



From the Pasifika villages perspective



How the Peau Fola (voyaging waves) measuring tool outlines the partnerships, inclusion, and cultural focus of the organisation?

Rufo Tinai Pupuali'i

Jonathan Pouli-Lefale

E FOFŌ E LE ALAMEA LE ALAMEA (The Crown of Thorns Heals Itself)



OUR FOCUS AREAS

What we have set as priorities

- Better meet the needs of Maori
- Better meet the needs of Pasifika People
 - Place tangata whaiora at the centre
- Provide more social housing options



**Better Meet the Needs of
Pasifika**

**Improve Cultural
Responsiveness**

- Emerge Aotearoa will meet the cultural needs of Tagata Pasifika and fanau
- Staff will demonstrate their knowledge of the multicultural context and intergenerational populations of Pasifika to provide quality services
- Health and wellbeing outcomes for Tagata Pasifika are equitable to those of non-Tagata Pasifika
- Investment resources will be provided to enhance the embedding of cultural plans

**Grow Cultural
Competence**

- All services in Auckland, Waikato, Wellington and Christchurch areas will be upskilled in Pasifika understanding
- Other staff are able to access Pasifika workshops where required
- Higher level Pasifika training is made available

**Recruit, retain and
develop Pasifika
staff**

- Potential Pasifika leaders are identified and developed
- Pasifika processes and protocols are incorporated into organisational processes
- Pasifika cultural involvement is a core focus for recruitment
- Expert cultural advice is provided to support services

**Build Strong
Partnerships and
Relationships**

- All services in Auckland, Waikato, Wellington and Christchurch make connections with fanau, churches and Pasifika communities in their district
- All services foster relationships with Pasifika services in their district
- Significant relationships are established with Church Ministers and community elders

OUR VALUES

What is most important to us

Whakawhanaunga
Connecting with purpose



Manaaki
Engaging with respect



Ako
Walking and learning together



Whakamana
Acting with integrity



Our pathway ♦ Te ara

OUR FOCUS AREAS

What we have set as priorities

- Better meet the needs of Māori
- Better meet the needs of Pasifika peoples
- Place tangata whaiora at the centre
- Provide more social housing options

OUR ORGANISATIONAL OUTCOMES

What we aim to achieve in our work

- Provide great services
- Give trusted advice
- Partner with others
- Act sustainably
- Be an employer of choice

OUR OVERALL OUTCOMES

What we aspire to for the people we serve

- Healthy individuals
- Connected whanau
- Resilient communities
- Reduced health inequities
- More people in secure, healthy homes



FA'A-FALE-TUI GROUP





TALANOA KAINGA PASIFIKA COMMUNITIES FONOS

Realising potential ■ Tautokohia te mana tangata

Nurturing of Peau Folau is everybody's duty

- Peau Folau brings a unity voice of the community
- Aims to evaluate the Pasifika work practice
- Supports cultural responsiveness of all
- Long term sustainable framework
- Integration of theory and practice
- Integration of clinical and cultural





Peau Folau reflects the Pasifika characteristics of.....



- Vā (Relational Space)
- Aiga/Nu'u (Families/ Village)
- Gagana Feso'otai(Communication)
- Fesoasoani (Effective Support)
- Soālaupule (Further Engagement)
- Si'osi'omaga (Environment)



Partnerships, Inclusion & Cultural Focus

What they mean to Pasifika/village peoples)

- **Cultures in Families**

(people focus, community connection, values, language)

- **Cultural Inclusion**

(problem solving, creativity, innovative and cultural solutions)

- **Cultural practices in law**




(cultural participation, access, and rights to express culture in policies)

- **Partnerships acknowledgement**

(best practice, behavioural change, organisational clear focus)

