



Presbyterian Support
Upper South Island

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Cultural Safety Plan
For Pacific Peoples and their Families

Signature: _____
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Date: _____

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PURPOSE

Presbyterian Support Upper South Island (PSUSI) will ensure cultural safety for Pacific peoples and that their worldviews, cultural, and spiritual beliefs are embraced.

Responsibility: All PSUSI Staff.

Definitions:

Pacific Peoples

A diverse range of peoples from the South Pacific region (e.g. Samoa, Tonga, Cook Islands, Niue, Tuvalu, Fiji, Tokelau, Kiribati and other Pacific heritages) living in New Zealand, who have migrated from those island nations or identify with them because of ancestry or heritage.

Cultural Safety

A reflective practice, showing respect for the values inherent in a culture and the social differences of others in providing services.

Pacific cultural safety involves interactions that recognise, respect and nurture the unique cultural identity of each person to safely meet their needs, expectations and legal rights. It includes showing respect and sensitivity to people and considering their spiritual, emotional, social and physical needs.

Equity (in Health)

The absence of avoidable or remediable differences among groups of people. Health equity acknowledges that not only are differences in health status unfair and unjust, they are also the result of differential access to the resources necessary for people to lead healthy lives.

Access

People's ability to reach and use health services.

Barriers to access can include language, income and cost, transport, gender, geographic location, health literacy, experience of stigma and discrimination, acceptability and/or availability of existing services.

A commitment to Te Tiriti o Waitangi

Aotearoa New Zealand is a Pacific nation, and its indigenous people share whakapapa, historical and cultural relationships with Pacific peoples. Te Tiriti sets out their distinct rights and responsibilities, including to develop and practice competently in the provision of services.

With 17% of the Pacific population also identifying as Māori, PSSC recognises that the principles of the Te Tiriti o Waitangi form part of this plan.

Applying the principles of 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. For centuries Māori have graciously acknowledged 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’. PSSC acknowledges 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 that could impact and affect them, to also acknowledge the present and growing population of Pacific peoples who whakapapa.

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.

Pacific Peoples worldviews are **holistic whereby there are links and relationships between nature, people, non-living, and living things** (Tamasese Ta'isi, 2007, as cited in Fairbairn-Dunlop et al., 2014). Pacific people view the world through the lens of what matters to them.

The Pacific worldview identifies more with the group and community. They value the individual's efforts as it contributes to the welfare of the group. This communal thinking encourages cooperation and interdependence rather than competition and independence.

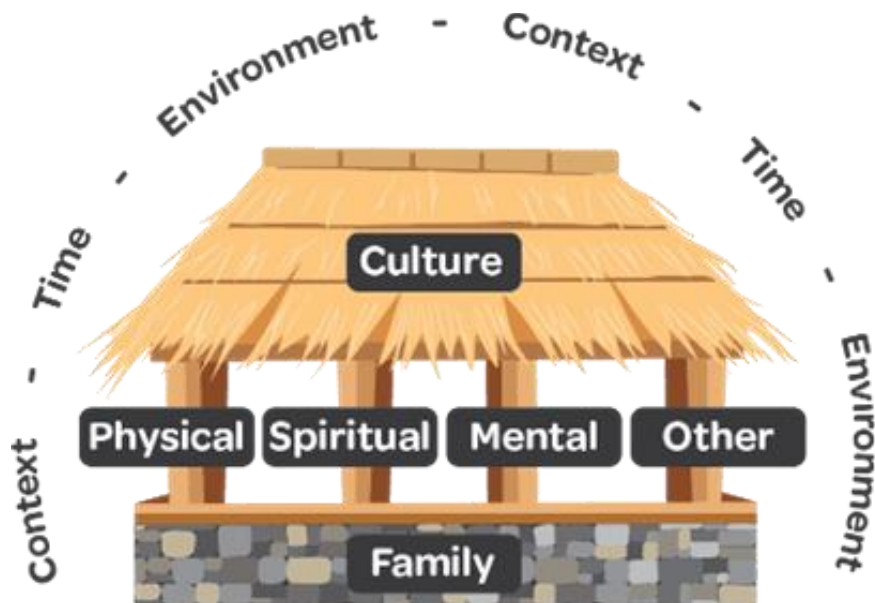
Pacific Models Of Health

Pacific models of health are based on indigenous Pacific concepts, knowledge, values and practices. Indigenous means pertaining to first or original inhabitants of a place. Māori are the indigenous people (tangata whenua) of Aotearoa New Zealand.

Pacific concepts of health include an interconnectedness between beliefs and values, as well as between cultural, spiritual, emotional and social aspects.

Fonofale Model

Developed by Samoan-born academic Fuimaono Karl Pulotu-Endemann, the Fonofale model (promotes a holistic view of health that symbolises the wholeness of a Pacific person) it is a Pan-Pacific system of wellbeing that acknowledges and embraces Pacific perspectives. Fonofale is a Samoan model which also embraces and interweaves values and beliefs from the Cook Islands, Tonga, Fiji, Niue and Tokelau. It is a model built around a simple idea: the Samoan fale, or house.



The Foundation

The foundation represents family. This includes all extended family.

