one of the oldest and most widely used models, was referred to by one participant as the "Grandfather of Pacific models, particularly in the health sector".

Importantly, several groups acknowledged that, to remain relevant, the model or framework used for the Strategy should be mutable, not fixed, and able grow and adapt to the ever-changing needs of Pacific peoples in Aotearoa.

Other models mentioned by the groups include:

- Tivaevae (Cook Islands Māori)
- Toulalanga (Tongan)
- Fai'umu (Niuean).

Wellbeing values

There was robust discussion across the groups on the topic of wellbeing values. In particular, many participants spoke about the importance and meaning of the values of love, reciprocity, family, relationships, service, and spirituality for Pacific peoples.

A table of values compiled from the work of Dr Jean Mitaera was provided to the participants (see Appendix Four). There was general agreement among participants that the values were a good start or foundation for the Strategy, but that they did not encapsulate everything they would want captured in the document personally.

Other values or concepts participants thought should be added include:

- Equity (in reference to inati)
- Shelter/housing
- Education
- Accountability/timeframes
- Language
- Material wealth
- Forgiveness
- Responsibility
- Servanthood/serving
- Ethics
- Resilience.

Some participants commented on how values in their particular language (e.g., Samoan and Tongan) were not correctly categorised in the table of values. One group raised the question of what the difference is between a value and a principle in the context of wellbeing, wellbeing models, and frameworks.

One participant also asked, “what is the difference between a value and a cultural value?” and noted that some of the table’s values were actually constructs (e.g., family and collective). They asked, “what makes a value specific to Pacific people a ‘cultural’ value?”.

A theme from the talanoa was that wellbeing values and how they are defined is not homogeneous across different ethnic-specific groups but, rather, varied in meaning and nuanced.

The groups’ discussions emphasised that context (such as ethnicity and environment) is the key to properly understanding and ensuring the integrity of Pacific values. More specifically, the discussions centred on the following:

- Values are privileged differently within different communities.
- Values play out in specific ways in a Pacific context.
- These are not just words, but concepts that have been passed down from generation to generation.

- Examples need to be included where values are discussed as, for example, each ethnic-specific group has a slightly different conception of the value of reciprocity.
- Different people can share the same values, but what motivates an individual (e.g., to attend a wedding) may be different (e.g., loyalty, service, or love). That is, though people can experience the same event, they will elicit different benefits from it based on their underlying/motivating values.
- There are ethical obligations in ensuring that these concepts are allowed to maintain the integrity of their ethnic-specific contextualisations.

Many of the groups' discussions emphasised that values are more than just words, that they are lived realities best expressed through actions. Similarly, the importance of describing values was emphasised:

- One participant stated that values need to be demonstrated and actions should be described.
- Values need to be operationalised to ensure they are not abstract.
- The need to utilise and invert the 'value-action-principle' hierarchy was mentioned.
- "Good to start with the values but add two or three descriptors".

Another theme from the talanoa was the importance of remaining optimistic for the future and the potential of the Strategy to transform outcomes for Pacific peoples:

- One participant remarked that "with this work we need positive measures that we can identify with, rather than negative statistics"
- Considering the values provided, one group noted the importance of visualising the future – what will the changes be for that family if the Strategy goes forward?
- Another group underscored the importance of redefining themselves in central government language and moving the focus away from the problem and towards how to enable wellbeing.



Taking a strengths-based approach to wellbeing and focusing on the positive [...] aspects of our lives as Pacific people, such as our language and culture, thankfulness, mindfulness, and our holistic approach to wellbeing.

Many groups touched on the challenges the Strategy posed, particularly with regard to the context of government and the 'mainstream':

- One participant posited that the main challenge in developing the Strategy is how to position and socialise Pacific values in the mainstream (largely government) context.
- Value systems are about bringing integrity to the process – love, kindness, respect, and connectivity – with family and reciprocity.



Strategies require a lot of investment – how do we socialise and filter mainstream at grassroots level.



Socialisation of values in an organisation at all levels. Don't want values to be diluted in a system which has a lot of kinks in it.

Principles of wellbeing

The question of the difference between values and principles, and the importance of its clarification, was again raised during this part of the talanoa.

There was not a lot of discussion on the principles of wellbeing, though those of trust, partnership, and the importance of approaching the kainga, rather than just trying to fix the child, for example, were raised.

