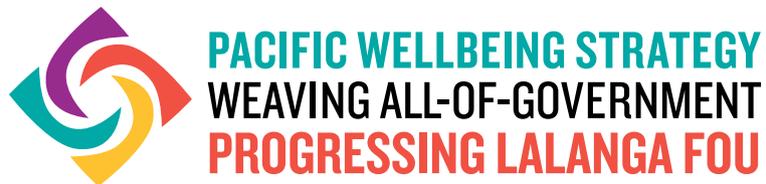




DEVELOPING THE PACIFIC WELLBEING STRATEGY

INSIGHTS, METHODS,
AND MODELS





THE ALL-OF-GOVERNMENT PACIFIC WELLBEING STRATEGY IS GUIDED BY THE ALAGAKUPU TOKELAU:

“MAI NA MATUA, MO KI TATOU, KI NA FANAU.”

Learning from yesterday, living today, and hope for the future.

This alagakupu Tokelau was chosen as the guiding statement for the All-of-Government Pacific Wellbeing Strategy. The alagakupu provides a Pacific centric method of taking insights and learnings from living now, to strategise for the the future. It urges us to learn from our ancestors, from past experiences, and also through living today, to ensure hope for our families and the future.

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INTRODUCTION

The All-of-Government Pacific Wellbeing Strategy (the Strategy) has been developed at an unprecedented time of change. Pacific peoples experience persistent inequities, often resistant to change, even with several government reviews, inquiries and system levers being enacted. COVID-19 exposed just how resilient Pacific peoples are, despite facing inequities, as collectives that successfully mobilise to achieve common goals. COVID-19 also proved that systems can change to be more responsive to the needs and aspirations of Pacific people and communities and how they go about organising their lives.

The Strategy progresses the four goals of the 2018 report, Pacific Aotearoa Lalanga Fou (Lalanga Fou), to lay enduring foundations for Pacific communities to determine their own wellbeing – with Government contributing through its investment in policies and initiatives.

“The four goals of Lalanga Fou guide and direct all joined up government investment that is determined by Pacific communities for Pacific communities. These goals will be the basis for enduring partnerships.”

- Minister Aupito William Sio, Minister for Pacific Peoples

Lalanga Fou provides a clear call to action from Pacific communities across Aotearoa. This unique taonga lays out community needs, aspirations and expectations for change.

“The Strategy will progress the aspirations of the four Lalanga Fou goals and will lay enduring foundations for Pacific communities to determine their own wellbeing outcomes with Government contributing to them through our investment into policies and initiatives”.

- Minister Aupito William Sio, Minister for Pacific Peoples

This report, *Developing the Pacific Wellbeing Strategy: insights, methods and models*, supports the Strategy by providing the deeper details on approach, telling the story of the genesis and journey to the Strategy. Part of that story is the release of Lalanga Fou. Lalanga Fou described the contemporary environment for Pacific peoples in Aotearoa, setting out a vision and four goals as below.



PACIFIC AOTEAROA LALANGA FOU VISION

**WE ARE CONFIDENT IN OUR ENDEAVOURS,
WE ARE A THRIVING, RESILIENT AND PROSPEROUS
PACIFIC AOTEAROA**

Building on the foundation of Lalanga Fou, Cabinet agreed in 2019 to create the All-of Government Pacific Wellbeing Strategy. Budget 2021 laid the Strategy's foundations. Cabinet took a further decision in September 2021 on the scope of the developing Strategy, focusing it on these areas:

- Partnership and governance
- Capability
- Performance and improvement
- Pacific values and principles

This report sets out the basis for the Strategy, the Pacific approaches and methods used to create it, and the unique Pacific-centric design used in the process. It has themes or 'overlays' running throughout: Pacific values, strengths and diversity; Pacific peoples' engagement in developing the Strategy; and Pacific peoples' information and evidence.

The report is in three parts, describing the process to create the Strategy:

1. Context and outcome phase – identify issue, define and research
2. Analysis and implementation phase – develop and analyse options and recommendations
3. Monitoring, adjustment and evaluation phase – implement, evaluate and refine

This report is not intended to be a full account of issues for Pacific people in Aotearoa, but a living document. It is similar to a case study – not just theoretical, but also practical. It will help others see how they can embody Pacific values and Pacific aspirations in their work.



PACIFIC AOTEAROA LALANGA FOU¹

Lalanga Fou describes the contemporary environment for Pacific peoples, one where more than 60 per cent are now born in New Zealand. Lalanga Fou is an opportunity to acknowledge the changing context for Pacific peoples in Aotearoa. It looks at ways to support current and future Pacific generations to be successful and to contribute, shape and maximise their participation in the future of Aotearoa.

The Lalanga Fou vision requires a different approach to thinking and decision-making, and to the way Pacific development initiatives work. Pacific communities want an approach tailored to Pacific values and aspirations – one that recognises communities themselves can drive their own innovative solutions.

The Lalanga Fou approach has two main aspects:

- Pacific values must inform how things are done. This aspect recognises Pacific communities as the owners of Pacific wellbeing and culture. It sees Pacific peoples leading decisions that affect their lives, and the design and delivery of services to Pacific communities. It requires collaboration with the wider community and government and realising that Pacific community aspirations are not just about transactions, programmes or funding.
- Relationships must be effective in a Pacific community setting. The Lalanga Fou goals will be challenging to achieve and, because no one person or organisation has all the answers, we will need to ask as well as tell. The Ministry for Pacific Peoples brings together Pacific communities, key stakeholders and government to realise aspirations and grow Pacific communities' contributions to Aotearoa.

The histories and journeys of Pacific peoples in Aotearoa include stories of struggle, triumph, displacement and belonging. Today, Pacific peoples are part of the diverse makeup of Aotearoa.

The full title of Lalanga Fou, Pacific Aotearoa Lalanga Fou, describes the vision and journey ahead for Pacific communities. It is an appropriate title, given the focus on developing a new vision and journey by weaving together the voices and experiences of Pacific communities across Aotearoa. Lalanga Fou explores how Pacific communities describe success for themselves and Aotearoa. Through talanoa (discussion, conversation), Pacific values, beliefs, cultures, languages, identity and religion were seen to support Pacific peoples' future success.

Hearing the voices of Pacific Aotearoa is more important today than ever before. Every great move began with a shared vision, and the vision of Lalanga Fou is reflective of a nationwide, community-driven effort to make the next great move – into Pacific wellbeing.

The All-of-Government Pacific Wellbeing Strategy's primary objective is to coordinate and join up the existing efforts of individual government agencies, so that they are more visible (to measure), deliberate (by collective design), and impactful (as determined by Pacific peoples themselves). This is integral to achieving equitable wellbeing outcomes for Pacific communities, especially over COVID-19 response and recovery phases.²

WHY PACIFIC WELLBEING?

"Everyone in Aotearoa New Zealand deserves to live well. For many, this is not the reality and Pacific peoples experience social and economic disadvantage that keeps repeating. When we see this happening, it tells us that there is something wrong with the system we have created, not the people" (the Strategy, p.12).

Evidence is consistently used to inform policy, investment decisions and service design. While acknowledging current issues with Pacific data equity, quality and availability, the Ministry for Pacific Peoples sought to demonstrate the need for a wellbeing approach to address the persistent inequitable outcomes experienced by Pacific peoples in Aotearoa.

REPORT STRUCTURE AND PURPOSE

This report sets out the Ministry for Pacific Peoples' insights, methods and models underpinning the All-of-Government Pacific Wellbeing Strategy. It establishes the whakapapa of the Ministry's work developing the Strategy and is intended to support broader understanding of Strategy development.

Part A sets out the timeline for Strategy development, including key Cabinet decisions. Part B details the conceptual models that underpin the Strategy and informed the methods used in its development – these are outlined in Part C. Part D of this report then outlines key findings resulting from the conceptual and methodological approaches.

ACKNOWLEDGEMENT AND THANKS

The Ministry for Pacific Peoples wishes to thank the following people and organisations for their contribution to this report.

- Those who gave voice to the needs and aspirations that led to the Lalanga Fou report
- The Lalanga Fou Deputy Chief Executives' Governance Group
- The All-of-Government Pacific Wellbeing Working Group members.

