



YAVU

Foundations of Pacific Engagement



The Policy Project

Our Pacific Diversity Statement

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

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

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

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



“There is no generic ‘Pacific community’ but rather Pacific peoples who align themselves variously, and at different times, along ethnic, geographic, church, family, school, age/gender-based, youth/elders, island-born/ New Zealand-born, occupational lines, or a mix of these.”¹

¹ Anae et al. 2001. Pacific Research Guidelines.

Ministry for Pacific Peoples

Te Tiriti o Waitangi statement

Te Manatū mō ngā Iwi o Te Moana-nui-ā-Kiwa (The Ministry for Pacific Peoples) is a Ministry of the Crown of New Zealand, therefore by law, we must have a strong commitment to upholding and honouring Te Tiriti o Waitangi.

Māori/ Tangata Whenua and Pacific peoples/ Tangata Moana, share ancient whakapapa linkages that have existed for millennia before the signing of Te Tiriti o Waitangi. Māori graciously acknowledge Pacific peoples as 'tuakana' or the elder siblings in this ancient relationship and themselves as 'teina/ taina' the younger siblings. However, in the context of the Treaty, Pacific peoples are part of 'Tangata Tiriti' as the presence of Pacific peoples in Aotearoa in recent history, is due to the signing of Te Tiriti o Waitangi/ the Treaty. In the context of Aotearoa New Zealand, Māori are 'Tangata Whenua' or 'tuakana' and Pacific peoples are 'teina' or 'Tangata Tiriti'.

Te Manatū mō ngā Iwi o Te Moana-nui-ā-Kiwa determines that Te Tiriti o Waitangi belongs to everyone in Aotearoa New Zealand and will embed the principles of the Treaty in its mahi through:

Partnership – working together with Tangata Whenua: iwi, hapū, Māori organisations and mana whenua, seeking to connect, collaborate and engage meaningfully and at depth with Māori, especially on shared issues and initiatives of importance;

Participation – ensuring that Māori have a say in decisions in the Ministry's mahi that could impact and affect them, to also acknowledge the present and growing population of Pacific peoples who whakapapa; and

Protection – utilising Te Reo, kawa, tikanga, taonga and Te Ao Māori knowledge and resources, including providing opportunities for Te Tiriti o Waitangi training, in the most acknowledging, respectful, relevant and appropriately fit-for-purpose ways.

Te Manatū mō ngā Iwi o Te Moana-nui-ā-Kiwa aims to role model honouring Te Tiriti o Waitangi for Pacific communities, to acknowledge Tangata Whenua as tangata taketake, the indigenous peoples and to recognise their integral contribution to the building of Aotearoa New Zealand.





Published in September 2022
by the Ministry for Pacific Peoples
PO Box 833
Wellington 6140
Email: yavu@mpp.govt.nz
Website: www.mpp.govt.nz

ISBN: 978-0-473-40202-0 (print)
ISBN: 978-0-473-40203-7 (online)

Contents

Ministerial Foreword	6
Introduction from the Secretary for Pacific Peoples and Chief Executive, Ministry for Pacific Peoples	7
Who are Pacific peoples?	8
Pacific peoples at a glance	8
What we value	9
What is Yavu?	10
Why do we need Yavu?	11
Who should use Yavu?	11
When can Yavu be used?	12
How does Yavu work?	13
Laying the foundations of Yavu	13 - 15
Yavu principles in practice	16 - 17
Diversity and intersectionality	18
Engaging with Pacific young people: Principles, practicalities and key resources and organisations	19 - 21
Engaging with Pacific disabled people: Principles, practicalities and key resources and organisations	22 - 24
Engaging with Pacific Rainbow+ people: Principles, practicalities and key resources and organisations	25 - 28
Engaging virtually with Pacific peoples: Principles and practicalities	29 - 30
How can the Ministry for Pacific Peoples help?	31
<i>Appendix 1: Case Studies</i>	
Case Study 1: Rheumatic fever programme, Pacific youth engagement online resource	32 - 35
Case Study 2: Vaka Tautua financial literacy for Pacific families with disability	36 - 37
<i>Appendix 2: Glossary</i>	38
<i>Appendix 3: Key sources of information on Pacific people</i>	39
Inserts	
Yavu checklist	
Cultural practices and protocols	

Ministerial Foreword

Mālō nī, Fakaalofa lahi atu, Kia orāna, Tālofa lava, Mālō e lelei, Tālofa, Ni sa bula vinaka, Noa'ia, Mauri. And warm Pacific greetings to you all.

The story of Pacific peoples has largely been one of movement and of migration, navigating the journey to Aotearoa New Zealand. Over the last few decades, Pacific peoples have created strong permanent communities in Aotearoa. Our roots are now firmly planted here and at the same time, we maintain strong connections to our Pacific homelands. This is an evolving story that our Pacific peoples must continue to write. In 2020, everybody's story, including Pacific peoples, was disrupted by the COVID-19 pandemic.

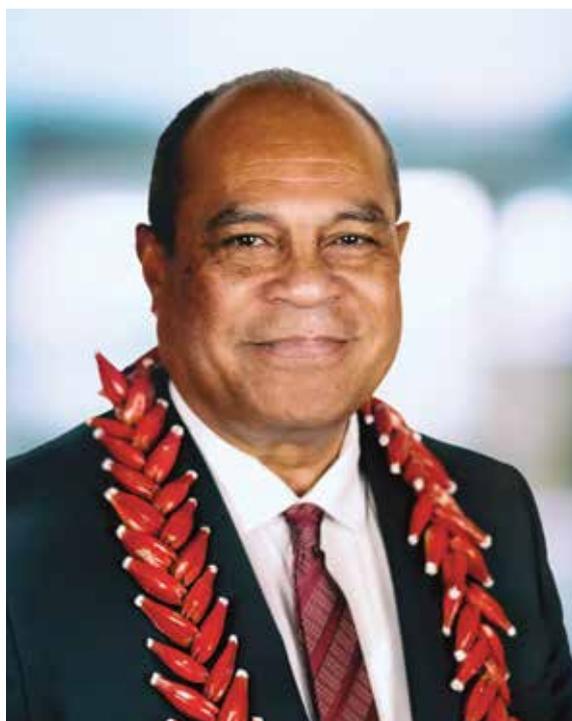
Because of this, the Government has set its sights on three overarching objectives from 2020:

- To keep New Zealanders safe from COVID-19.
- To accelerate our economic recovery.
- To lay the foundations for a better future.

COVID-19 has also changed how we engage with each other. Today we are using a lot more virtual means to engage with communities, including our Pacific peoples. The refreshed *Yavu – Foundations of Pacific Engagement* now has a section on virtual engagement with Pacific people. It is a distillation of what the Ministry has learned from virtual engagements with hundreds of Pacific peoples over the course of the pandemic. It also includes new content on good practice with Pacific disabled peoples, Pacific rainbow+ communities and Pacific youth.

Derived from the Fijian word Yavusa, Yavu signifies one's origins and ancestral roots to the ancestral land, and connection to family. It is a fitting concept for this engagement tool, as it sets out the foundation for a reciprocal partnership approach based on creating and sustaining strong relationships with Pacific peoples.