Wellbeing across the course of a lifetime

It was generally agreed across the groups that concepts of wellbeing changed with age and the shift in roles and responsibilities experienced throughout the course of one's life:

- The definition of wellbeing should evolve to reflect what is important to a person in their time and place – people know what wellbeing is for them. For example, a child may think "if my family is well, it helps with my wellbeing".
- Children will sometimes do things to meet their parents' or families' expectations (which may not necessarily be explicitly expressed) to the detriment of their own wellbeing. For example, children will leave school to work in order to earn money for their families.

- Younger, New Zealand-born Pacific peoples can veer away from their 'dominant' Pacific identity to explore other 'junctures' of their identity – how does this align with concepts of wellbeing?
- Evolving view of wellbeing becomes more collectivist and less individualist as one grows older – “it is no longer only about my wellbeing, but everyone else’s, and if everyone else is well, then I too am well”.

Wellbeing across the generations and for New Zealand-born Pacific peoples

Another theme from the talanoa was the difference in wellbeing definitions across generations. Namely, young Pacific people’s conception of wellbeing and navigating two worlds was more defined by culture and identity as follows:

- Connection to culture is a protective factor for wellbeing.
- Identity in the present and future is integrated into wellbeing.
- Identity is stronger than language for wellbeing.
- Identity brings self-esteem and confidence, particularly being grounded in cultural values is linked with mental wellbeing and reducing suicide.



Our parents’ generation may have said that homeownership and land to grow food was wellbeing, along with access to a doctor and Church every day. [But] for our generation, wellbeing was education, the prospect of a home, income to help with remittances, and maybe to participate in Church. [...] For youth, you don’t need to own a home, you live in a 1-bedroom temporary accommodation. Things have changed rapidly across the generations.

Other participants also noted:

- For young Pacific people in Aotearoa today, “still not a lot has changed from Dawn Raids times”. The loss of Pacific language and culture over such a short period – “in two generations Pacific people have completely changed what we were destined to be”. The importance of wellbeing as forward focused and forward looking to future generations.
- The importance of creating an environment where younger generations can decide what wellbeing is for them, rather than leaving it to their elders to decide.

Housing was noted by several groups as being a particularly difficult barrier to wellbeing for younger Pacific people in Aotearoa. Several participants noted the importance of improvements in housing opportunities as a key enabler of Pacific wellbeing.

Further information to consider in the development of the Strategy

When asked if there was anything else the Ministry should consider, participants noted what the Strategy is trying to achieve is not new, and that such work is not dissimilar to the 'Closing the gaps policy' rolled out by the Ministry (then MPIA) in the late 1990s that sought to achieve similar outcomes. Participants also stressed that the Ministry must reflect on lessons from previous experiences to avoid repeating past failures.

A wide range of other topics were discussed during the talanoa breakout sessions. These are loosely categorised below.

In the context of issues facing Pacific Rainbow (LGBTQIA+/MVPFAFF+) communities:

- There is a lot of work to be done around conceptualising what wellbeing looks like for Rainbow communities.
- "Some identities can be marginalised, and there are harmful attitudes towards them from within our own communities. They put conditions on love and respect, which is harmful to the wellbeing of those who are considered 'outside the norm'".
- "We should not be leaving anyone behind on this journey to wellbeing".
- "MPP should come out of the closet and lead the discussion. MPP is the only Ministry who can speak for the Rainbow community as marginalised Pacific people – it's the only Pacific LGBTQIA+ organisation funded by the government".
- "If you are going to be MPP, be the Ministry for ALL Pacific Peoples".
- "Can MPP incorporate some human rights aspects for the Rainbow community into its cabinet paper".
- The Ministry has reached a moment where it has the opportunity to help drive conversations on how to bring communities closer together (e.g., the religious and Rainbow communities).
- Expressed a keenness to see the Strategy advocate for understanding culturally specific ways that Rainbow communities can integrate and share with other government agencies.
- The possibility of having a (resourced) Pacific Rainbow working group and for the Ministry to build that trust with Rainbow communities.



In the context of Pacific people or groups who have experienced trauma or been subjected to wrongdoing:

- “Acknowledging the trauma of the past (e.g., the Dawn Raids, blackbirding, forced evacuations) is important to achieve present wellbeing. [It should not be] left to those who have the most or strongest voices to seek that acknowledgement”.
- If you fail to acknowledge past sufferings and wrongs, you will never achieve higher level wellbeing outcomes for Pacific peoples.