To all of you that generously gave your knowledge, experience, and time at the Pacific Wellbeing talanoa – fakafetai lahi lele, fakaaue lahi oue tulou, meitaki atupaka, fa'afetai tele lava, mālō 'aupito, fakafetai lasi, vinaka vaka levu, fāiākse 'ea, kam rabwa, ngā mihi nui!

PART A: KEY MILESTONES IN THE DEVELOPMENT OF THE ALL-OF-GOVERNMENT PACIFIC WELLBEING STRATEGY

This section of the report sets out the key milestones in the development of the Strategy.

2018: LALANGA FOU – OUR CALL TO ACTION

The Pacific Aotearoa Lalanga Fou report was launched on 13 November 2018. Lalanga Fou presented a refreshed vision and four goals for Pacific communities living in Aotearoa that reflected a year-long talanoa process with over 2,500 Pacific people across the country. This report was the start of a conversation to better understand Pacific people’s contribution to Aotearoa’s economy, and how Pacific peoples in Aotearoa define success, prosperity and wellbeing. It laid a strong foundation to build upon for generations to come.

2019: WORK TOWARDS AN ALL-OF-GOVERNMENT PACIFIC WELLBEING STRATEGY BUILDS ON LALANGA FOU

In November 2019, Cabinet agreed to “a new way of working through an All-of-Government Pacific Wellbeing Strategy (the Strategy)”. The Strategy was intended to set the government’s strategic and implementation priorities for improving Pacific wellbeing outcomes that align to the Lalanga Fou goals. The Strategy development process envisaged engaging Pacific peoples in co-designing and implementing policies, approaches, and services to achieve the four priority goals of Lalanga Fou.

“The transformative commitment of the Strategy is timely, given the coordinated and collaborative approaches encouraged by Government through the Wellbeing Budget and the Public Service reforms”.

- Minister Aupito William Sio, Minister for Pacific Peoples

This commitment recognised that no single agency can lift outcomes for Pacific peoples and that current government investment was not delivering the expected impact. It responded to government agencies not having:

- an explicit approach or strategy to guide the way they work together towards Pacific priorities
- a clear picture of the current work that impacts on Pacific peoples
- a consistent, consolidated framework or system to measure progress towards Pacific priorities and outcomes.



At the time Strategy development began:

- there were over 100 Pacific strategies and initiatives across government and delivered to Pacific communities in Aotearoa
- investment was producing some improvements, but not meeting the rapidly changing needs of Pacific peoples
- there was ad hoc tracking of progress on investment for Pacific peoples, making it difficult for agencies to identify where investment would make the most impact
- agencies were operating in isolation, and duplicating effort, despite sharing similar goals and priorities. This was resulting in inefficient resource allocation, a lack of innovation, limited sharing of best practice and sharing of ideas, and poor returns on investment
- successes were isolated, and the pace of change was slow.

The Strategy was therefore expected to “strengthen leadership, transform systems and establish a platform across government for agencies to collaborate” by providing a collective view on the progress of Pacific priorities across agencies:

- to track and measure how well government investment is working for Pacific peoples
- by sharing examples of good policy practice and effective operational approaches to achieve better outcomes for Pacific communities
- by building better visibility and stewardship of investment, initiatives and programmes for Pacific peoples.

In 2019, Cabinet agreed three initiatives to lift outcomes for Pacific peoples.

1.Strategically enabling and influencing progress of Pacific priorities through establishing a Lalanga Fou Deputy Chief Executives’ Governance Group, by:

- enabling agencies to work together in meaningful ways and in the same strategic direction, while also supporting them to learn collectively from each other for better alignment and collaboration, and more coordinated approaches to investment in Pacific communities across government
- recognising current Pacific work already in place and pockets of excellence that may be emerging to help strengthen policy, service design, and implementation
- leveraging off the Ministry for Pacific Peoples’ expertise in partnering with Pacific families, communities, and churches.

The Lalanga Fou Deputy Chief Executives' Governance Group brought together Deputy Chief Executives and senior representatives from the key agencies making the biggest impact on Pacific peoples in the areas of education, health, housing, and employment.

“Leadership within agencies on Pacific work across government needs to be more effective, evaluative and coordinated and underpinned by Pacific values and approaches. Members [of the Governance Group] need to be influential decision-makers who have oversight across their agency’s Pacific projects and the authority to make final decisions on Pacific work within their respective agencies. At the same time, the members need to be active champions for Pacific peoples in their respective fields”.

- Minister Aupito William Sio, Minister for Pacific Peoples

2. Monitoring the impact of agencies’ Pacific programmes and projects through the co-design of a Pacific Wellbeing Outcomes Framework that includes a set of Pacific Wellbeing Indicators and Benchmarking Measures by:

- providing consistent measures of the performance of Pacific-focused initiatives and programmes across government and helping assess their collective impact on wellbeing for Pacific peoples
- empowering agencies to invest and work together more collaboratively and efficiently on priorities for Pacific peoples.

The Pacific Wellbeing Indicators were intended to provide long-term measures of the systems-wide impact that government investment has on Pacific wellbeing as well as to track improvements in Pacific wellbeing over time.

The Pacific Benchmarking Measures were intended to provide short-and medium-term views of how well government agencies’ Pacific-focused programmes perform against key Pacific priorities and best practice standards.

Cabinet also committed to a data gaps analysis to inform a plan for further work to collect data on Pacific wellbeing and provide the measures for the Pacific Wellbeing Indicators in future years.

3. Building Pacific cultural competency and engagement approaches across government to strengthen the way officials and agencies respond to the needs of Pacific communities by:

- delivering the enhanced Kapasa³ and Yavu⁴ Pacific cultural capability programmes across government to strengthen their Pacific cultural awareness and competence
- government committing to doing things differently, by putting the wellbeing of people (including Pacific peoples and Māori) and their values at the centre of its policy programme.

2020: NEW ZEALAND RESPONDS TO COVID-19

Initial progress was made against the three initiatives agreed by Cabinet in 2019. However, COVID-19 required immediate response and recovery efforts from both government and Pacific communities. As a result, Strategy development was put on hold.

COVID-19 exposed just how much Pacific peoples continue to experience inequity and disadvantage, but at the same time it also proved that systems could change to be more responsive to their needs and aspirations. This was clearly demonstrated through system leadership as well as within Pacific communities rallying together, proving their strength and resilience. The global pandemic reinforced the need for the Strategy. Information and intelligence collected during that period also provided valuable insights into Pacific wellbeing.

In 2020 Government's investment focus shifted from buffering the immediate impacts of COVID-19 to identifying and embedding foundational investments critical to long-term Pacific wellbeing.

A Pacific Wellbeing Ministers Working Group was established in March 2020 to provide strategic oversight to the Lalanga Fou Deputy Chief Executives' Governance Group and the COVID-19 response and recovery efforts for Pacific communities. It included the Ministers for/of Social Development, Disability Issues, Community and Voluntary Sector, Immigration, Associate Education and Associate Health.

"The [Governance Group] and [Ministers Working Group] provided an essential leadership and collaborative decision-making platform that enabled appropriately tailored COVID-19 responses from both Government and Pacific communities."

- Minister Aupito William Sio, Minister for Pacific Peoples

Integral to success for the Pacific Ministers Wellbeing Working Group was engagement and partnership with Pacific leaders, communities, and non-government organisations, so that there were direct lines of communication between decision-makers and those affected to deliver essential services to Pacific communities. This ensured a clear line of sight on the impact of investment in Pacific communities.

3. Ministry for Pacific Peoples. 2021. Kapasa – The Pacific Policy Analysis Tool. Available at: Ministry for Pacific Peoples — Kapasa - The Pacific Policy Analysis Tool (mpp.govt.nz) (Accessed: 8 September 2022).

4. Ministry for Pacific Peoples. 2018. Yavu – Foundations of Pacific Engagement. Available at: Ministry for Pacific Peoples — Resources (mpp.govt.nz) (Accessed: 8 September 2022).

As part of the COVID-19 response, Minister Sio, Minister for Pacific Peoples, also asked Ministry officials to explore with the Treasury how the Lalanga Fou Deputy Chief Executives' Governance Group could provide formal oversight of any Budget bids seeking investment into Pacific outcomes and report directly to the Pacific Wellbeing Ministers Working Group as an accountability measure for better alignment and line of sight of Budget investment for Pacific communities.