Faimai, o le tele sulu, o le tele foi lea o figota e maua: It is said, that when there are many torches to light up the seashore in the dark of the night, our seafood harvest will be plentiful. And this is why engaging with Pacific peoples is so important, so that we can collect their wisdom and experiences to find



What does good engagement look like? It is recognising Pacific peoples' valuable knowledge and expertise, and their contributions. It is acknowledging our core Pacific values of family, collectivism, respect, love, spirituality, consensus, and reciprocity in the engagement process. It is taking time to connect and establish an environment (whether in person or virtual) where experiences can be shared, and aspirations reached. It is valuing and nurturing connections and relationships with Pacific peoples. It is recognising the mana of Pacific communities and that they will often have solutions that are often more practical and simpler to implement, and that Government agencies do not have a monopoly on good ideas. It is recognising that Pacific peoples should inform what works for Pacific peoples. Because what is good for Pacific peoples is good for all of Aotearoa New Zealand.

Fa'afetai ma ia manuia tele.

A handwritten signature in black ink, which reads "Aupito William Sio". The signature is fluid and cursive.

Hon Aupito William Sio
Minister for Pacific Peoples



Introduction from the Secretary for Pacific Peoples and Chief Executive, Ministry for Pacific Peoples

Kia orāna, Tālofa lava, Noa'ia, Mālō e lelei, Mālō ni, Fakaalofa lahi atu, Tālofa, Ni sa bula vinaka, Mauri, Tēnā koutou katoa.

Pacific peoples are relational people. Relationships are at the core of who we are, and what's important to us.

As the Ministry for Pacific Peoples, we pride ourselves on our strong and trusted relationships with Pacific communities across Aotearoa New Zealand.

Strong relationships start with authentic engagements at the outset.

Yavu – Foundations of Pacific Engagement has been updated to reflect a sea change in the way we work with Pacific communities on policies and initiatives that impact them; shifting away from a 'consultative' approach to a more meaningful and relevant engagement process. It provides a framework on how to have engagement with Pacific peoples that is culturally responsive and sustainable.

Yavu outlines steps for effective engagement through building, nurturing and maintaining relationships.

While designed for use by public servants, it can also be useful for the NGO and private sectors.

COVID-19 has meant we've all had to learn how to engage virtually, so this refreshed *Yavu* includes guidance on how to engage with Pacific peoples online, and new content on best practice engagement with Pacific disabled people, Pacific rainbow communities, and Pacific youth.

Finally, I am pleased to say that *Yavu* has now been endorsed by the Department of Prime Minister and Cabinet's Policy Project, reflecting its status as a best practice Pacific tool for the public sector.

We will continue to update our tools to make sure they are relevant and useful as our context constantly evolves.

We hope that *Yavu* will be of benefit to you, as we work together to get the best possible outcomes for our Pacific communities in Aotearoa New Zealand.



Meitaki mā'ata



Lau Mac Leuanae

Secretary for Pacific Peoples



Who are Pacific peoples?

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

In the mid-twentieth century, Pacific peoples, particularly those from Polynesian countries, developed strong cultural, economic and political ties with Aotearoa New Zealand.

Aotearoa New Zealand was perceived as the ‘land of milk and honey’, and this led to the beginning of a culture of migration mainly from the Polynesian islands of Samoa and Tonga to Aotearoa New Zealand. Aotearoa New Zealand citizenship and rights of residence have also encouraged the migration of Cook Islanders, Niuean and Tokelauans.

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

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

The Pacific population has rapidly increased from 2,159 in 1945 to 381,642 in 2018 and is estimated to reach up to 650,000 (over 10 percent of the total population) by 2038.

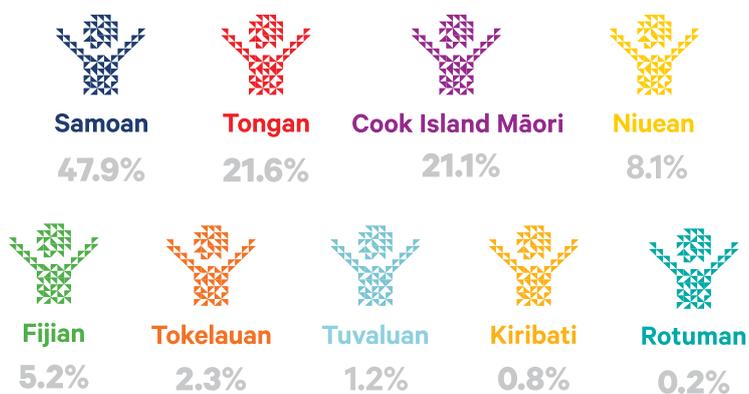
The majority (66 percent) of Pacific peoples living in Aotearoa New Zealand were born here, which is a marked change from about 30 years ago when most Pacific peoples in Aotearoa New Zealand were migrants from the Pacific Islands. The Pacific population is also the youngest and fastest natural-growing population in Aotearoa New Zealand. One in three births in Auckland is of Pacific heritage, and the median age for Pacific people is 23 years compared with 38 years for all Aotearoa New Zealanders.²

Damon Salesa writes that “perhaps the most significant [change] is the generational change that has emerged between those born in the other Pacific Islands and their children born here.”³

Therefore, how we engage and connect with Pacific communities must change to a way that is more meaningful and relevant.

Pacific peoples at a glance

Diagram one:
Pacific peoples identified with the following ethnicities.



The nine major Pacific groups in New Zealand⁵

“Our languages are supported through nine Pacific language weeks.”

Unless otherwise specified, all statistics referenced in this paper are taken from the Pacific Aotearoa Status Report (Ministry for Pacific Peoples, 2021)

1. Statistics Aotearoa New Zealand, 2014
 2. Statistics Aotearoa New Zealand, 2015
 3. Salesa, D. 2017. Island Time: New Zealand’s Pacific Futures, Bridget Williams Books Limited, Wellington.
 4. (Census 2013) Statistics NZ. Please note the Ministry for Pacific Peoples will update this page when the final 2018 NZ Census figures are released.
 5. www.mpp.govt.nz/library/contemporaryreport

What we value

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



Diagram two:
Cultural values that are common to all Pacific nations.

Family: Many Pacific peoples live in extended families. The family is the centre of the community and way of life. Every person belongs to a family, aiga and kainga, and every family belongs to a person. This brings identity and belonging. Ancestry and a sense of place involve a kinship with what and who has gone before.

Collectivism: Most Pacific peoples are communal people. Our way of viewing the world and doing things is mostly driven by what is commonly perceived as acceptable to the community. This includes teamwork, consultation, and co-operation with all members striving to work together to achieve common goals through a consensual approach.

Consensus: Where and when possible, everyone who ought to be consulted is consulted and the decisions are based on the consensus of all.

Reciprocity: Acknowledging the value of relationships and obligations of care between individuals and groups interacting for a shared purpose. Mutual help and interdependence are viewed as more effective than individualism.

Respect: Pacific peoples learn from an early age to show respect when relating to one another. This is an expected behaviour, including respect towards elders, parents, women, children, and people in positions of authority. Respect includes keeping face, acknowledging someone's status, and observing proper etiquette.

Spirituality: An emphasis on Christian spirituality and religious practices, and cultural customs and protocols. These will have developed over time and are the traditional or accepted way of doing things.