In the context of issues facing Pacific peoples who are not connected to their cultures:

- “People whose voices are being heard in this talanoa speak from relatively ‘privileged’ (connected) positions. What about those who are feeling disconnected from their cultures and identities, or people who sit on the fringes of society? How will their voices be heard in the discourse?”

In the context of linking wellbeing to the empowerment of Pacific people:

- “We don’t want to rely on the government to make us well. It is important for our own thinking and narratives that we expect ourselves, and not the government, to make us well. Community and family sit in the middle. We need that independence, not dependence on government like Tangata Whenua”.
- “Wellbeing is about a sense of empowerment. If Pacific people are given the opportunity to just be, they will be resilient”.

APPENDIX ONE: PACIFIC WELLBEING TALANOA GUEST LIST

Full Name	Role	Organisation
Aiolupotea Matafanua Hilda Faasalele	Strategice Pacific Lead	Manukau Institute of Technology
Amio Matenga Ikihele	Executive Member	PIPC
Andre Afamasaga		Ministry of Justice
Andre Whittaker	CEO	Wellington Rugby League
Apii Rongo-Raea	Tutor	Family Violence - Nga Vaka, Whiteria & Weltec
Arizona Ledger	Kau Tuli Advisory Group	MPP
Associate Professor El-Shadan Tautolo	Director of the PI Family Study and Academic	Auckland University of Technology
Associate Professor Siautu Alefaio-Tugia	Senior Lecturer	Massey University
Betua Chung	Community Leader	Kiribati Federation Aotearoa
Candice Apelu Mariner	Intergration Lead	Hutt Valley DHB
Sili-Mireta Pita	Pacific Strategy Advisor	University of Auckland
Dr Amanda Dunlop	CEO	Vaka Tautua
Dr Angie Enoka	Academic Researcher	Massey University
Dr Brittany Stanley-Wishart	Psychiatry Resident	WDHB & Board Observer CDHB
Dr Jean Mitaera	Programme Lead	Family Violence - Nga Vaka, Whiteria & Weltec
Dr Karlo Mila	Programme Director	Mana Moana Leadership NZ
Elena Tavita	Student	Queen Margaret College
Everdina Fuli	Public Health Researcher and Family Violence	
Faumua Professor Dr Tai Sopoaga	Division of Health Sciences' Associate Dean (Pacific)	Otago University
Fetu o le Moana Tamapeau	LGBTQI and Mana Moana	
Fuimaona Karl Pulotu-Endemann	Independent Consultant on Pacific Health	
Gaseilvao Faletolu-Toaiva	Youth Advisor	MPP
George Lajpold	Systems Innovator	Hutt City Council
George Makapatama	Healthy Families South Auckland Manager	The Southern Initiative
Henrietta Hunkin	Director Pacific in Primary care, Pacific youth, Pacific programmes	Tu Ora Compass Health
Holona Lui	Project Manager	Catalyst Pacific
Ioana Viliamu-Amusia	Clinical Coordinator	Porirua Union & Community Health Service`
Janelle Augsburg	Youth Advisor	MPP

