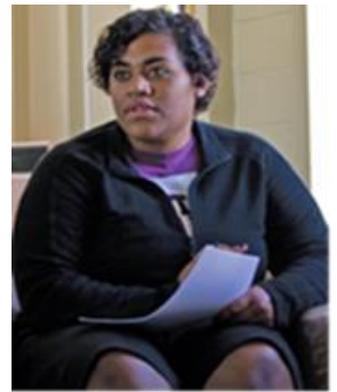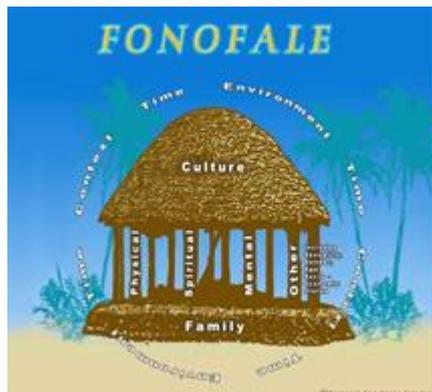# Learning Guide
Pacific values and principles

| 25987 Describe culturally safe principles and Pacific values for people in a health or wellbeing setting | Level 3 | 6 credits |

Name:

Workplace:

careerforce
te toi pukenga

Contents

Introduction

This learning guide is about Pacific people and their values and principles. It will help you support Pacific people in a cultural safe way.

How to use your learning guide

This guide supports your learning and prepares you for the unit standard assessment. The activities and scenarios should be used as a general guide for learning.

This guide relates to the following unit standard:

- 25987 Describe culturally safe principles and Pacific values for a people in a health or wellbeing setting (level 3, 6 credits).

This guide is yours to keep. Make it your own by writing notes that help you remember things, or where you need to find more information.

Follow the tips in the notes column.

You may use highlight pens to show important information and ideas, and think about how this information applies to your work.

You might find it helpful to talk to colleagues or your supervisor.

Finish this learning guide before you start on the assessment.

What you will learn

This topic will help you to:

- describe culturally safe principles.

- understand Pacific models of wellbeing.

- appreciate the importance of Pacific values.

- communicate effectively with Pacific peoples.

(i) More info

If you have a trainer, they should give you all the forms that you need for this topic.

Pacific people

Talofa lava, malo e lelei, kia orana, taloha ni, fakalofa lahi atu, ni sa bula vinaka, kia ora, tena koutou katoa, welcome.

There are more than 22 different Pacific communities in New Zealand, each with its own distinctive culture, language, history and health status. The biggest Pacific groups in New Zealand (in order by size) are from Samoa, the Cook Islands, Tonga, Niue, Fiji, Tokelau, Tuvalu, Kiribati and Papua New Guinea.

The Pacific peoples ethnic group was the fourth-largest major ethnic group in the 2013 New Zealand Census, behind the European, Māori, and Asian ethnic groups. 295,941 people identified with one or more Pacific ethnic groups, which is 7.4 percent of the New Zealand population. Since the last census in 2006, this group has grown in both number and proportion of the population.

Pacific people can include:

- people who were born in the Pacific Islands and have emigrated to New Zealand.
- people who were born in New Zealand and who identify as Pacific people.

In 2013, 62.3% people (181,791 people) who identified with at least one Pacific ethnicity were born in New Zealand. Most Pacific people (92.9%) live in the North Island and almost two-thirds (65.9%) of Pacific people lived in the Auckland region in 2013.

The Pacific population is very youthful. The median age of Pacific people is 22 years. The majority (54.9%) were younger than 25 years old. Pacific people remained the major ethnic group with the highest proportion of children (aged 0–14 years) at 35.75%.

The terms 'Pacific person', 'Pacific people' and 'Pacific values' are often used. The terms 'Pacific Island person', 'Pacific Island people' and 'Pacific Island values' are also sometimes encountered, but are not generally in current usage.

✏️ **Write**

What are your organisation's policies and procedures around supporting someone in a culturally safe way?

What are some of the things that are important when supporting a Pacific person?