Love: For many Pacific peoples love is inherent in all they do and how they behave. In the tone of voice, body language, how they greet, apologise, heal, affirm, console, farewell and forgive. It is multi-dimensional, and guides approaches in all relationships with an individual and their family, their genealogies and environment. To love is to be responsible and have a duty of care for self and for all. It is the thread that enables all other values to be sustained and thrive.

What is Yavu?

Yavu is the Fijian translation for 'foundation'. Derived from 'Yavusa'⁶, it refers to one's origin and ancestral roots to the ancestral land for the greater family.

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

In a Pacific context, the word 'Yavu' refers to 'one's human essence, story of generational evolution, social being and central identity'.⁷ The analogy is universal to all Pacific nations, for example in the Cook Islands, it is timu.

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

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

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

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

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

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

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

7. Ratuva, S, Na kilaka vaka-Viti ni veikabula, Indigenous knowledge and Fijian cosmos: Implications on bio-prospecting', 2007:95

Why do we need Yavu?

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

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

The diversity and unique characteristics of Pacific peoples, coupled with the disparities experienced in education, employment, home ownership and health, pose a real

challenge in how Government formulates and implements policy to improve Pacific outcomes.

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

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



Photo credit: Reina Vaai

Who should use Yavu?

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

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

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

- programmes and initiatives
- laws and regulations
- how services will be delivered.

When can Yavu be used?

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

Principle 1 Understanding Context - *Know who Pacific peoples are*

Principle 2 Understanding Environment - *Make time to connect*

Principle 3 Understanding Responsibility - *Recognise Pacific peoples' contribution*

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



Diagram three: The four principles of Yavu can be applied at each step of the engagement process.





How does Yavu work?

Interwoven within the four principles is the foundation of common Pacific cultural values which drive and influence an individual, a family or community’s practices, behaviours, decisions, experiences, motivation for change and outcomes.

These include family, collectivism and communitarianism, reciprocity and respect. It also includes the importance placed on spiritual practices, cultural customs and protocols which have been developed over time and viewed as the traditional or accepted way of doing things.

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

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

Laying the foundations of Yavu

YAVU Foundations of Pacific engagement

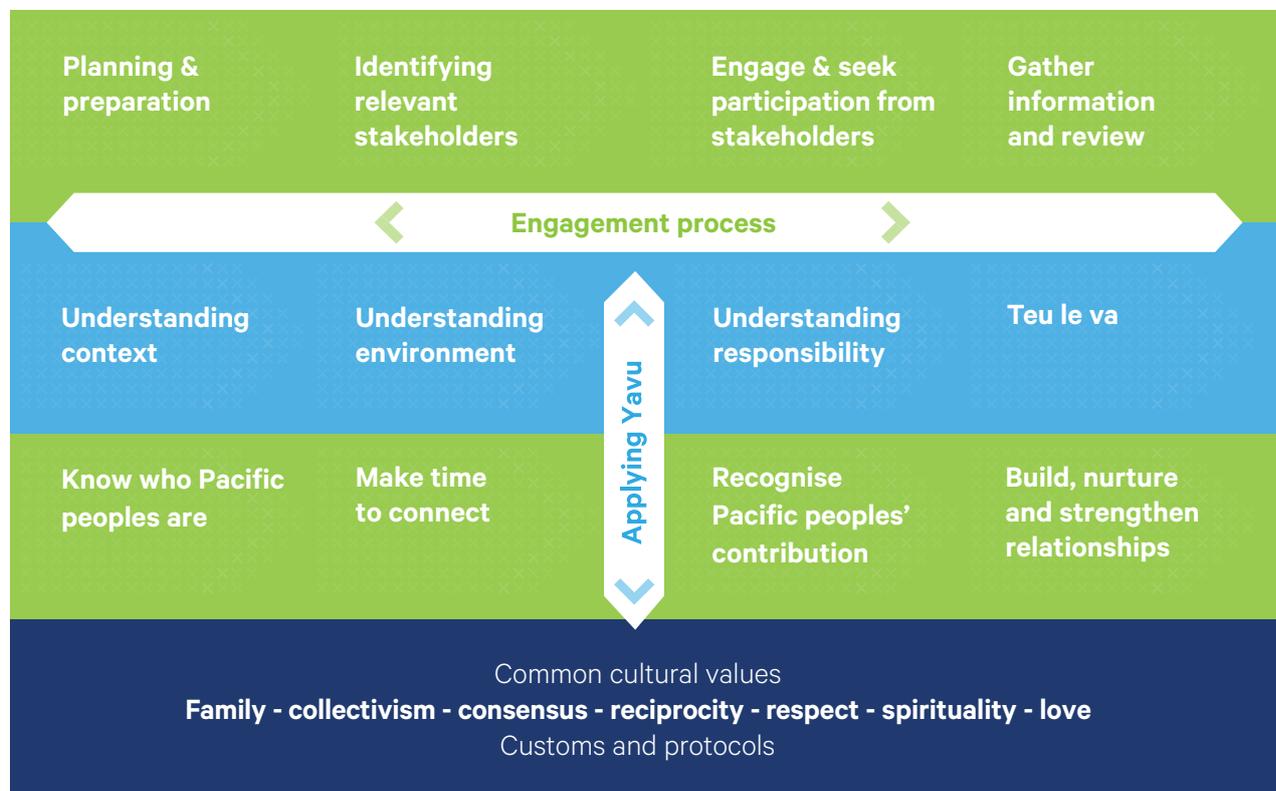


Diagram four: The engagement framework underpinned by the Yavu principles.

Understanding Context

Know who Pacific peoples are

This involves understanding the unique Pacific cultural capital of who Pacific peoples are, where Pacific peoples come from, how Pacific peoples think and work – often through the art of ‘talanoa’, which has numerous definitions such as conversation, to talk, or the exchange of ideas or thinking.⁸ The knowledge we bring, our values and our strengths is crucial to effective engagement of Pacific peoples. Pacific peoples’ cultural capital is a treasure (physical and spiritual) that needs to be recognised and valued. It is unique to Pacific peoples and must be shown respect throughout the engagement process.

What does this look like?

- Understanding common cultural elements of Pacific peoples.
- Taking time to have talanoa to understand what’s important and to not make assumptions.

Understanding Environment

Make time to connect

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

What does this look like?

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



8. Vaioleti, T. Talanoa. Waikato Journal of Education 12:2006. Research Methodology: A developing position on Pacific Research. In good Talanoa encounter, Noa creates the space and conditions. Tala holistically intermingles researchers’ and participants’ emotions, knowing and experiences.



Understanding Responsibility

Recognise Pacific peoples' contribution

There are more Pacific peoples living in Aotearoa New Zealand who were born here compared to some 60-70 years ago when most Pacific peoples were migrants from the islands. The Pacific population is also the youngest and fastest natural-growing population. There is a growing number of skilled professionals who have learnt to constantly adjust between the Pacific world view and the Western view. How then do we ensure that our contribution, our right to be here and sense of place is recognised and has influence on Aotearoa New Zealand society?

What does this look like?

- Recognising the diversity within and the multiple layers of Pacific communities (ethnicity, gender, age, class, religion).
- Providing culturally-appropriate channels for Pacific communities to have a voice so that the narrative is being told by Pacific peoples.