Full Name	Role	Organisation
Jodie-Ann Webster	Population Health Coordinator	Te Awakairangi Health Network
Josiah Tualamal'ii	Pacific Youth Advocate	Community Youth Leader
Joy Sipeli	Executive Director	Naku Enei Tamariki Inc
Kristina Sofele	Regional Manager, North-Western	Vaka Tautua
Kupa Kupa	Specialist Auditor	Central TAS
Leitu Tufuga	National Engagement Lead	Hapai Te Hauora
Litala Eliuta	Social Worker	Oranga Tamaki
Liz Tanielu	General Manager Pacific, Investing and Children	Ministry of Social Development
Losaline Sefesi	Youth Advisor	MPP
Lui Poe	Practise and People Lead	The Cause Collective
Malia Nive Ahelemo	Te Umiumiga a Tokelau Hutt Valley	
Maria Fuata	Chair	NZ Rotuman Fellowship
Nalei (Afu) Taufu	Senior Researcher	Moana Research
Phylesha Brown-Acton	Executive Director	F'INE Pasifika Aotearoa
Rachael Tatafu	Equity Advisor	Te Aho o te Kahu Advisory Council (Cancer Control)
Rev Ifalame Teisi	Operation Manager	Taulaunga U Trust
Rev Saane Langi	CEO	Langimaa Oceania Counselling services
Rev. Prof. Dr. Feleterika Nokise	Minister	PIPC
Rex Paget	LGBTQI Youth and Creative	LGBTQI Youth and Creative
Rose Namoori-Sinclair	Community Leader	Kiribati Federation Aotearoa
Sagaa Malua	Secretary	Tuvalu Auckland Community Trust
Sally Dalhousie	Chief Operating Officer	The Fono
Sam Manuela	Senior Lecturer	Auckland University
Seini Jensen	Direction Evaluation	Pasifika Futures
Sene Kerisiano	Health Adviser	MFAT
Seuta'afili Dr Patrick Thomsen	Lecturer	University of Auckland
Sevevii (Saviiey) Nua		Pacific Wellbeing for LGBTQIA+
Sipaia Kupa	Senior System Development Manager	Capital & Coast District Health Board
Stephanie Erick	General Manager	Hapai te Hauora
Su'a Thomsen	Principal Advisor	Treasury
Tafaoimalo Loudeen Parsons	Pacific Senior Researcher	The Family Centre
Taimalieutu Kiwi Tamasese	Pacific Coordinator	The Family Centre
Tapuvakai Vea	Lead Systems Innovator	The Cause Collective
Tauanu'u Perenise Tapu	Master Samoa Culture Knowledge-holder	Pasifika Education Centre
Toeolesulusulu Dr Damon Salesa	Pro Vice-Chancellor Pacific	University of Auckland
Tofa Suafole Gush	Director Pacific Health	Wairarapa and Hutt Valley DHB
Tui Tararo	Plunket Child Wellbeing	
Tuuu Mary Autagavaia	Cultural Consultant	

APPENDIX TWO: PARTICIPANT INFORMATION SHEET

Noa'ia, Mauri, Ni Sa Bula Vinaka, Fakaalofa lshi atu, Tālofa, Kia Orana, Mālō e lelei, Mālō nī, Talofa lava, Tēnā koutou katoa and warm Pacific greetings to you all.

We would like to invite you to take in the Pacific Wellbeing Talanoa Series, hosted by the Ministry of Pacific Peoples. Before you participate in this talanoa it is important that you understand why the talanoa is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Do not hesitate to ask if there is anything that is unclear to you or if you would like more information. You can choose not to take part at any stage. Thank you for reading this.

Why is MPP hosting a talanoa series on Pacific wellbeing? While many Pacific communities have well-developed definitions and frameworks of wellbeing, most of the time government systems do not take these into account when investing and designing policies and services to meet their needs. This talanoa series will bring Pacific peoples and centre Pacific voices at the heart of the All-of-Government Pacific Wellbeing Strategy.

What will I have to do? You have been asked to take part in a focus group talanoa, where you will discuss a series of topics around the Pacific wellbeing. The talanoa is part of a larger workshop taking up most of the day.

How will this talanoa series benefit me and my community? This talanoa series will result in an improved understanding of Pacific wellbeing. The talanoa will be incorporated into a report presented to Cabinet in June, which sets the direction for the ongoing All-of-Government Pacific Wellbeing Strategy. MPP will develop the strategy to help improve government systems around Pacific-focused investment policy, and capability. These government systems will ultimately empower Pacific peoples in Aotearoa New Zealand to thrive.

How will my data be kept safe? Notes will be taken by researchers present at the focus groups. The talanoa will also be audio recorded. These notes and recordings will be stored at the Ministry for Pacific Peoples in a locked facility or in computers secured with passwords. MPP will maintain the confidentiality of all the data, and all participants will remain confidential in publications. All data will be destroyed in 10 years' time.

We will inform you by email once the talanoa series has been completed, providing you with information on how to access findings. This email will also contain contact details for further enquiries.

APPENDIX THREE: FACILITATED QUESTIONS FOR BREAKOUT GROUPS

Talanoa Series I – Guidelines for Facilitators

1. What words do you use in your own language or dialect to describe 'wellbeing'?
 - a. How is this different from the English term 'wellbeing'?

2. Think back to the wellbeing frameworks and models discussed earlier.
 - a. Which of the frameworks or models do you most relate to in discussing wellbeing?
 - b. Which aspects of the frameworks resonate with you?
 - i. Why?
 - c. Are there other frameworks that help you define and express wellbeing?