This resulted in Lalanga Fou Deputy Chief Executives Governance Group membership being tightened to include agencies that received Budget 2020 investment in Pacific communities to support the COVID-19 response and recovery. The more tightly focused core function of the Governance Group resulted in successful Budget bids across Government.

The **Budget 2021 Pacific package** included \$6.6 million over four years for development of the All-of-Governance Pacific Wellbeing Strategy. This funding provides resource for secretariat support for the Governance Group, trainers to roll-out the enhanced delivery of the Kapasa and Yavu Pacific capability tools, and capacity to further develop the Pacific Wellbeing Outcomes Framework.

In September 2021 Cabinet also approved three rescoped focus areas for the Strategy.

1. **Partnership and governance** - to strengthen collective action and community leadership
2. **Capability** – to lift cultural competency and responsiveness
3. **Performance and improvement** - to measure and track the impact of investment.

It also agreed Strategy foundations to sit alongside these focus areas:

- An inclusive definition of Pacific wellbeing to ground the Strategy
- Pacific wellbeing values.

Cabinet agreed the following next steps for the Strategy:

- The Ministry to report on options to improve cross-agency leadership to support the Strategy in December 2021
- The Ministry to report on options for a community-owned and led advisory structure in December 2021
- Agencies will work with the Ministry for Pacific Peoples to co-design shared reporting on Pacific Wellbeing Indicators and Baseline Measures.

2021 AND 2022: BRINGING IT ALL TOGETHER

Several models of intervention and outcomes logic were prepared to develop the Ministry's understanding of cause and effect, longitudinal impact, and sequencing of work. This work was tested with the Minister in an initial 'deep dive' session in early 2021. This 'deep dive' with the Minister provided commissioning for our first Pacific Wellbeing Talanoa in May 2021.

- Pacific Wellbeing Talanoa #1 in Wellington on 5 May 2021 with wellbeing practitioners, influencers, community leaders and academics
- Pacific Wellbeing Talanoa #2 online over February 2022 with targeted community groups.

In November 2021 the Kapasa Policy Tool was refreshed.

In April 2022, Cabinet approved the All-of-Government Pacific Wellbeing Strategy and the next phase of implementation to co-design Pacific-specific Wellbeing Indicators and Baseline Measures with agencies. This report back was deferred due to the impact of the COVID-19 Delta community outbreak and advice on how best to time targeted Pacific community engagements.

“The Strategy establishes how we respond to the call [to action from Pacific communities in Lalanga Fou] to improve outcomes now, and well into the future. Pacific communities want a pathway to wellbeing that learns from the past and builds on success for the future. The Strategy's values-based approach recognises Pacific communities as the owners of their cultures, identities and languages and must therefore lead decisions that affect their lives”.

- Minister Aupito William Sio, Minister for Pacific Peoples



PART B: CONCEPTUAL MODELS AND DEFINITIONS UNDERPINNING STRATEGY DEVELOPMENT

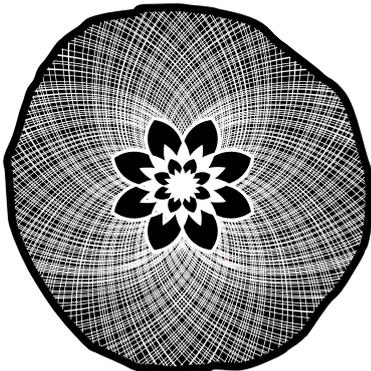
TE PŪ



The Strategy uses Te Pū, the Te Reo Māori Kūki 'Āirani description of blowing the conch shell, to symbolise the call to action in Lalanga Fou. The Strategy includes information on how identified Pacific cultural symbols were identified for inclusion in the Strategy.

'Akatangi'ia te pū ei kāpiki'anga kite 'iti tangata – Blow and sound the conch as a call to our people.'

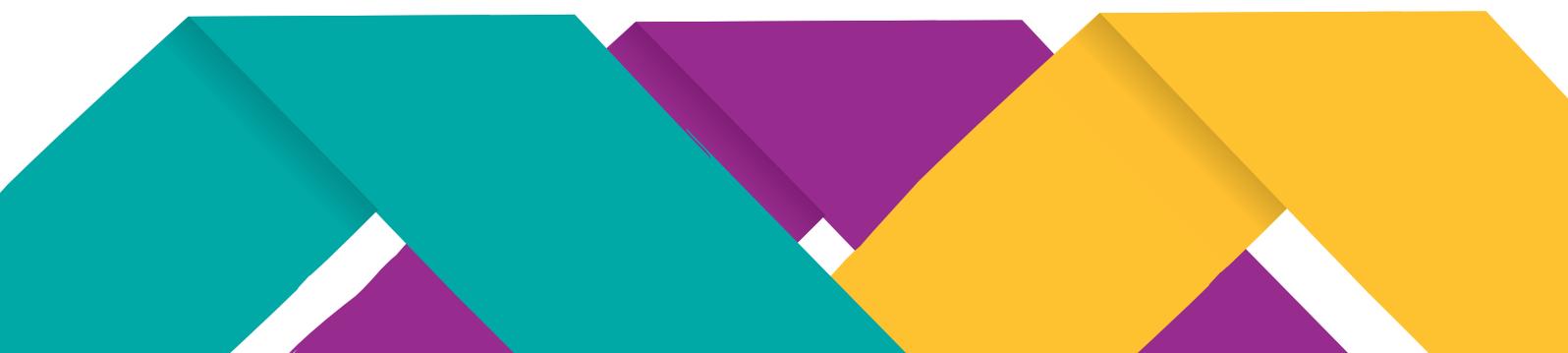
LALAGA POTU



This symbol builds on Lalanga Fou, which uses a combination of the Sāmoan and Tongan words “to weave” – lalaga fou and lalanga fo’ou respectively. These weaves are typically woven from left to right and top to bottom. Lalanga Fou provided initial strands for weaving into the Strategy. As we started our weave, however, we quickly realised the strands needed to interconnect and retouch each other across the weave to ensure relevance and strength.

As part of Strategy development, Dr Fa’asaulala Tagoileagi-Leota workshopped weaving with the Ministry and offered the picture below of the Niuean potu. Based on her expertise and further research, the Strategy uses the Niuean circular potu weave because it seeks to weave together and strengthen

all of government, including leadership, advice, policies, programmes, and agencies. The initial development of the Strategy focuses on achieving a tight, consistent centre to the Strategy’s weave, hoping this will support future work to be strong, enduring and grow sustainably.



Overview: Potu, part of Pacific Cultures Collection, Museum of New Zealand Te Papa Tongarewa

Potu are made in a variety of shapes and sizes and can be embellished with different forms of applied and structural decoration. Potu are made for a variety of purposes such as gifts, sleeping mats and floor covers. This is a unique example of a circular hand woven potu made in Niue.



Materials

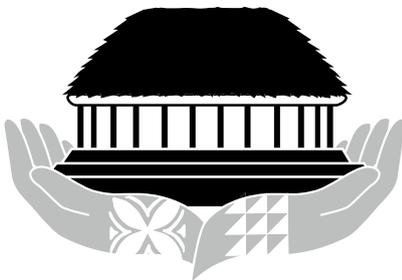
Potu are primarily made from processed laufa (pandanus leaves) and banana fibre. Since the turn of the twentieth century Niuean women have incorporated non-indigenous materials such as wool as applied decoration to enhance the visual appearance of their potu.

This potu is made of strips of processed laufa with dyed strips of brown, pink, purple and yellow laufa incorporated into the structure of the potu to form an interlacing spiral pattern.

Significance

The art of lalaga (warp and weft close weaving) is an important part of Niuean culture and is practised predominantly by women. This potu was made by a young woman living in Niue and was presented to the museum by the director of Taoga Niue in 2014.⁵

FALE FONO



The Fale Fono is drawn from Vagahau Niue to provide a space for all to sit, have a voice and equitably be part of the Strategy, while being held in safe hands. The roundness of the Fale allows us to see across everything.

“The open meeting house is where partnership and governance happens. It is round for a reason, everyone has an equal say. It is a space that when entered, attendees have an understanding of protocol or are presented with a protocol that is safe and supports all in the room.”