Teu le va

Build, nurture and strengthen the relationship

'Teu', beautify, cherish, nurture.
'Va', the space between, relationship.¹⁰

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

What does this look like?

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

10. Nurture the relationship, Teu le Va The Pacific Dimension at Auckland War Memorial Museum.

Yavu principles in practice – what could this look like?

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

First impressions

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

What's in a name and getting the basics right

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

Setting the scene

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

Talanoa / storytelling

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

Food

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

Dress

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

Language – keep it simple

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

Teu le va / nurturing relationships

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

Communications channels

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



Diversity and intersectionality

Pacific peoples are diverse and belong to many different identity groups. Sometimes these identities converge. The following are principles and practicalities for engaging with different groups of Pacific peoples.

Engaging with Pacific young people

1. Principles
2. Practicalities
3. Where to go for further information

Engaging with Pacific disabled people

1. Principles - when engaging with Pacific disabled peoples, don't use ableist language which can exclude people
2. Practicalities - ensure consideration is given to accessibility with venues and material.
3. Where to go for further information

Engaging with Pacific Rainbow+ people

1. Principles
2. Practicalities - for example, when engaging with the Rainbow+/MVPFAFF+ community, use preferred pronouns.
3. Where to go for further information

Engaging with Pacific peoples – virtually

1. Principles
2. Practicalities
3. Where to go for further information



Engaging with Pacific young people: principles

With a median age of 23 years old, Pacific peoples are a youthful demographic. Pacific young people are a fast growing and diverse group, with over 50% being younger than 25 years old. The following principles should be used as a guide to support engaging with Pacific young people:

‘Pacific young people’ includes many diverse peoples, groups, and communities

Good practice examples:

Be specific with who you are looking to engage with, and why. If age is relevant to the context, use correct and respectful language. This ensures that Pacific young people and their families can make informed decisions about what they can be involved in.

Put similarly aged youth with each other to ensure that the much older youth do not dominate the talanoa.

Reach out to existing networks and groups (i.e. church youth groups; arts, sports and cultural groups; school networks; tertiary student organisations).

Support and include everyone so all views are represented.

Ensure Pacific young people feel safe, included, and welcomed to the engagement if it is not Pacific specific.

Pacific young people are experts and have their own solutions

From project design, to engagement, to collation and analysis – ensure that your processes are unbiased and centre on young people as experts on their own lives and experiences.

Hierarchical structures in some Pacific cultures often prioritise the voice of the elderly and adults. It is important to recognise and acknowledge the value of the youth voice from their own experiences in the engagement.

Preparation and sufficient resources are critical

Setting out clear processes and ensuring adequate financial support and staff will make all the difference.

Good practice examples:

Wherever possible, provide a facilitator and other staff that are skilled and experienced at engaging with Pacific young people.

Pacific young people want to engage with people that look like them and understand them culturally - the “by Pacific youth for Pacific youth” model can be really well received.

Consider ways to include young peoples’ families – including providing materials translated in relevant Pacific languages.

Meet Pacific young people where they are

Good practice example:

Pacific young people may not be able to readily travel or meet during school/work hours. Connect and engage with young people early so you can work together to set meeting times and formats that work for both parties.

Pacific young people’s identities, languages, cultures, and cultural values are important to them

Good practice examples:

Use Pacific greetings, open and close meetings using appropriate Pacific protocols.

Allow time for Pacific young people to introduce themselves, their villages and organisations/schools they represent. It not only acknowledges their identities but can strengthen the connection between the participants/facilitators.

Use indigenous ways to engage like talanoa on the fala (mat) - even if virtual engagement you can use it to describe the type of space you are creating for talanoa.

Ensure that you pronounce each person’s name correctly and use their correct pronouns.

Practice pronouncing any Pacific words that may come up during your engagement, fono (meeting) or talanoa (discussion).

Use Pacific honorifics or titles wherever appropriate, even when referring to people who are not present.





Acknowledge Pacific young peoples' time and expertise appropriately

Good practice examples:

Pacific young people play important roles in their close and extended families. Any time and energy they may spend on engaging with you should be acknowledged.

We recommend providing a koha / meaalofa to recognise the gift of expertise and insights from young people.

Recognise the diversity and intersectionality of Pacific young people

Pacific young people are not a uniform group, but instead include many diverse identities and experiences.

Rainbow+ young people and young people with disabilities or chronic conditions are not often well supported in engagements. It is important that cultural and personal safety for all Pacific young people is assured throughout engagement.

Good practice examples:

Ensure you do not use ableist language or approaches.

Do not assume disability status or information, instead ask young people what support they may need to attend engagements.

Use correct terminology when discussing or engaging with Rainbow+ young people.

Do not assume gender or identity, instead share and invite others to share their pronouns. When connecting and talking with Rainbow+ youth representatives where possible have someone representing the Rainbow+ community as well. This makes it easier to connect with young Rainbow+ youth.

Large forums can be intimidating, even online. Try to keep group sizes small to ensure everyone has time and space to participate.

Nurture the va

Pacific young people are often targeted by engagement activities meaning many young Pacific leaders and experts can experience consultation fatigue. Make sure to acknowledge and incorporate previous engagement feedback into your work, and ensure young people are well informed on how their feedback is used. This will help to build meaningful, ongoing and reciprocal relationships.

Engaging with Pacific young people: practicalities

Keep things simple and clear

Pacific young people wear many hats and may be balancing other priorities such as school commitments, employment or caregiving.

Be flexible and accommodating

Provide multiple channels for Pacific young people to engage, including in-person (where possible) as well as different online options.

Be present

If you are engaging online, wherever possible turn your camera on. If you are engaging in person, ensure that your sole focus is on the people you are engaging with.

Be prepared

Ensure staff are prepared to introduce themselves, and to lead discussions as needed. Prepare engagement materials that include prompts, questions and examples that are relevant to Pacific young people.

Don't forget to have fun!

Colourful and relevant Pacific visuals, Pacific music and smaller group settings can contribute to a fun atmosphere. It does not have to be formal to be informative.

¹ The Ministry sponsors the following Pacific languages: Cook Islands; Niue; Tokelau; Samoa; Tonga; Fiji; Tuvalu; Kiribati; Rotuma.

Engaging with Pacific young people: key resources and organisations

Ministry for Youth Development - Te Manatū Whakahiato Taiohi

- encourages and supports young people, aged between 12 and 24 years old, to develop and use knowledge, skills and experiences to participate confidently in their communities.

<https://www.myd.govt.nz/>

Fa'amalosi

A membership-based database to learn how to pronounce Māori and Pacific names (Bishop Viard College students, 2021):

<https://www.faamalosi.com/>

Pasifika Youth Participation Guide (Le Va, 2016):

<https://www.leva.co.nz/wp-content/uploads/2016/07/Pasifika-Youth-Participation-guide-A4.pdf>

Pacific Young People's Understanding of Family Violence

Includes a summary of the worldviews of Pacific young peoples and describes cultural connections and values that are important to them (Malatest, 2019 – commissioned by the Ministry of Social Development):

<https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/understanding-of-family-violence/pacific-young-peoples-understanding-of-family-violence.pdf>

Strengthening solutions for Pasefika Rainbow

Keynote speech presented at GPS2.0: Growing Pacific Solutions for our Communities, National Pacific Conference, Auckland NZ (Phylesha Brown-Acton, 2014):

<https://www.leva.co.nz/wp-content/uploads/2014/09/strengthening-solutions-for-pasefika-rainbow.pdf>

Tapasā

Cultural competencies framework for teachers of Pacific learners (Ministry of Education, 2018):

<https://teachingcouncil.nz/assets/Files/Tapasā/Tapasā-Cultural-Competencies-Framework-for-Teachers-of-Pacific-Learners-2019.pdf>

Engaging with Pacific disabled people: principles

There are approximately 1.1 million people in Aotearoa New Zealand with impairments. The Government is committed to building an inclusive society and realising true partnership with disabled people, tāngata whaikaha, their whānau, carers and supporters. Further, we have obligations under the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD).