Looking inside



<p>Dean Fellen Te Hahi o te Kaitiaki ways of working</p>   			
Pasifika ways of working	Developing cultural awareness	Developing culturally responsive practice	Demonstrating culturally competent practice
<p>Effect Support</p> <p>9. We respond in an ethnic specific way when working with Tegeia Pasifika and their aiga/hanga</p> <p>10. Recognise and respond to the physical and mental health support needs of Pasifika in an ethnic specific way</p>	<p>A current understanding of working and working relationships</p> <p>Individuals may be supported in relation to their aiga/hanga and community</p> <p>Health and wellbeing is understood from a current viewpoint</p>	<p>We engage in consultation to explore aiga/hanga and aiga/hanga understanding of their aigaro and experiences as feeling. We ask for help with this.</p> <p>Refer people to ethnic specific therapeutic programmes where they are available</p> <p>Self ask questions to understand previous understanding of aigaro and wellbeing. They may need to ask for ethnic specific advice to incorporate this into support.</p>	<p>We use our own culture, beliefs, faith and cultural knowledge to make connections between past and present and present. Feeling that is ethically appropriate.</p> <p>Actively encourage aiga/hanga and aiga/hanga to take part in ethnic specific therapeutic programmes. Support them to take part. Include such people if they do not wish.</p> <p>Self understand health beliefs of aiga/hanga and their aiga/hanga, which may be based on traditional and religious beliefs. They are able to use this knowledge to support feeling.</p> <p>Self focus about behavioural and physical health issues experienced by Pasifika youth as adolescents, adults and elderly and help educate and support appropriate health professionals.</p>
<p>Staff</p> <p>11. Pasifika staff have actively contributed to the Emerge Aotearoa Pasifika community</p> <p>12. Staff engage in training & learning opportunities to improve Pasifika cultural awareness and competency</p> <p>13. The staff profile is a good match with Pasifika using the service</p>	<p>Little or no support of Pasifika language visible in organisational Pasifika events</p> <p>We have staff have extended their Pasifika cultural training. It may not be seen as a priority</p> <p>Currently no Pasifika staff working in the service</p>	<p>Staff actively support Pasifika events and traditions and understand the value of these cultural events for aiga/hanga and aiga/hanga</p> <p>We ensure that staff have extended their Pasifika cultural training. Some Pasifika staff have been asked to support Pasifika events</p> <p>There is at least one Pasifika staff member people can work with. Non-Pasifika staff have been asked to support Pasifika events</p>	<p>Self staff provide visible leadership for Pasifika in terms of traditional celebrations and ethnic events (e.g. religious and language week celebrations) encouraging involvement from those connected to the service and beyond to participate.</p> <p>Self involved in provision of ethnic specific programme locally</p> <p>Self also an ethnic knowledge and resources to strengthen Pasifika practice</p> <p>All or almost all staff have completed the relevant Pasifika training. Formal and informal opportunities for learning about Pasifika culture are embraced</p> <p>In Pasifika for Pasifika services, all or most staff are Pasifika. A range of activities, aiga/hanga and gardens experienced in programmes.</p> <p>Unimpaired services working in Pasifika service settings have one or more Pasifika staff on the team.</p>
<p>Environment</p> <p>14. The physical environment is welcoming to Pasifika. It has a familiar look and feel. This relates to residential services, staff spaces and place where meetings take place</p>	<p>Enrichment is given a sense of Pasifika identity</p>	<p>There are some clues to Pasifika culture in the environment but they may be too subtle</p> <p>Users of the inclusive of traditional and the Deane's capital within the environmental setting for Pasifika</p> <p>Referrals are offered to children and their requests are responded to. Children of Pasifika can be offered for aiga/hanga and other meetings.</p>	<p>Pasifika art and symbols are displayed prominently. The environment is colourful. Pasifika music is often played. The environment is culturally understood. Family friendly and familiar food and refreshments are provided. Pasifika food is available here.</p> <p>A private space is available for aiga/hanga meetings and confidential conversations.</p>