5. Museum of New Zealand – Te Papa Tongarewa. 2014. Potu. Available at: Potu | Collections Online - Museum of New Zealand Te Papa Tongarewa (Accessed: 8 September 2022).

VAKA MOANA



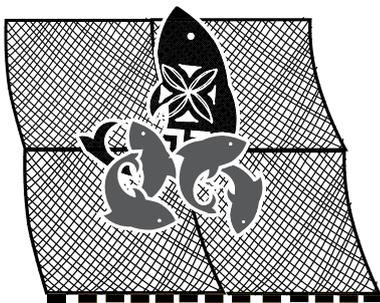
Developed from the migration story and Waka Hourua (noting this has many parts and names across Pacific languages), Vaka Moana uses the Kalia of Lea Faka-Tonga to bring together ancestral technology that is still relevant, with our evolving wisdom and the need to provision for future generations, as heralded in the alagakupu Tokelau.

“Over 1000 years ago Pacific navigators with their environmental knowledge of the stars, sun, moon, wind and sea swell patterns, birds, fish, dolphins and whales successfully settled the vastest ocean in the world. An ocean that covers a third of the earth’s surface.”

Navigational knowledge coupled with high performance technology like the large double hulled craft ‘Kalia’ (Tongan) remain cutting edge today. Double hull ensures stability, speed and manoeuvrability. Kalia could carry many people, livestock, and provisions over vast distances.

Vaka Moana represents all the elements required to ensure we can plan strategically, work collaboratively and iteratively to move ahead, to constantly monitor, evaluate and ensure improvements, if we are to reach our shores of the Lalanga Fou vision and Pacific wellbeing.”

TE KUPEGA



Drawn from Te Gagana Tokelau, Te Kupega recognises the fruit in provisioning but also the action required to get what is needed for our Pacific communities.

“The art and science of fishing requires individuals and whole groups to learn layers of knowledge, to grow personal skill, and be informed by ancestral learnings. To be successful at fishing as an individual and a group is to be able to provide for the wellbeing of your fanau, kaiga, and village. As per the Capability focus area - the quality of a Kupega (tool) and how well working groups are taught (knowledge), and the access given to individuals to excel (leadership pathways) are core to the success of sustainable survival and long-term wellbeing of the people it seeks to feed.”

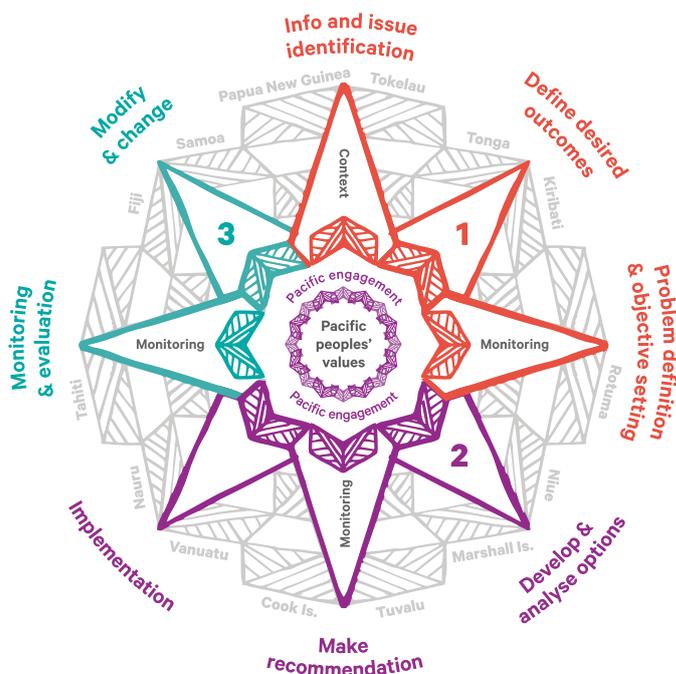


KAPASA

Kapasa, The Pacific Policy Analysis Tool⁶, was developed through collaboration between the Ministry for Pacific Peoples and the Department of the Prime Minister and Cabinet. Kapasa is used as a metaphor to represent policy navigation in a diverse society like New Zealand.

Kapasa is a tool for policy makers to add value to policy development, strategic programme and service design for Pacific peoples. It incorporates Pacific values, strengths, diversity, and experiences into the generic policy development process. Policies, programmes and services will be more effective if the worldviews and values of the groups they affect are considered in the development process.

‘Kapasa’ is the Tongan (pronounced Kāpasa) and Sāmoan (pronounced ‘Tapasā’ or colloquially “Kapasā”) translation for compass. Compass is called Kabasi in Fiji and Kamapasi in Niue. Kapasa echoes how our Pacific ancestors successfully navigated their way across the Pacific Ocean.



The Strategy was developed using the Kapasa Pacific Policy Analysis Tool, including:

- Pacific peoples’ information and evidence
- Pacific peoples’ values, strengths, and diversity
- Pacific peoples’ engagement.

6. Ministry for Pacific Peoples. 2021. Kapasa – The Pacific Policy Analysis Tool. Available at: Ministry for Pacific Peoples — Kapasa - The Pacific Policy Analysis Tool (mpp.govt.nz) (Accessed: 8 September 2022).

PACIFIC VALUES

For Pacific peoples, values reflect who we are and our culture. They are what guide us and cannot be separated from what we do. Values are not just words, they are concepts that have come through generations. Values are fundamental to maintaining vā.

Values play out very specifically in a Pacific context, and meanings and practice differ and are nuanced between ethnic groups. Language helps nuance how our view of values changes and makes us different.

In English, these can be understood as the tenets (basis/bases of conduct) we all innately apply about what is good, right, fair, just and important. Values are based on our culture, experiences and customs and influence how we act or behave⁷. Values act as internal measures of satisfaction and/or conflict⁸.

PACIFIC PRINCIPLES EMBED THE VALUES

Pacific-specific cultural values must be well evidenced, used practically, and derived from engagement with communities. For the Strategy, in addition to identifying baseline Pacific cultural values, the Ministry also identified principles to guide government on how to express Pacific values in practice.

Knowledge and experience guide Pacific peoples to act and flex while remaining true to ancestors and traditions. In practice, this knowledge and experience, for example, helps us know when to put our sail up or take it down to weather the different conditions we will experience.

In English, these can be understood as the methods for application, characteristics, and/or essential qualities that determine what, and guide how, an action or operation is completed^{9,10}.

NGA VAKA O KĀIGA TAPU

For the baseline Pacific cultural values to hold and ground the Strategy, we have drawn from the Nga Vaka O Kāiga Tapu model because it is accessible, well evidenced, ethnic-specific, provides conceptual frameworks drawn from communities, and has time, practice and evaluation wrapped around it. These qualities provide us with a rigorous platform to progress from.

THE PACIFIC LANGUAGES STRATEGY

The definitions used in the Strategy align with the constitutional status, language vitality and demographic size definitions used by the Pacific Languages Strategy. They reinforce the urgent language revitalisation areas of Te Gagana Tokelau, Vagahau Niue, and Te Reo Māori Kuki 'Āirani. We have also added the Sāmoan and Tongan translations.

TALANOA

Talanoa “allows people to engage in social conversation which may lead to critical discussions or knowledge creation that allows rich contextual and inter-related information to surface as co-constructed stories¹¹” (Vaioleti 2006).

The process offers greater relevance, opportunity, and authentic knowledge for Pacific peoples, and can reduce assumptions, judgement and ignorance.

8. Mind Tools. 2022. What Are Your Values?. Available at: What Are Your Values? - Decision-Making Skills from MindTools.com (Accessed: 8 September 2022).

9. Dictionary. 2022. Principle Definition & Meaning. Available at: Principle Definition & Meaning | Dictionary.com (Accessed: 8 September 2022).

10. The Free Dictionary. 2022. Principle Definition & Meaning. Available at: Principle an accepted or professed rule by The Free Dictionary (Accessed: 8 September 2022).

11. The University of Waikato. 2006. Talanoa Research Methodology: A Developing Position on Pacific Research. Available: Talanoa research methodology: a developing position on pacific research. (waikato.ac.nz) (Accessed: 8 September 2022).