The Pacific disabled community have shared their aspirations for themselves and their families, and experiences facing stigmatisation within Pacific culture and language and through wider barriers of ableism within society.

To enable the Pacific disabled community to be understood and included as leaders within Pacific communities, and to support them and their families, we need to foster inclusion and empathy, as well as healing and reconciliation for traumas past and present - so Pacific disabled people can move forward with hope as leaders in the work of government and Pacific communities.

In addition to applying the principles for engaging with Pacific disabled people below, relevant cultural protocols and principles should also be applied.

The following principles from Enabling Good Lives can be used as a guide to support engaging with Pacific disabled peoples:

Self-determination

Disabled people are in control of their lives.

Beginning early

Invest early in families and whānau to support them; to be aspirational for their disabled child; to build community and natural supports; and to support disabled children to become independent, rather than waiting for a crisis before support is available.

Person-centred

Disabled people have supports that are tailored to their individual needs and goals, and that take a whole life approach rather than being split across programmes.

Ordinary life outcomes

Disabled people are supported to live an everyday life in everyday places; and are regarded as citizens with opportunities for learning, employment, having a home and family, and social participation - like others at similar stages of life.

Mainstream first

Disabled people are supported to access mainstream services before specialist disability services.

Mana enhancing

The abilities and contributions of disabled people and their families are recognised and respected. Disabled persons need to be included as leaders within Pacific communities.

Easy to use

Disabled people have supports that are simple to use and flexible.

Relationship building

Supports build and strengthen relationships between disabled people, their whānau and community.

Experience has shown us the following principles are also important:

Recognise the diversity and intersectionality of Pacific peoples

Pacific communities tell us that intergenerational wellbeing thrives when the breadth and multiple dimensions of Pacific Aotearoa feel included and heard.

Use restorative approaches/practices

Pacific disabled people have shared experiences facing stigmatisation within Pacific cultures and languages. Acts of restoration are gifts to future wellbeing as they heal past trauma. Values underpinning restorative approaches are inclusion, empathy, equity, healing and reconciliation.

Involve whānau, carers and supporters

Capturing the perspective of whānau, carers and supporters is critical given the approach New Zealand takes to providing supports and services for disabled people. These groups have their own needs and aspirations that must be taken into account to provide effectively for disabled people.

Engaging with Pacific disabled people: practicalities

Good practice examples:

Seeking advice and input from a Pacific disabled person or leader will help avoid making assumptions about the inclusivity and accessibility of your engagements.

To create a safe space for people to share their experiences, it is useful to plan separate engagements for groups that are known to have experienced stigma and discrimination.

Engaging facilitators that are trusted by the Pacific disabled community and drawing from the wealth of Pacific approaches to restoration and healing are equally important to creating a safe space. It is recommended that you have a separate talanoa, where possible, with whānau, carers and supporters to understand their specific needs and aspirations. All Pacific perspectives are important, so it is critical to support attendees with impairments to fully participate. The following guidance will support you to do this:

Terminology

Words matter and not all members of the disability community identify with disability-focused language. While we use this term for consistency and in alignment with other government agencies, we recognise that language and terminology is an ongoing discussion, and we need to continue to seek and welcome advice and guidance. Guidance on disability etiquette can be found here: Disability etiquette - Office for Disability Issues (odi.govt.nz).

Disability has historically been defined from a medical perspective. The New Zealand Disability Strategy employs the UNCRPD's 'social model' of disability which specifies that individuals have impairments but rather than the impairment disabling a person, the barriers created by an inaccessible society are the disability. Information about preferred terminology can be found here: Things you should know: Definitions, concepts and approaches - Office for Disability Issues (odi.govt.nz).

Good practice examples:

Establishing a consistent approach and sharing this back with the Pacific disabled community for transparency is highly recommended. Ask people to self-identify, in terms

of both impairment and identity, and be aware not to use ableist¹ language.

Pacific cultural values and principles

Pacific cultural values reflect what matters most to Pacific peoples and communities and are foundational to Pacific ways of knowing, being, practices, languages, cultures, ethnic and cultural identities – this reinforces the importance of the 'nothing about us without us' call from Pacific communities, particularly the Pacific disabled community. Government has endorsed a values-based approach as a foundation of the Pacific Wellbeing Strategy. While the Strategy provides baseline values and principles to embed across the system, the Pacific disabled community seek discreet values and principles including empathy, equity, inclusiveness, and progression; and intergenerational knowledge, measurement and evidence.

Accessibility

Guidance on creating accessible engagements can be found here: [Accessible meetings and events - Ministry of Social Development \(msd.govt.nz\)](https://www.msd.govt.nz/our-work/accessible-meetings-and-events). Guidance on how to make written resources accessible to people who are blind or vision impaired can be found here: [Accessibility Guide: Leading the way in accessible information - Ministry of Social Development \(msd.govt.nz\)](https://www.msd.govt.nz/our-work/accessible-meetings-and-events).

Good practice examples:

Ask upfront and early – “Do you require any support to attend our engagement? If yes, what support do you require?” Note support might include: information in an alternate format, a sign language interpreter, a sighted guide, a meeting assistant or visual narrator, an accessible parking space etc.

It is also important to ask – “Will you be bringing a carer with you to our engagement?” This both normalises the practice of support, but also encourages it.

Conscious improvements in practice are important to reduce barriers to accessibility that makes society the disability for people with impairments.

¹Ableism emphasises discrimination in favour of non-disabled people. One commonly used ableist metaphor is “our economy is crippled”.

Acknowledge peoples' time and expertise appropriately**Good practice examples:**

Pacific peoples' time, expertise and knowledge is valuable and crucial to allow government agencies and providers to do their jobs well. Community engagements can often appear transactional and impact on the critical insights and perspectives that can be shared by Pacific communities on their lived experiences. A recommendation is to provide a koha/meaalofa for peoples' time and input and simultaneously acknowledge the gifts/meaalofa that Pacific peoples have provided through their insights, experience and knowledge.

Be transparent and action focused**Good practice examples:**

It is important to outline next steps and formally offer, if applicable, an opportunity to share the material back so people can see how their voices and perspectives have been incorporated into the work. Pacific communities have been clear that they expect government to "come together into our world, come to us often, listen, work together, be consistent and achieve the results" to ensure communities are involved in decisions that affect them and retain ownership of their identities, cultures and wellbeing.