Looking inside



Pea Te Folan 14 Pasifika ways of working



Pasifika ways of working	Developing cultural awareness	Developing culturally responsive practice	Demonstrating culturally competent practice
<u>Aiga/Kainga/Family</u> 1. Aiga/kainga are involved in support of their loved one 2. Aiga/kainga are involved in service and organisational development 3. We know and understand aiga/kainga dynamics	Where appropriate, aiga/kainga have the option to attend planning and review meetings and are contacted about significant events Aiga/kainga are invited to occasional service events May know who are the important people in the lives of tagata Pasifika, but have little understanding of how these relationships work beyond a western paradigm. Staff are aware that where people were born affects their connection with Islands	Aiga/kainga are supported to be a part of planning, review and support. Where appropriate, there is regular communication with aiga/kainga, mostly initiated by the service Aiga/kainga from this service are regularly involved in activities. Aware of traditional ethnic specific structures in Pasifika families. Can ask the right questions to understand roles & influence within each aiga/kainga. Knows where tagata Pasifika were born and why this is important	Aiga/kainga are deeply involved in any assessment planning and review of support. Aiga/kainga take a shared role in supporting tagata Pasifika. Where appropriate, there is frequent and regular communication with aiga/kainga, initiated by service or aiga/kainga Aiga/kainga from this service are regularly involved in activities, actively contributing or leading some of them. Aiga/kainga are encouraged to become involved in organisational development Can identify and acknowledge any special status of people or the aiga/kainga. Able bridge disconnections and use aiga/kainga dynamics to benefit tagata Pasifika. Knows the migration context of each person and their aiga/kainga and how this affects them
<u>Communication</u> 4. We use ethnic languages 5. We respect the protocols around engagement 6. We take time for important things	Communication (spoken and written) is in English. There may be some leaflets in different ethnic languages. Attempts are made to pronounce names of people and places properly Tagata Pasifika and aiga/kainga are introduced to the service in the same way all clients and families are. No special knowledge around Pasifika protocols but tagata Pasifika and aiga/kainga are responded to if they ask for protocol needs to be met Staff are aware that connecting personally with people before focusing on the tasks to complete, shows respect. This is especially important at the initial meeting	Staff use key greetings and terms in people's ethnic language. They ask about preferred ways of communicating and provide translated information or translators where required. Names of people and places are pronounced properly. Always ask for direction and support if doubt. Able to document all the welcomings and cultural processes in clients file for auditing purposes Acknowledge the importance of time and space to engage with Tagata Pasifika. Allowing the space for Tagata Pasifika and family to explore their cultural or family story. Time with people is prioritized and shows that we care. We take time to share stories or just be. We stop and greet visitors and create opportunities for connection and conversation.	Fluent speakers of one or more ethnic languages are on the team. Staff use key greetings and terms in people's ethnic language. They ask about preferred ways of communicating and provide translated information or translators where required. Names of people and places are pronounced properly. Understands the roles and can demonstrate competent speaking protocols and transfer these to different settings with tagata Pasifika and aiga/kainga. This conveys respect for special status and acknowledges others through words, body language and physical space. May support others Extend time or create space to explore other underlying issues or contributing factors that occur. Communication protocols within the family's space, are significant and prioritised, where the seating arrangement, speaking turns and salutation would be attended to before the core business is discussed
<u>Connect with community</u> 7. We have relationships with Pasifika community leaders 8. We connect people with Pasifika activities and resources in the community	No current connections with Pasifika leaders. Not sure where to start or haven't asked for help with this. We connect people with a range of community activities but don't intentionally seek out those that are responsive to or provided by Pasifika. Awareness of Pasifika organisations, groups and resources but don't have the connections to link people in	There are one to four active connections with Pasifika leaders either through individuals or supported by the cultural team. OR We are currently getting help making such connections. Able to connect tagata Pasifika and aiga/kainga to community resources that provide services such as health, education and budgeting that are acceptable and accessible. Will support individuals who want to participate in Pasifika sports, arts and cultural activities	As a service, we have current, active connections with Pasifika leaders locally such as Matua, Elders and local church leaders across a range of ethnicities. Able to respectfully identify needs and connect tagata Pasifika and aiga/kainga with community resources that provide services such as health, education and budgeting that are acceptable and accessible. Actively encourage and support tagata Pasifika and aiga/kainga to participate in events that celebrate their cultural roots such as sports, arts and cultural festivals.





O LE NU'U ATOA E TAUSIA LE TAMAITITI
It takes the village to raise a child



WHO AM I? O AI A'U?

“I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies.

I am not an individual, because I share my tofi (an inheritance) with my 'aiga (family), my nu'u (village) and my atunu'u (nation). I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my belonging”.

His Highness Tui-Ātua Tupua Tamasese Tā'isi 'Efi. (Past - Head of State of Samoa)

Peau Folau Expectations

Piloting trial highlighted.....

- Roll out to Pasifika services
- 6 months duration
- Auckland services
- Feedback collection
- Value resources

EMERGE
Aotearoa



320 Ti Rakau Drive, Botany, 2012, Auckland
P O Box 259 353, Botany, 2163, Auckland
T+64 9 265 0255 www.emergeaotearoa.org.nz