3. Here is a list of shared Pacific cultural values and principles.
 - a. Here is a diagram created by Dr Jean Mitaera looking at shared values across different Pacific ethnic communities. Do these values encompass wellbeing for you? What is missing?
 - b. We have identified the following principles underpinning Pacific wellbeing. Do these principles encompass wellbeing for you? Is anything missing?
 - i. Wellbeing is **holistic**
 - ii. Wellbeing **requires balance across all wellbeing dimensions**
 - iii. Wellbeing is **interconnected**

4. How has wellbeing changed over the course of your life?
 - a. How did you experience wellbeing as a young child?
 - b. What did wellbeing look like to you in school?
 - c. How did you experience wellbeing as an adolescent?
 - d. What did wellbeing look like as a caregiver?
 - e. How did you experience wellbeing in your workplace?
 - f. What did wellbeing look like in partnerships and relationships?
 - g. How do you experience wellbeing currently?

5. What do you think are the differences in the concept of 'wellbeing' between Palagi and Pacific communities?
 - a. Do you think the NZ government currently takes into account all of the ways in which Pacific peoples and communities experience wellbeing?
 - b. How would you like to see MPP address Pacific wellbeing?
 - i. For Pacific communities?
 - ii. For government?

6. Any other ideas or information that would like MPP to consider in the development of the AoG Pacific Wellbeing Strategy?

APPENDIX FOUR: PACIFIC CULTURAL VALUES TABLE

This table is only an example of how the cultural values were identified per ethnic group then cross-checked.

	Love	Respect	Collective	Spirituality	Family	Reciprocity
Cook Islands	Ngakau aro'a Ngakau Maori	Akangateitei	Piri'anga Oire	Ngakau Maori Ngakau aro'a Vaerua	Kopu tangata Taeake	Oronga Ngakau aroa
Tonga	'Ofa The practice of fatongia	Faka'apa'apa Mamahi'ime'a Fakaongoongo Anga faka'ei'eiki	Tauhi vā Nofo fakakolo	Fakataputapu Laumalia Lotu	Kāinga Fāмили Tapu relationships Fekāinga'aki Prioritising kinship ties	Faka'apa'apa Returning respect Fetokoni'aki
Samoa	Alofa Fa'atalofa Felagolagoma'i - mutual support	Fa'aaloalo Vā Tapuia	Vā Tapuia Vā feāloaloa'i	Tapua'inga Tapu and Sā	Aiga Faiā - kinship ties	Feosi'ai Fetufaa'i Felagolagoma'i - mutual support
Fiji	Au lomani iko Au loloma ni iko	Vakarokoroko Veivakaliuci	Sautu Kawa Veirogorogocivei- vakabekabei	Mana Tauvu	Sautu	Tauvu
Niue	Faka'alofa ole fakamagalo	Fakalilifu	Vaha loto mahani mitaki Fakafetuiaga Agaaga fekapitigaaki	Fakatapu Agaaga fakatupuolamoui	Magafaoa	Agaaga fakamooli Agaaga fakafeleheaki Agaaga fekapitigaaki
Tokelau	Alofa fai tamāmanu (compassion) Fakamalohi	Vā feāloaki Faka'aloalo Mamalu	Māopoopo Kāiga Fakalāpotopotoga Ke gālulue kitātou fakatahi ke fai lelei te ōlaga mō Tokelau	Tāpuakiga Talitonuga Aganuku	Kāiga Fakalāpotopotoga	Ola fetufaaki Kaimakoi faifanau
Tuvalu	Alofa	Va fakaaloalo/ Taaua o manafa (importance of land)	Kaaiga Fakapotopotoga Olaga kau fakatasi ko te maopoopo ko te malosi	Kaulotu Talitonuga/lotu Fakateagaga Tuvalu mo te Atua	Kaaiga ola filemu	Olaga fakatau fesoasoani Fakalavelave
Kiribati	Tangira	Te karinerine Karinea inaomatan te aomata	Te mwaneaba Kaawa Bonnano Kaainga	Te onimaki	Te utuu Kaainga	Te maiu raoi Mabiao

Source: Mitaera, J. (2020). *Pacific Cultural Values. Addressing violence in Pacific families.*

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