Be accommodating

Pre-registration provides opportunity to collect demographic data and accessibility information you might require, and post-engagement surveys allow attendees the flexibility (outside the engagement timeframe) to answer any questions or provide further feedback. Allow people to give post-engagement feedback in a way that suits them, e.g. in person, verbal and written.

Engaging with Pacific disabled people: key resources and organisations

Whaikaha (Ministry for Disabled People)

This new Ministry within the Ministry of Social Development was launched on 1 July 2022 to give a voice to the disabled community, lead true partnership between the disability community, Māori and Government, and transform the disability system in line with the Enabling Good Lives approach. whaikaha.govt.nz

Office for Disability Issues (ODI)

ODI was originally established to support implementation of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) and the New Zealand Disability Strategy. ODI is being integrated into the new Ministry to provide a single point in government for advising on cross-government disability strategy. [Home - Office for Disability Issues \(odi.govt.nz\)](http://Home - Office for Disability Issues (odi.govt.nz))

Engaging with Pacific Rainbow+ people

Our Rainbow+ whānau are embedded within every ethnic, socio-economic, religious, and regional grouping, and many are also part of our whānau who are living with disability. As such, it is important to acknowledge that Pacific Rainbow+ people are an integral part of our Pacific families, schools, organisations, communities, regions and country.

Pacific cultures have a rich genealogy that once celebrated and meaningfully included people with diverse expressions of gender and sexual orientations. The advent of colonisation shifted many core and religious views regarding our Pacific Rainbow+ whānau. Despite this, Pacific Rainbow+ peoples continue to play important roles in shaping Pacific cultural leadership and communities and within their families as nurturers, providers, and caregivers.

Colonial views expressed by many Pacific leaders in the past have served to marginalise Pacific Rainbow+ people in ways that have had a detrimental impact on our Rainbow+ whānau ability to experience optimal wellbeing outcomes.

Therefore, it is important that engagement with Pacific Rainbow+ people focus on enhancing their aspirations, is non-extractive, genuine and safe. This guide provides principles, practical tips and key resources to support this.

This guide uses Rainbow+ as a collective term intended to include LGBTQIA+, MVPFAFF+ gender diverse, non-binary, queer, and gender queer identities. We recognise that these terms are not necessarily interchangeable and meanings are ever-evolving and shifting. As a basic rule, it is important to respect whichever term a Pacific Rainbow+ person prefers to use as best illustrates the way they understand and articulate their identity.

¹This acronym describes a range of sexual orientations and gender identities including lesbian, gay, transgender, queer, intersex, asexual. The plus sign represents other people marginalised by sexual orientation, gender identity, gender expression, and/or sex characteristics.

²This acronym was coined by Phylesha Brown-Acton on behalf of Pacific Rainbow+

activists who collectively offered the term as a way to centre Pacific, Indigenous conceptions of gender liminality. It refers to mähū (Hawaii and Tahiti), vakasalewa (Fiji), palopa (Papua New Guinea), fa'afafine (Samoa), akava'ine (Cook Islands), fakaleiti/leiti (Tonga), fakafifine (Niue).

Engaging with Pacific Rainbow+ people: principles

‘Pacific Rainbow+ people’ includes many diverse peoples, groups, identities, and experiences

Good practice examples:

Be specific with who you are looking to engage with, and why. If sexual orientation or gender identity is relevant to the context, use correct and respectful language.

Identify any relevant existing networks and groups and reach out to them early. This approach recognises that many Pacific Rainbow+ networks are juggling many priorities.

Ensure you reach out to as many leaders within the Pacific Rainbow+ context as possible. Do not rely on one contact within communities to be your representative and link, this can encourage division and tension among community groups and damage your organisation’s reputation.

Pacific Rainbow+ people are the experts in their own lives and experiences

Pacific Rainbow+ people play important roles in their families and communities. Any time and energy Pacific Rainbow+ people may spend on engaging with you should be acknowledged.

Good practice examples:

We recommend providing a koha/meaalofa to recognise their gifts of expertise and insights.

Community leaders and activists are not always one in the same, although many are both. It is important to engage those who work within communities through service organisations, as well as visible Pacific Rainbow+ creatives, academics and activists.

Many Pacific Rainbow+ peoples are denied a voice in society, if you wish to engage for the purposes of shifting wellbeing outcomes and aspirations, you must think about ways to reach our whānau without large platforms and opportunities to communicate their needs to policymakers and decision makers. Design your engagement with this in mind.

Prioritise creating and maintaining a safe and enhancing space

Cultural and personal safety is paramount to engaging with any Pacific peoples and there are specific considerations that should be made when engaging with Pacific Rainbow+ peoples. The practicalities outlined in this guide provide some practical ways to create cultural and personal safety.

Good practice examples:

Be proactive by doing your research and preparing for engagements ahead of time.

Remember that there are multiple Pacific communities, and working with one Pacific ethnic group does not mean you fully understand Rainbow+ people that come from a different Pacific ethnic group. Your research must be specific and on-going.

Preparation and sufficient resources are critical

Setting out clear processes and ensuring adequate financial support and staff will make all the difference.

Good practice examples:

Wherever possible, it is important that people with lived experiences and relevant engagement skills are involved and leading engagement with Pacific Rainbow+ people.

Ensure you have a strong understanding of how to make spaces safer for Pacific Rainbow+ people, this can include providing neutral, warm spaces that are not gendered in any way. Using venues for engagement with gender neutral bathrooms is encouraged. Respectful communications is pivotal.

Do not under any circumstances adopt a demanding or assumptive tone when speaking with our communities. This is poor practice in general, but its impacts can be particularly damaging for your ability to engage Pacific Rainbow+ peoples and the relationships you wish to build.

¹Ableism emphasises discrimination in favour of non-disabled people. One commonly used ableist metaphor is “our economy is crippled”.

It is important to make what you are asking of people clear and precise

Pacific Rainbow+ communities are overloaded with requests for engagement in allowing people outside the Pacific Rainbow+ group to better understand their experiences. In engaging with Pacific Rainbow+ peoples, action-oriented work is critical. Naturally, Pacific Rainbow+ people want to be able to clearly understand the purpose of any engagement and where/how their feedback, input and advice will be used and how it will benefit Pacific Rainbow+ peoples.

Good practice examples:

In designing your engagement activity, make sure that your communications offer upfront what the value of engaging with you will be in helping to reduce stigma and harm for Pacific Rainbow+ people in Aotearoa, New Zealand.

Providing engagement attendees with updates on your work and demonstrating the impact of their contribution is a good way to honour their time and effort. This will help to build meaningful relationships.

Nurture the va

Genuine and meaningful relationships are important to Pacific peoples and speak to many of their shared cultural values and practices. Pacific Rainbow+ people have told and showed us that many Government services and policy settings have served to harm, traumatise and marginalise them. It is important that any engagement takes account of this context and facilitates the restoration of mana and dignity for Pacific Rainbow peoples as individuals and as members of their own families and communities.

Engaging with Pacific Rainbow+ people: practicalities

Pacific cultural identities and languages are important to Pacific Rainbow+ peoples**Good practice examples:**

Use Pacific greetings, open and close meetings using appropriate Pacific protocols and provide time and space for whakawhānaungatanga (establishing relationships).

Practice pronouncing any Pacific words that may come up during your engagement, fono (meeting) or talanoa (discussion).