The Pou

The four posts connect the family and culture and are interdependent:

- **Physical** relates to physical wellbeing.
- **Spiritual** relates to an individual's sense of wellbeing. This dimension also includes traditional elements such as connectedness to nature, language, history, family traditions, tales, religion and other spiritual beliefs.
- **Mental** relates to an individual's state of mind. This dimension relates to an individual's cognitive abilities, how they think, how they express emotions, how they behave.
- **Other** relates to any other construct that has a direct or indirect effect on an individual's health and wellbeing. For example, gender, sexuality, age, socio-economic status, education, employment etc.

The Roof

The roof is the shelter provided by identifying with culture. The cultures beliefs, traditions, norms etc. shelter the individual's and protect their health and wellbeing.

The Cocoon

The cocoon encasing and protecting the fale includes three interrelated dimensions that affect an individual's health and wellbeing.

- The actual or specific time in history that impacts on Pacific peoples.
- The relationships between the Pacific peoples and their environment – rural, urban etc.
- The where, what and how. Includes factors like socio-economic situation, geographic location, decade, political systems etc. The 'big' picture.

Whilst this is a Pan-Pacific model of health it is important to recognise that Pacific Peoples views and those of individuals can be unique.

The PSUSI Approach:

- PSUSI will work collaboratively with Pacific organisations, across sectors, to provide & improve service integration, planning, and support for Pacific peoples.
- Service delivery will reflect and be responsive to the health and disability needs of Pacific peoples to achieve health equity for Pacific peoples.
- People who are fluent speakers of a Pacific language will have access to interpreters for the Pacific language of their choice.
- PSUSI Business Plan will align with Te Mana Ola: Pacific Health Strategy 2023 and other Pacific health and wellbeing plans. This may include references to additional Pacific-related information, health planning, or research findings from:
 - a. the Ministry of Health (policy guidance).
 - b. Pacific non-governmental organisations.
 - c. health and disability researchers, including Pacific health and disability researchers.
 - d. Health Research Council.
 - e. Te Whatu Ora.
- PSUSI will collect and maintain ethnicity data, at the time of admission and on employment, on Pacific peoples to inform targeted interventions and solutions.
- All staff are expected and encouraged by the organisation to develop knowledge around working competently with Pacific Peoples.

This Plan is to be read in conjunction with:

- *National Cultural Policy and the Te Patikitiki o Kotahitanga Engagement with Tangata Whenua Procedure.*
- *PSUSI Cultural Safety Policy*
- *Best Practice Guidelines for Pacific Peoples (to be developed).*
- *Te Mana Ola, the Pacific Health Strategy. (New Zealand Government)*

Te Whatu Ora.

Our Pacific communities work together to provide cultural support and targeted services to promote health and well-being.

Keeping our Pacific community in safe hands:

- Pasifika O Aoraki Services.
- Multicultural Aoraki Services.
- Gambling Pasifika Helpline - National Service.
- Samoan, Tongan, Fijian, Tokelauan, Cook Island, Niuean, Kiribati etc. communities.
- Te Whatu Ora.

Comments from Rev Dr. Latuivai Kioa Latu:

It should not be assumed that all Pacific peoples share a Western understanding of medical treatments and healthcare. Conversely, it should all not be assumed that all Pacific peoples share the same view. The key is to ensure that Pacific peoples, like all peoples, understand the importance of seeking treatment and understand the role and correct use of medicines for their condition. It is also important that an open dialogue is created so that any culturally specific beliefs can be discussed.

Analysis of the 4 models of health and wellbeing used by using the inclusion/exclusion or holistic approaches:

- Kakala Model (a garland) – is the production of women (needling and stringing) and children (collecting flowers and leaves). Concerned where the men are and those apart from women and children. The term kakala is uniquely Tongan.
- Fonua Model – Fonua is more of a metaphor which comprises of 5 dimensions of life which are interdependent of each other. In addition, there are 4 phases in the natural order of land. These seems to be 2 separate entities (human being and land). This model is suitable to the Tongan ethic. The word Fonua in Tonga, fanua in Samoa, whenua in te reo, all similar but different spelling.
- Fonofale Model – holistic in that all members of a family, village are involved in its planning, preparation, building and all are to find rescue and shelter. It is both a real-life practice and a metaphor. In the creator's own words the Fonofale model incorporates the values and beliefs of many Samoana, Tongans, Cook Islanders, Niuean's, Fijians and Tokelauans. The word Fono is the same spelling as in Tonga for "meeting" or "to meet" and fale is the same spelling as in Tonga for "house". The words Fono and Fale are common to all Moana-Pacific cultures.
- Tivaevae Model – Created for guiding research within the Cook Islands – Tivaevae is sewn by women and supported by the men – Men are support players and women are the main actors – Not knowing where and what roles are played by the rest of the community is uncertain.

Even though no one model is absolute inclusive or free from exclusion, and provides a holistic approach, hence the reason why most models are ethnic-specific, and they serve the interest of an ethnic-specific land or group of peoples in the Moana-Pasifika. In saying this there has to be a one model that at least captures a holistic viewpoint of multiple cultures, lands and peoples in the Moana-Pacific or Oceania.

In summary:

Fonofale is favourably the best Moana-Pasifika model as it is inclusive, holistic and has continuity.

Potentially to note:

There are more than 40 different Pacific ethnic groups in New Zealand, each with their own culture, language, lifestyles, traditions and history. It is important to realise that the term Pacific covers a multitude of different individuals.

Reference:

Reverend Dr Latuivai Kioa Latu

Collaboration (with thanks)

Presbyterian Support South Canterbury

Related policies

Cultural policy

Te Patikitiki o Kotahitanga