TALANOA: THE CONCEPT AND ITS PLACE IN PACIFIC WORLDS

Superficially, talanoa can be referred to as a conversation, a talk, an exchange of ideas or thinking, whether formal or informal. It is almost always carried out face-to-face. ‘Tala’ means to inform, tell, relate and command, as well as to ask or apply. ‘Noa’ means of any kind, ordinary, nothing in particular, purely imaginary or void. Tala also means to command, tell, relate, inform and announce, and noa means common, old, of no value, without thought, without exertion, as well as dumb (unable to speak). Talanoa, then, literally means talking about nothing in particular, and interacting without a rigid framework.

Dr. Timote M Vaoleti (University of Waikato), while in Sāmoa in 2002, developed an understanding of talanoa from the local people as the ancient practice of multi-level and multi-layered critical discussions and free conversations. Talanoa was seen to include the way that community, business and agency leaders receive information from the community, which they then use to make decisions about civil, church and national matters. Dr. Vaoleti drew on other authors to observe that in Fiji, talanoa is a way to disseminate information by local government departments, non-government organisations, village representatives, business representatives and local agencies. It is also recommended for collecting information from villages, leaders and different government agencies, with the aim of using findings to formulate national policy proposals.

SYSTEMS CHANGE METHODOLOGIES USED IN THE DEVELOPMENT OF THE STRATEGY

Systems change methodologies were used to inform the Strategy’s development, as described below.

INQUIRY METHOD/APPROACH¹²

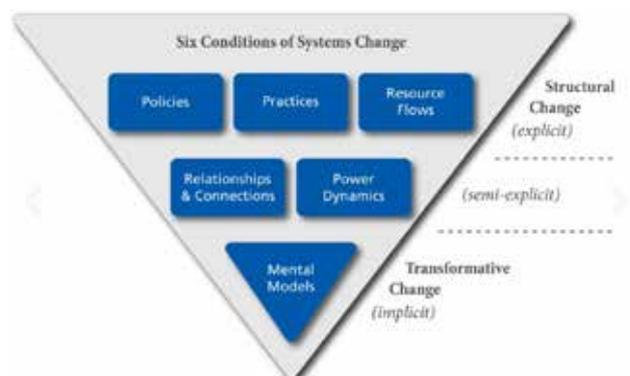
Inquiry approaches are a ‘facilitated’ and ‘cyclic’ search for improvement that promotes critical thinking and problem solving^{13,14}. There is a spectrum of inquiry approaches from confirmation inquiry to open/true inquiry.

Inquiry approaches build knowledge and capability within the system so that it can better respond to the needs and aspirations of Pacific communities.



WATER OF SYSTEMS CHANGE¹⁵

The Water of Systems Change model identifies and focusses on the “least explicit but most powerful conditions for change” to advance equity. The model supports parties to consider how their thinking and actions must change to ensure transformative and sustainable change.



Both “semi-explicit” and “implicit” conditions have been raised by Pacific communities as being critical for improving social and wellbeing outcomes in Aotearoa.¹⁸

12. Wikipedia. 2022. Inquiry-based Learning. Available at: Inquiry-based learning - Wikipedia (Accessed: 8 September 2022).
 13. Te Kete Ipurangi, Ministry of Education. 2022. Enabling eLearning. Available at: enabling eLearning - enabling eLearning (tki.org.nz) (Accessed: 8 September 2022).
 14. Te Kete Ipurangi, Ministry of Education. 2022. Teaching as Inquiry. Available at: enabling eLearning - enabling eLearning (tki.org.nz) (Accessed: 8 September 2022).
 15. Reimagining Social Change. 2022. The Water of Systems Change. Available at: The Water of Systems Change - FSG (Accessed: 8 September 2022)

DEVELOPMENTAL EVALUATION^{16,17}

Developmental evaluation is effective for social change in complex or uncertain environments as it supports innovation using real-time (or close to) feedback to inform design, development, implementation, and decision making, facilitating a continuous development loop.

CAUSAL THEORY

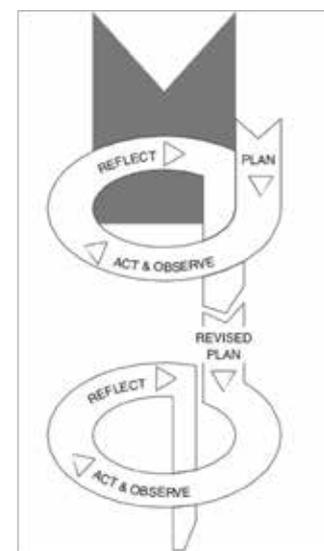
Causal theory maps relationships between problems and behaviours over time within a system or population to predict the effects of interventions.

Communities have repeatedly commented that government interventions targeted to them are not effective at meeting their needs and aspirations.

ACTION RESEARCH¹⁸

Action research is a collaborative social change method between researcher and client to identify a problem and develop solutions in response. A key underpinning assumption is the social world is constantly changing, with both the researcher and 'client' part of that change. Action research is practical and relevant. It compares conditions and effects of social action, accommodates mixed methods of research, and develops in-depth, sustainable knowledge.

In addition to commenting that interventions are not effective for them, communities have also been explicit that the system is broken and needs to change, not them. This requires new ways of learning what is effective.²³



16. Better Evaluation. 2022. Developmental Evaluation. Available at: Developmental Evaluation | Better Evaluation (Accessed: 8 September 2022).

17. Reimagine Social Change. 2016. The Case for Developmental Evaluation. Available at: The Case for Developmental Evaluation - FSG (Accessed: 8 September 2022).

18. Business Research Methodology. 2022. Action Research. (Available at: Action Research - Research-Methodology (Accessed: 8 September 2022).

PART C: PROCESS USED TO DEVELOP THE STRATEGY

This section sets out how the Ministry for Pacific Peoples used a multimethod approach to synthesising literature, talanoa and concepts to develop the Strategy.

INITIAL CONTEXT BUILDING AND ISSUE IDENTIFICATION

This part of the Strategy development included:

- a peer reviewed analysis of the Lalanga Fou outcomes against Pacific peoples' and government's priorities
- an environmental scan
- a literature review of the history of Pacific peoples
- a literature review of Pacific wellbeing frameworks and definitions
- case studies of Pacific wellbeing in praxis.

A PEER REVIEWED ANALYSIS OF THE LALANGA FOU OUTCOMES

The Ministry undertook an analysis of the Lalanga Fou outcomes against Pacific community aspirations and input to previous pieces of work. The objective of this analysis was to deconstruct Lalanga Fou to capture every voice, need, aspiration, expectation and vision offered. Insights identified through this analysis have been woven into the Strategy.

The analysis also provided the foundation for the Pacific Wellbeing Outcomes Framework. In particular, the Framework includes a set of outcomes statements that embed the Strategy values of whakarongo, fakalilifu, piri'anga and ola fetufaaki. These outcomes statements were validated against feedback from communities, and informed key portfolio work priorities and the first Pacific Wellbeing Talanoa in May 2021. Experts across the Ministry provided explanation and interpretation to ensure the voices speaking were heard accurately. The analysis was peer reviewed by the authors of Lalanga Fou and their feedback was incorporated.