Use validating and affirming language

Use gender-neutral language (for example spouse or partner, rather than husband or wife; parent rather than mother or father).

Ensure you correctly pronounce peoples names and use their correct pronouns.

Do not make assessments or judgements of people based on their gender expression or appearance**Host Pacific Rainbow+ specific engagements to promote safe spaces for people to be included**

Pacific communities are not homogenous, and there can be barriers to cultural and personal safety for Pacific Rainbow+ peoples within certain Pacific settings. For example, many Pacific Rainbow+ community members have shared traumatising experiences in church settings, schools or health care settings. Providing Rainbow+ specific time and space for engagement promotes safety and inclusion.



Engaging with Pacific Rainbow+ people: key organisations and resources

Fa'amalosi

A membership-based database to learn how to pronounce Māori and Pacific names (Bishop Viard College students, 2021): <https://www.faamalosi.com/>

F'ine Pasifika

A Pacific LGBTQI+ / MVPFAFF+ focused Charitable Trust that provides Whānau Ora navigational services in Auckland to: Fa'afafine or Fa'atama (Samoa, American Samoa), Fakaleiti or Leiti (Tonga), Fakafifine (Niue), Akava'ine (Cook Islands), Vakasalewalewa (Fiji), Palopa (Papua New Guinea), Mahu (Hawaii) Haka huahine (Tokelau) and Rae rae (Tahiti), and all Pacific peoples: <https://finepasifika.org.nz/>

Rainbow Pasifika – More than Four

(InsideOUT, 2018): <https://www.youtube.com/watch?v=9dah515aceY&t=1s>

The Manalagi Aotearoa Pacific Rainbow Health and Wellbeing Project

Is funded by the Health Research Council of New Zealand, hosted at the University of Auckland and in collaboration with F'INE Pasifika Aotearoa. It aims to create a safe cultural research space for Pacific Rainbow+ communities to communicate their unique health and wellbeing needs: <https://www.manalagi.org/>

Guide to LGBTIQ+ students

(Ministry of Education): <https://inclusive.tki.org.nz/guides/supporting-lgbtqa-students/explore-maori-and-pasifika-understandings-about-sex-characteristics-gender-and-sexuality-diversity/#engage-with-rainbow-pasifika-experiences-3613>

A Youth19 Brief: Pacific Rainbow young people

(The Youth19 Research Group, Victoria University of Wellington and the University of Auckland, 2020): <https://www.myd.govt.nz/documents/resources-and-reports/publications/negotiating-multiple-identities/youth19-brief-pacific-rainbow-young-people.pdf>

RainbowYOUTH resources:

<https://ry.org.nz/resources>

Gender Minorities Aotearoa

Provide a transgender language glossary which covers many Rainbow+ community terms, while focusing on gender and transgender identities: <https://genderminorities.com/glossary-transgender/>

Safe Space Alliance resources:

<https://safespacealliance.com/general-resources/>

Engaging virtually with Pacific peoples: principles

COVID-19 has changed the way people engage. More and more engaging via virtual means is becoming common practice. Even in the virtual world, many cultural protocols still apply and should be practiced where possible. The following principles should be used as a guide to support engaging with Pacific peoples virtually:

Spirituality matters

Good practice example:

Offer to start and finish meetings with prayer, especially if you are engaging with community members and particularly church ministers.

Acknowledge peoples time and expertise appropriately

Good practice example:

Just because people are meeting with you virtually, their time and expertise is no less important. Community engagements can often appear transactional and impact on the critical insights and perspectives that can be shared by Pacific communities on their lived experiences.

A recommendation is to provide a *koha/meaalofa* for peoples' time and input and simultaneously acknowledge the gifts/meaalofa that Pacific peoples have provided through their insights.

Use Pacific languages where and when you can

Good practice example:

Some common words you could use include *fono* (meeting), *talanoa* (discussion), *lotu* (prayer). Further information on useful words in Pacific languages can be found [here](#).¹

If possible, connect with Pacific colleagues to support engagements and apply a Pacific lens to the content as this will add to the level of comfort by Pacific communities. This also maximises better quality responses and build trust and rapport.

Use Pacific honorifics and titles

Good practice example:

If a person has disclosed their title, for example, a matai (chiefly) title or spiritual or religious title, it is respectful to use it when addressing them.

Acknowledge seniority

Seniority includes not just senior job titles but seniority in a cultural sense, which is related to age and status in community.

Good practice example:

Let elders speak first or at the beginning, offer the honour of doing the prayer to elders.

Recognise the diversity and intersectionality of Pacific peoples

Good practice example:

When engaging with the Rainbow+/MVPFAFF+ community, use preferred pronouns and when engaging with Pacific disabled peoples, do not use ableist language and ensure consideration is given to accessible material online.

Be transparent and outline next steps

Good practice example:

It is important to outline next steps and formally offer, if applicable, an opportunity to share the material back so people can see how their voices and perspectives have been incorporated into the work.

¹The Ministry sponsors the following Pacific languages: Cook Islands; Niue; Tokelau; Samoa; Tonga; Fiji; Tuvalu; Kiribati; Rotuma.

Engaging virtually with Pacific peoples: practicalities

Pacific peoples are among the most digitally excluded in New Zealand due to factors such as lack of digital devices or connectivity. All Pacific perspectives are important, so it is critical to support attendees that are not technologically savvy. Therefore:

Be aware - that people will have variable access/connectivity, so ensure you give enough time to people to speak and share.

Be flexible - if someone is having technical issues, offer to reschedule if that helps them, or check if they prefer to engage another way, if that's easier. Alternatively, share an email address for any further questions or insights that were not shared.

Be mindful - if you are meeting in the evening, understand that people may be balancing other roles and commitments at the same time (such as caregiving duties).

Be present - turn on your camera and show yourself if possible. However, be mindful that some people, for different reasons, might prefer to keep cameras off, for example, some neurodiverse people may prefer to keep camera off, or those where connectivity may be an issue.

Be prepared - peoples time is precious so make sure the virtual engagement is well planned, and there are clear roles and responsibilities to ensure everything runs smoothly. Some key roles include: facilitator or chair, host function, chat box support, breakout room facilitator and support; interpreter/s and note taker.

Be accommodating - pre-registration provides opportunity to collect demographic data you might require, and post-engagement surveys allow attendees the flexibility (outside the engagement timeframe) to answer any questions or provide further feedback. Allow people to give post-engagement feedback in a way that suits them, e.g. in person, verbal and written.

²MVPFAFF+ is an acronym to describe Pacific identities; Mahu (Hawaii and Tahiti), Vaka sa lewa lewa (Fiji), Palopa (Papua New Guinea) Fa'afafine (Samoa) Akava'ine (Rarotonga), Fakaleiti (Tonga), Fakafifine (Niue).

³Ableism emphasises discrimination in favour of non-disabled people. One commonly used ableist metaphor is "our economy is crippled".

How can the Ministry for Pacific Peoples help?