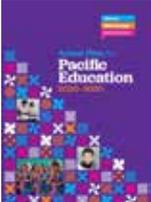


ENVIRONMENTAL SCAN

The Ministry undertook an environmental scan and analysis to align recent work across government with Lalanga Fou and the objectives of the Strategy. This included:

- the Living Standards Framework (Treasury) Our living standards framework (treasury.govt.nz).
- a Pacific Perspective on the Living Standards Framework (Treasury) A Pacific Perspective on the Living Standards Framework and Wellbeing (DP 18/09) (treasury.govt.nz).
- a Social Investment approach (Social Investment Agency/Social Wellbeing Agency) Changing lives: Our social investment approach | Beehive.govt.nz, <https://www.treasury.govt.nz/information-and-services/state-sector-leadership/cross-agency-initiatives/social-investment>.
- More Effective Social Services (Productivity Commission) Productivity Commission | More effective social services.
- CBAX Tool (Treasury) The Treasury's CBAX Tool.
- Whānau Ora (TPK) Whānau Ora - Home (whanauora.nz).
- Better Public Service targets (State Services Commission/Public Service Commission) Better Public Services 2012-2017 [archived] | Te Kawa Mataaho Public Service Commission.
- Place-based Initiatives (Ministry of Social Development/Social Wellbeing Agency) SIA-PBI-final-July-2017.pdf (swa.govt.nz), Home | Manaaki Tairāwhiti (manaakitairawhiti.nz).
- He Ara Oranga and Oranga Tangata, Oranga Whānau (Government Inquiry) He Ara Oranga : Report of the Government Inquiry into Mental Health and Addiction | Mental Health and Addiction Inquiry, Microsoft Word - FINAL for Public Release - Oranga Tangata Oranga Whanau 31Jan19.docx (inquiry.govt.nz).
- Initial Mental Health and Wellbeing Commission reports Pūrongo / Reporting | Mental Health and Wellbeing Commission (mhwc.govt.nz).
- He Ara Oranga Wellbeing Framework Tarāwaho putanga toiora o He Ara Oranga / He Ara Oranga wellbeing outcomes framework | Mental Health and Wellbeing Commission (mhwc.govt.nz).
- Health and Disability System Review (Government Review) New Zealand Health and Disability System Review | Health and Disability System Review.
- Families and Whānau Status Reports (SUPERU/Social Wellbeing Agency) Families and Whānau Status Report 2018 » The Hub (swa.govt.nz).
- Social Sector Commissioning (Ministry of Social Development) Social Sector Commissioning: Progress, Principles and Next Steps (msd.govt.nz).
- Child and Youth Wellbeing Strategy (Department of the Prime Minister and Cabinet) Child and Youth Wellbeing Strategy | Child and Youth Wellbeing (childyouthwellbeing.govt.nz).
- WAI 2575 Health Services and Outcomes Inquiry (Waitangi Tribunal) Health Services and Outcomes Inquiry | Waitangi Tribunal.
- Hokai Rangi (Ara Poutama) Hokai_Rangi_Strategy.pdf (corrections.govt.nz).
- Family Violence and Sexual Violence Joint Venture (Ministry of Justice) Family violence & sexual violence work programme | New Zealand Ministry of Justice..
- COVID-19 Phsyco-social Plan (Ministry of Health) COVID-19 Psychosocial and Mental Wellbeing Plan | Ministry of Health NZ
- Te Kupenga (Stats NZ) Te Kupenga: 2018 (final) – English | Stats NZ.
- General Social Survey (Stats NZ) Information about the New Zealand General Social Survey (GSS) | Stats NZ.
- Te Kaveinga (Health Promotion Agency) Te Kaveinga - Mental health and wellbeing of Pacific peoples | Te Hiringa Hauora/Health Promotion Agency (hpa.org.nz).

Government strategies specifically focusing on Pacific peoples were also included.

	Strategy or plan	Responsible organisation(s)
	<p>Pacific Prosperity – Our People, Our Solutions, Our Future</p>	<p>Ministry of Social Development</p>
	<p>Pacific-economic-strategy-2015-2021.pdf</p>	<p>Ministry of Business, Innovation and Employment <ul style="list-style-type: none"> Expired in 2021 </p>
	<p>Action Plan for Pacific Education 2020–2030 – Education in New Zealand</p>	<p>Ministry of Education</p>
	<p>Raising Achievement for Pacific Learners</p>	<p>Ministry of Education/Tertiary Education Commission <ul style="list-style-type: none"> Part of Education Work Programme in relation to the Tertiary Education Strategy </p>
	<p>Ola Manuia: Pacific Health and Wellbeing Action Plan 2020–2025</p>	<p>Ministry of Health</p>
	<p>Pacific Arts Strategy 2018-2023</p>	<p>Creative New Zealand</p>
	<p>PACIFIC PEOPLES RESPONSIVENESS STRATEGY 2002/06</p>	<p>NZ Police</p>
	<p>Pacific Strategy 2019-2022</p>	<p>Education Review Office</p>



The Ministry also looked at its key work programmes and reports, including:

- Toloa Ministry for Pacific Peoples — Toloa (mpp.govt.nz)
- Tupu Aotearoa Ministry for Pacific Peoples — Tupu Aotearoa (mpp.govt.nz)

Pacific Aotearoa Status Report <https://www.mpp.govt.nz/assets/Reports/Pacific-Peoples-in-Aotearoa-Report.pdf>

The statistics referenced in “Why Pacific Wellbeing?” in the Strategy are drawn from the Pacific Aotearoa Status report. It presents data and facts relating to Pacific peoples in Aotearoa at a single point in time. It aims to inform and transform decision-making processes and policies that will support Pacific peoples to continue to enrich and thrive in Aotearoa New Zealand. The four chapters of the Status Report are framed by Lalanga Fou, tell the story of Pacific peoples and highlight areas for further focus.

- Impact of COVID-19 Lockdown on Pacific Churches https://www.mpp.govt.nz/assets/Reports/MPP_PacificPeoplesCOVID2020web.pdf
- Pacific Economy Research Report on Unpaid Work and Volunteering in Aotearoa <https://www.mpp.govt.nz/assets/Reports/Pacific-Economy-Research-Report-on-Unpaid-Work-and-Volunteering-in-Aotearoa.pdf>
- Pacific Housing Initiative Ministry for Pacific Peoples — Pacific Housing Initiative (mpp.govt.nz)
- Pacific Languages Strategy Ministry for Pacific Peoples — Feedback from the Draft Pacific Languages Strategy Consultation (mpp.govt.nz)
- Pacific Employment Action Plan [Pacific-Employment-Action-Plan-FINAL-approved.pdf](https://www.mpp.govt.nz/assets/Reports/Pacific-Employment-Action-Plan-FINAL-approved.pdf).

The analysis found high-level alignment of government’s strategic direction with Lalanga Fou and explicit activity in government across all four Lalanga Fou goals. While much of this activity was found to contribute across all four goals, effectiveness or impact of alignment requires more detailed review.

Note: some of these strategies and plans have expired. New strategies and plans will be incorporated into the Strategy as they are available. The Ministry also plans to complete an analysis of all strategies across government that impact Pacific peoples in Aotearoa, to understand better how to influence ‘mainstream’ activity and investment.

TALANOA SERIES

Perspectives from two Pacific Wellbeing Talanoa were synthesised and used to guide Strategy development.

- Pacific Wellbeing Talanoa #1 in Wellington on 5 May 2021 with wellbeing practitioners, influencers, community leaders and academics.
- Pacific Wellbeing Talanoa #2 online over February 2022 with targeted community groups.

The voices of youth, rainbow and disabled peoples were raised through Lalanga Fou, however they are not always equitably represented in talanoa. As such, the Pacific Wellbeing Talanoa Series explicitly sought the voices of these three groups, where possible.

The Ministry for Pacific Peoples is grateful for the insight and input from Kau Tulī in May 2021, which informed the design of targeted, grass-roots youth Talanoa in February 2022. It is also grateful for the experiences, insight and challenge shared by our MVPFAFF+ rainbow community at both talanoa. While availability prohibited us from engaging with Pacific disabled peoples in May 2021, the experiences, insight and challenge shared at the in-person talanoa in February 2022 were invaluable to Strategy development.

To ensure equity of voice, we will continue to prioritise talanoa with these groups (alongside our usual engagements) for this phase of our journey. This approach was endorsed at the second Pacific Wellbeing Talanoa, including by community leaders who reinforced the need to connect with ethnic-specific, regional and “those [people] not connected to traditional groups and churches”, noting “they deserve better opportunities and they need a voice as well” and “intergenerational dynamics and impact must be included”.

- We will also continue to prioritise engagement for this phase of our journey with the Pacific nations in the Realm of New Zealand¹⁹, Tokelau, the Cook Islands and Niue, to align with the categorisation of constitutional status, language vitality and demographic size in the Pacific Languages Strategy.

19. The Office of the Governor-General. 2022. The Constitution of New Zealand. Available at: The Constitution of New Zealand (gg.govt.nz) (Accessed: 8 September 2022).

Pacific Wellbeing Talanoa #1

Approximately 60 wellbeing practitioners, influencers, community leaders and academics attended a talanoa on 5 May 2021 in Wellington to discuss Pacific wellbeing models, definitions, values, and approaches.

The talanoa explored “bring[ing] Pacific definitions and frameworks of wellbeing into the core of government systems to improve outcomes for Pacific peoples and centre Pacific voices at the heart of the All-of-Government Pacific Wellbeing Strategy”.

The Talanoa included presentations from the authors of three foundational Pacific wellbeing frameworks:

1. Fonofale Model²⁰ by Fuimaono Dr Karl Pulotu Endemann
2. Ta Vaka Atafaga²¹ by Kupa
3. Mana Moana²² by Dr Karlo Mila.

The following material was prepared for the talanoa:

- Participant information sheet – Pacific Wellbeing Talanoa Series
- Pacific Wellbeing Talanoa Consent Form
- Pacific Wellbeing Talanoa 1 Guest List Final
- Talanoa Series 1 Guidelines for Facilitators (includes Pacific cultural values table)
- Pacific Wellbeing Talanoa slide pack.

The approach to values and principles was endorsed by attendees at the Talanoa in May 2021. We also heard the importance of guiding principles on how to practice Pacific values, and the need to create space for communities to further discuss values and for us to go back and explore values used in practice.



Pacific Wellbeing Talanoa #2

Our second Pacific Wellbeing Talanoa, held as targeted online engagements in February 2022, provided insights and expectations from Pacific communities.

“At the heart of it, engaging communities, in first instance, needs to be what works for them.”
[Youth Leaders Talanoa]

“We need to bring the communities back to be at the centre (not just at the beginning and end).”
[Youth Leaders Talanoa]

“Talanoa is the measure of good for Pacific” – “people openly talking, positive and sharing, they know you by name” “they tell us” “say they don’t need anything else” [Working Community Talanoa]

“Sometimes it is the same voices and people who are privileged in these discussions, how do we reflect more the under-served or those who lack the same voice?” [Youth Leaders Talanoa]

“More engagements and workshops should target school students – actions and results are needed, and students can help with this.” [School Leavers Talanoa]

“I feel like we don’t get heard enough.” [College Students Talanoa]

The second Pacific Wellbeing Talanoa identified a need to prioritise engagement with Pacific providers. “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 people” [Youth Leaders Talanoa]. “Pacific providers and groups need to have a voice in this work and could help to advise community” [Faith Leaders Talanoa].

At these talanoa community Pacific communities affirmed the overall objective of the Strategy to strengthen strategic leadership, advice, policies and programmes across all of government. Pacific communities also affirmed the Strategy’s four focus areas are the right system levers for government to use as its contribution to Pacific wellbeing.

Additional talanoa

In addition to the Pacific Wellbeing Talanoa series, the Ministry used talanoa more broadly to inform and support Strategy development.

20. Ministry for Pacific Peoples. 2021. Fonofale Model: Pacific Health and Wellbeing presentation by Fuimaono Karl Pulotu-Endemann. Available at: PowerPoint Presentation (mpp.govt.nz) (Accessed: 8 September 2022).

21. Ministry for Pacific Peoples. 2021. Te Vaka Atafaga: A Model for Health and Wellbeing presentation by Kupa Kupa. Available at: PowerPoint Presentation (mpp.govt.nz) (Accessed: 8 September 2022).

22. Ministry for Pacific Peoples. 2021. Mana Moana: Harnessing Ancestral Intelligence for healing, wholing, wellbeing, life and leadership presentation by Dr Karlo Mila. Available at: PowerPoint Presentation (mpp.govt.nz) (Accessed: 8 September 2022).

LITERATURE REVIEW ON THE HISTORY OF PACIFIC PEOPLES IN AOTEAROA

The Ministry conducted research to understand “from whence we came” and “how did we get to Pacific Aotearoa?”, including Pacific connections to Aotearoa prior to the 1950s, migration to New Zealand, significant events and whakapapa connections with Māori. This research contextualises and complements the timeline included in the Kapasa Pacific Policy Analysis Tool.

Method and approach to research

A historical account of Pacific peoples’ migration to Aotearoa New Zealand, including significant events and policy impacts on wellbeing.

- Pre-European contact and connections
 - » Pacific values and migration
 - » Shared ancestry and connections across the Pacific
- Contact and colonisation
- Migration to and settlement in Aotearoa
- Pacific Aotearoa today.

Pre-European contact and connections

Around 3,000 years ago, Pacific ancestors began settling Te Moana nui o Kiva (the Pacific Ocean). The diverse languages and cultures of Pacific peoples today developed across the vastness of the Pacific Ocean over thousands of years.

Pacific values and migration

Pacific peoples have always navigated the ocean in search of collective wellbeing. Pacific peoples have always been dynamic, resourceful and resilient. Like the ancestors of Māori, Pacific peoples migrated and navigated Te Moana nui o Kiva in search of new homelands.

Shared ancestry and connections across the Pacific

Pacific peoples across the Pacific are connected through shared ancestry. Pacific peoples also share ancestry with the forebears of Māori, who settled Aotearoa from Eastern Polynesia around seven hundred years ago.

Contact and colonisation

The qualities that ensured Pacific peoples fared well wherever they settled – being dynamic, resourceful and resilient – were tested during the period of first European contact and colonisation of the Pacific.

For example, Pacific peoples displayed ‘akaue’anga (the acknowledgement and fulfilment of individual and collective duties)’ and ‘ngakau aro’a (the willingness and conviction of the heart; generosity to self and others)²³ when hundreds of Pacific people served for New Zealand in World Wars One (1914-1918) and Two (1939-1945).

23. Ani James, Jean Mitaera and Apiti Rongo-Raea, Tūranga Māori: A Cook Islands Conceptual Framework transforming family violence – restoring wellbeing’, Taskforce for Action on Violence within Families, Ministry for Social Development, 2012, p. 7, retrieved from [PasefikaProudResource-Nga-Vaka-o-Kaiga-Tapu-Pacific-Framework-Cook-Islands.pdf](#).

Migration to and settlement in Aotearoa

When socio-economic opportunities in Aotearoa New Zealand became more widely available after the Second World War (1939-1945), Pacific peoples set off in pursuit of *saili mālō* (collective wellbeing). Waves of migration and settlement followed in the 1970s and 1980s.

Pacific peoples brought and maintained their Pacific languages, values, and way of life in Aotearoa New Zealand, which are the cornerstone of Pacific wellbeing today.

Pacific Aotearoa today

Pacific peoples continue to demonstrate Pacific values and commitment to Aotearoa New Zealand

Pacific peoples aspire to be confident, thriving, prosperous and resilient population in Aotearoa. The *lalaga fou* (new weaving) continues in Aotearoa between Pacific peoples, *tangata whenua*, and all peoples of New Zealand.

LITERATURE REVIEW OF PACIFIC WELLBEING FRAMEWORKS AND DEFINITIONS

The Ministry for Pacific Peoples undertook a literature review of Pacific wellbeing frameworks and definitions. This review captured social sector frameworks (e.g., health, education, welfare) relevant to Pacific peoples.

Note: At the time of review, Rotuma did not appear to have a distinct model or framework relevant to wellbeing.

CASE STUDIES OF INDIGENOUS WELLBEING FRAMEWORKS IN PRAXIS

The Ministry commissioned case studies of indigenous (Pacific and Māori) models in praxis. The case studies identify best practice insights on the use of indigenous models in government, including *Te Whare Tapa Whā*, *Fonofale*, *Sa'ili Matagi*, *Sau Ta O* and *Healthy Families*. These frameworks are values based, identifying programme impacts, and how the relevant system operates.

Sa'ili Matagi provides insight in applying Pacific frameworks in a government context.

Further case studies will be commissioned to inform the Strategy's development and implementation.



PART D: ANALYSIS AND IMPLICATIONS

This part sets out the high-level implications of an analysis of the information collected using the approaches detailed above.

Overall, the Ministry for Pacific Peoples heard that it is vital that the Strategy reflects Pacific communities' sentiments: "They told us - come together into our world, come to us often, listen, work together, be consistent and achieve the results".

The Strategy has the challenge of connecting two distinct perspectives:

1. (Pacific) Community Partnership – who are the users of the system and informed voices to tell us we have achieved what we need to
2. System leadership – where the work of establishing a sustainable enabling environment takes place and responds to changing political expectations and priorities.

This work takes place against a backdrop of persistent inequity, systemic racism and numerous historic harms and injustices.