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

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

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

Ministry for Pacific Peoples
PO Box 833
Wellington 6140

Website: www.mpp.govt.nz
Email: yavu@mpp.govt.nz



Appendix 1:

Case studies

Case study 1

Rheumatic fever programme

Pacific youth engagement online resource



Summary

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

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

Dates

- 2013 to 2015

Location

- Auckland
- Northland

Target Groups

- 13 to 19 years old Pacific and Māori youth
- 25 high schools in Auckland and Northland

Methods used

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

Aims and objectives

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

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

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

What we did

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

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

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

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

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

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

GOVERNMENT OFFICIAL

Impacts

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

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

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

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

PACIFIC FEMALE YOUTH

Evaluation

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

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

PACIFIC MALE YOUTH

Case study 2

Vaka Tautua Financial Literacy for Pacific Families with Disability

Summary

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

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



Dates

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

Location

- Auckland

Target Groups

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

Methods used

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

Aims and objectives

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

What Vaka Tautua did

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

Impacts

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

Statistics and KPIs for Oct to Dec 2017 include:

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

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

*VUI MARK GOSCHE, FORMER CEO
VAKA TAUTUA*

Evaluation

Vaka Tautua's Financial Literacy for Pacific Families with Disability is achieving its objectives. The full independent evaluation report can be read online.

Appendix 2: Glossary

Word	Meaning
Mataqali	Fijian translation: Extended family members would make up one mataqali/or clan.
Talanoa	Samoa translation: To talk, discuss issues between individuals, engage in dialogue and discussion.
Te Manatū mō ngā Iwi ō Te Moana-nui-ā-Kiwa	Māori translation: The Ministry for Pacific Peoples.
Teu le va	Samoa translation: To beautify and nurture the sacred space.
Va	Samoa translation: ‘ Sacred space’, or ‘space in between’.
Veivekani	Fijian translation: Relations with ancestral links and genealogy.
Yavu	Fijian translation: Foundation.
Yavusa	Fijian translation: One’s origin and ancestral roots to the ancestral land for the greater family.
Aiga and kainga	Samoa and Tongan translation: Family.



Appendix 3:

Key sources of information on Pacific people

Pacific Population Statistics
MPP Pacific Aotearoa Status Report
StatsNZ 2018 census Pacific Peoples ethnic group summaries (2018)
Manukau Institute of Technology
NZ.Stat
Data.GOV.T.NZ
Pasifika in Aotearoa
Pasifika Futures
Samoan population in New Zealand (2020)
Pasifika People in NZ How are we Doing?

Government/Policy Research Repositories
TheHub (SWA)
APO Pacific Research)
Massey University Pacific Research and Policy Centre
Living Standards Dashboard
Indicators Aotearoa New Zealand

Government Pacific Strategies

[Action Plan for Pacific Education 2020–2030 - Ministry of Education](#)

[Pacific Prosperity - Ministry of Social Development](#)

[Ola Manuia: Pacific Health and Wellbeing Action Plan 2020–2025 - Ministry of Health](#)

[Pacific Economic Strategy 2015-2021 - Ministry of Business, Innovation & Employment](#)

[Pacific Strategy 2019-2022 - Education Review Office](#)

[Takiāla Pasifika 2020-2023 - New Zealand Qualifications Authority](#)

[Pacific Arts Strategy 2018-2023 - Creative New Zealand](#)

[Pacific Responsiveness Strategy - Pharmac](#)

[Bula Sautu - Health Quality & Safety Commission](#)

COVID-19

[Ethnic-specific Vaccination uptake \(2021\)](#)

[StatsNZ COVID-19 Portal](#)

[MPP Impact of COVID-19 lockdown on Pacific churches](#)

Education

[Pacific Education Data \(Ministry of Education\)](#)

[NZCER Research Publications](#)

[Pasifika Education Databases](#)

[Education Review Office research](#)

[MoE Pasifika Education Community](#)

Families

[Moana Research](#)

[Pasefika Proud.](#)

[Pacific Islands Families Study](#)

[Salvation Army Research and Policy reports](#)

Health

[Primary care for Pacific people: A Pacific and health systems view \(2011\)](#)

[Pacific Health Research Guidelines \(2014\)](#)

[New Zealand Health Survey | Ministry of Health NZ](#)

[Ministry of Health: Pacific Health](#)

[Pacific health research](#)

[Pacific Perspectives publications](#)

[MoH Health statistics and data sets](#)

[Haoura Health Promotion Forum resources](#)

[Counties Manukau Health Library Database](#)

[NZ Child and Youth Epidemiology Service Pacific Reports](#)

[Pacific Health Profiles Waikato DhB](#)

Housing & Social Development

[Kainga Ora Statistics](#)

[MSD publications and resources](#)

[MSD Insights](#)

[Child Poverty Monitor](#)

[Healthy Housing publication](#)



Income, Employment, Unpaid Work & Volunteering

[StatsNZ Business Performance Benchmarker](#)

[MPP Pacific Economy Report on Unpaid Work & Volunteering in Aotearoa.](#)

[MPP Pacific Women & Men in Business](#)

[MBIE Pacific Peoples labour market trends](#)

[MBIE Pacific economic development](#)

[MBIE Labour Market Snapshot](#)

[The NZ Pacific Economy: Treasury \(2018\)](#)

Language, Culture & Identity

[Leo Pasifika](#)

[Pacific Aotearoa Lalanga Fou](#)

[LEAP \(MoE\)](#)

Research Frameworks and Methodologies

[Pacific Models of Health & Wellbeing](#)

[Pacific Relational Concepts](#)

[Pacific Research Methodologies and Relational Ethics](#)

[Va'aifetu](#)

[Nga vaka o kaiga tapu](#)

[Mana Moana](#)

[Fonofale Model](#)

[Ta Vaka Atafaga](#)

[Pacific Knowledge](#)

Wellbeing & Mental Health

[Te Kaveinga – Mental health and wellbeing of Pacific peoples \(2018\)](#)

[NZ Health Survey: Mental Health Data Explorer 2016/2017 \(2020\)](#)

[Te Pou: Mental health, Disability, Addiction, Lived experience](#)

[Tobacco Control Data Repository](#)

[Pasifika Psychology Resources](#)

[Le Va](#)

[Kupe data explorer \(HPA\)](#)

[Te Hiringa Hauora/HPA publications](#)

[NZ Attitudes & Values study](#)

Youth

[Pacific Youth19 Reports](#)

[Pacific Youth 2000 Reports](#)

[Growing up in New Zealand](#)

[Ara Taiohi Youth Development resources](#)

[Child & Youth Wellbeing](#)

Department of the Prime Minister and Cabinet

[Good Practice Guide for Community Engagement](#)

[Principles and Values For Community Engagement](#)

[Getting Ready for Community Engagement](#)

[Community Engagement Design Tool](#)

[Selecting Methods for Community Engagement](#)

[Guide to Inclusive Community Engagement](#)

[Policy Quality Framework](#)

Published in September 2022
by the Ministry for Pacific Peoples
PO Box 833
Wellington 6140

Website: www.mpp.govt.nz
Email: yavu@mpp.govt.nz

 [@Pacific_Peoples](https://twitter.com/Pacific_Peoples)
 [MinistryForPacificPeoples](https://www.facebook.com/MinistryForPacificPeoples)
 [@ministryforpacificpeoples_](https://www.instagram.com/ministryforpacificpeoples_)
 [ministry-for-pacific-peoples](https://www.linkedin.com/company/ministry-for-pacific-peoples)
 [MinistryforPacificPeoples](https://www.youtube.com/MinistryforPacificPeoples)