The Strategy is an overarching framework that will weave and align all of government activities towards the wellbeing outcomes defined by Pacific communities. The development and future implementation of the Strategy includes connecting, aligning, and reporting on existing and new work to identify impact and improvements that will lift the living standards and wellbeing of Pacific Aotearoa. Implementation relies on a continuation of cross agency collaboration and will be empowered by joint reporting against agreed shared outcomes.



DEFINING PACIFIC WELLBEING

The talanoa in May 2021 confirmed that we can describe wellbeing for the diverse Pacific communities and identities in Aotearoa, but not define it, per se. This is because wellbeing is not individual; it is holistic, evolving, vast and multi-dimensional. As was seen in the themes from the talanoa, many groups emphasised the importance of context for wellbeing across different Pacific communities, ethnicities, generations, and a range of gender identities.

In September 2021, Cabinet agreed to an inclusive definition of Pacific wellbeing to ground the Strategy, noting “a significant body of knowledge informs our current understanding of Pacific wellbeing, however, no single static definition of wellbeing could possibly represent the complexity and diversity within Pacific Aotearoa. For the Strategy to be most effective, it must have a Pacific lens applied to it and therefore it must progress towards a vision of wellbeing that is grounded in Pacific values, principles, and worldviews. To acknowledge the complexity and diversity within Pacific Aotearoa, we must ensure that outcomes are equitable and enduring, and inclusive and responsive to diverse Pacific communities across physical, spiritual, cultural, and environmental dimensions”.

As such, the Strategy includes this vision of wellbeing that is grounded in Pacific values, principles, and worldviews:

“The wellbeing of Pacific peoples, families and communities is expressed both personally and as vastly as the cosmos. When we experience wellbeing, we connect to and pass on rich data from our Pacific ancestors to our kāiāga alive today, and we ensure that there are generations of our people into the future.

Wellbeing has been defined academically but it is only complete with the views of knowledge holders within Pacific cultures and communities. Faith and spirituality are an important part of this. A rigorous definition of Pacific wellbeing requires authentic engagement with Pacific communities who are the knowledge holders and experts of their own lived realities, aspirations, and innovative practices.

We acknowledge that wellbeing grows through a diversity of views and approaches including perspectives from poetry, song, dance, spirituality, proverbs, parables, metaphors, lived experiences and observations, symbology, imagery and literature, and science across the breadth and depths of Te Moana-nui-ā-Kiwa.

We have heard that intergenerational wellbeing thrives when the breadth and multiple dimensions of Pacific Aotearoa feel included. We are reminded that acts of restoration are gifts to future wellbeing as they heal past trauma. And finally, we asked the community what success looks like when the system and Government is working well for them. They told us - come together into our world, come to us often, listen, work together, be consistent and achieve the results.”

EMBEDDING PACIFIC CULTURAL VALUES AND PRINCIPLES

Work on the All-of-Government Pacific Wellbeing Strategy began with synthesising existing work intended to effect change for Pacific communities. Values of whakarongo (Māori, listen), fakalilifu (Niue, respect), piri'anga (Cook Islands Māori, collectivism), ola fetufaaki (Tokelau, reciprocity), and equity were used to analyse this phase of work. These were then extended on the basis of talanoa and further research.

Table Two: Pacific values for the All-of-Government Pacific Wellbeing Strategy

Pacific Values ¹¹	Definition
Aro'a - Love (Cook Islands Māori) Alofa (Samoa) 'Ofa (Tonga)	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 – Respect (Niue) Fa'aaloalo (Samoa) Faka'apa'apa (Tonga)	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 – Collectivism (Cook Islands Māori) Vā fe'āloaloa'i (Samoa) Tauhi Vā (Tonga)	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 - Spirituality (Tokelau) Tapua'iga (Samoa) Tapu (Tonga)	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.
Magafaaoa - Family (Niue) Aīga (Samoa) Kāinga (Tonga)	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.
Ola fetufaaki – Reciprocity (Tokelau) Felagolagoma'i (Samoa) Fetauhi'aki (Tonga)	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 – Consensus (Samoa)	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.

The Pacific Values Policy Statement has been developed as a reference to ensure transparency around our processes, thinking and approach. This document will be updated and developed alongside the further work to define and describe ethnic-specific Pacific cultural values in practice for the Strategy.

The following principles guide government agencies on how to express Pacific values:

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

DEVELOPING PROBLEM STATEMENTS

Strategic policy work on Pacific wellbeing, drew on the inputs described above to develop 'problem statements'. In particular, these statements informed the rescoping of Strategy focus areas by Cabinet in 2021.

INITIAL PROBLEM STATEMENTS TO INFORM THE DEVELOPMENT OF THE STRATEGY

Partnership and governance

Current government and community governance and accountability mechanisms are reported to be compliance driven, bureaucratic and, while accountability for public monies is evidenced, focussed on the wrong things to improve the outcomes of people most in need. Pacific communities say they are not feeling heard by government agencies and do not trust the government system to make investment and programme decisions that effectively respond to their needs and aspirations.

Performance and improvement

The government system uses western values, processes and practices to inform decisions about investment and programmes for Pacific peoples. Pacific peoples tell us that Pacific values are the foundation for change.

Evidence shows that current pan-Pacific approaches and models are obscuring intra and inter-cultural inequities and Pacific peoples tell us they do not see themselves (multi-ethnicities and cultures and identities) in these approaches.

A lot of work is happening across government to change/improve existing investment and programmes to improve outcomes for those most in need, yet evidence shows poor? outcomes for Pacific peoples are compounding and Pacific peoples tell us that government is not meeting their expectations, needs and aspirations.

Wellbeing outcomes for Pacific communities from policies, investment and programmes tend to be either framed in a non-Pacific way or are pan-Pacific and are not identified and measured on a consistent basis across government.

In many instances data on Pacific peoples is suppressed by current statistical and reporting methodologies meaning their issues, needs and aspirations are not being heard and responded to by government.

Evaluation practices do not allow for the ongoing integration of learning – for example, evaluations are often dated by the time they are finalised, there is very limited evidence they are used to learn and improve programmes and services, or to evidence the expected benefits from investment decisions.

Capability

Pacific and non-Pacific workforces across the Public Sector report being poorly supported to contribute and influence how government invests, delivers and engages with Pacific peoples.

ADDRESSING STRUCTURAL POWER IMBALANCES

A key contextual factor is the power imbalance between the Crown and Pacific communities. This has been challenged by Pacific communities for decades and was raised again in talanoa, particularly with our Pacific youth who aspire to simply be themselves and be seen and valued for who they are. We also recognise this imbalance as we work with the Pacific teams in our partner agencies. These teams are small in size but powerful in services, and critical to the Strategy having impact in the system.

The Strategy weaves complex, multi-faceted terms, histories, aspirations, and behaviours. The Ministry for Pacific Peoples will continue to interrogate whether concepts or terms are received as intended, and therefore provide a meaningful connection. It is also continuously and consciously considering how to reduce the cognitive load for people from both perspectives.

IDENTIFYING SYSTEM SHIFTS

Strategy implementation will include a set of tangible actions for each focus area to achieve the desired system shifts. These shifts align with, and complement, other Pacific specific strategies and action plans across government and will be reviewed regularly against the changing needs and aspirations of Pacific communities. The shifts seek to respond to system issues raised by Pacific peoples, that they see as inhibiting wellbeing outcomes.

The shifts are framed around the rescoped focus areas and describe the change we would expect to see within, or by, the system to contribute to improving wellbeing outcomes for Pacific peoples. The shifts tie together the initial problem statements and intervention logic models developed during the context and outcome phase of work.

IDENTIFYING SYSTEM LEVERS

Based on a synthesis of the above information, the Strategy's four system-lever focus areas are:

1. Pacific Values and Principles: form the foundations of the Strategy
2. Partnership and Governance: to strengthen system leadership and establish genuine partnerships with Pacific communities to support Pacific wellbeing
3. Performance and Improvement: to measure and monitor the impact of investment in Pacific communities through the All-of-Government Pacific Wellbeing Outcomes Framework that includes a set of Pacific wellbeing indicators and measures (and reporting will be established in line with them)
4. Capability: to build and strengthen cultural capability and engagement approaches across government.

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Taben Nei Tarike
Nei Tarike and her Chores







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WEAVING ALL-OF-GOVERNMENT
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