Name the countries on the map where the nine largest groups of Pacific people in New Zealand come from. Hint: The first answer is Papua New Guinea and the other countries are listed on the previous page.
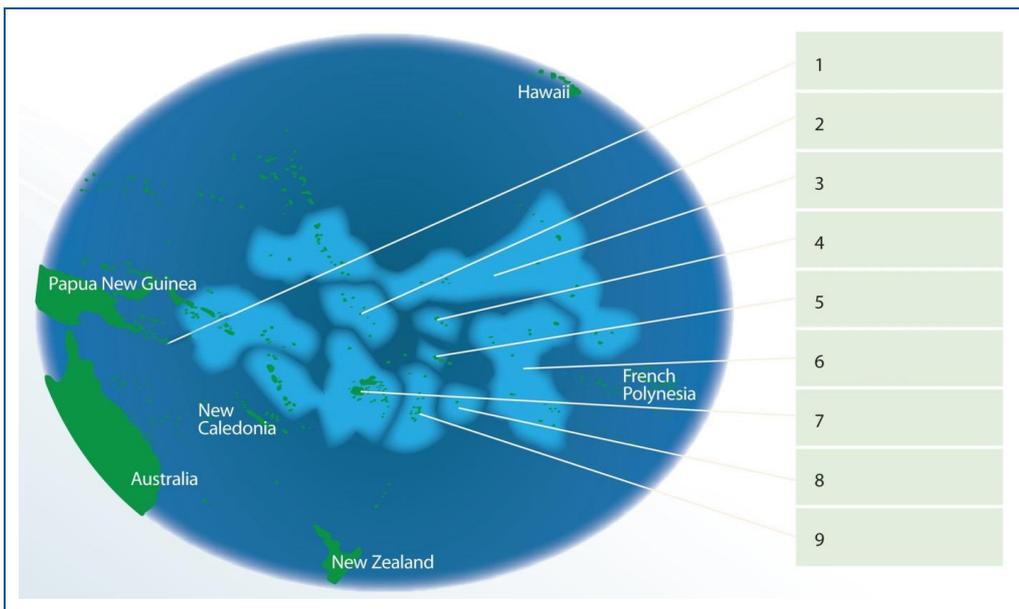
Culturally safe principles

Cultural safety is different from cultural awareness. Cultural awareness is about being aware that there are different cultures whose ways of interacting with others may differ from our own ways. Cultural safety is about the person who is receiving services being safe in a health and wellbeing setting.

It is more than just being physically safe; it is also about being culturally, emotionally and spiritually safe. When people feel safe about using health, disability and community services they will use them. If they don't feel safe about using these services they won't, and their health could deteriorate.

Cultural safety occurs when people who are being supported feel valued, listened to and respected. You (as a support person) need to have (and display) an attitude that is empathetic, respectful, caring, valuing and supportive.

Showing empathy means that the support worker tries to understand and 'connect with' things from another person's point of view; or to put themselves in that person's position. It is useful to ask yourself, "How would I feel in this situation?", or "How would I like to be supported?", or "What is important in my culture?"

Culture is more than ethnicity, and the person you support may differ from you in age, gender, ability, spirituality, sexual orientation, immigrant status, disability, socio-economic status or employment, and not just ethnicity. For example, the person's way of dress, food preferences or spiritual needs may differ from yours.

As another example, you may be a young support worker who is supporting an elderly man and his family. There will be differences between you and the person you are supporting and you must be tolerant of and respect those differences.

Cultural differences for Pacific people might include:

- the person's traditional way of doing things or their understanding of health.
- the respect given to elders, parents and esteemed people.
- the person's preferred way of doing things.

Cultural safety is about making people feel safe within their own culture. It is not about having a checklist or 'one size fits all approach'. People within cultures may have different needs.

Being culturally safe

You must work in partnership with the person and their family and include them in any decision making, asking what their preferences are. If you are not sure, ask them what they want done and how they want it done. The person who is receiving the support and their family are the best people to decide whether or not the support has been culturally safe.

Be aware that Pacific people live within both Western and Pacific cultures, and often use both sets of social rules, manners and customs at different times depending on the issue or the occasion.

In some situations older Pacific people may be more comfortable speaking their own language.

You may need to advocate for people. For example, you may be required to advocate for the person who wants to be supported through the application of particular Pacific values.

Don't assume you know all the answers; check with the Pacific person you are supporting; and assist the person and their family to make choices about the support you are providing. Support workers need to:

- acknowledge and respect and value the differences between their own values and those of the Pacific person they are supporting.
- recognise and respect Pacific peoples' values, customs and protocols such as collective responsibility and the importance of family and the collective strength within families and community.
- share with the person that you do not necessarily know about that person's culture, but want to be respectful and supportive. Ask for advice from people who have the necessary cultural knowledge.
- make sure Pacific people feel culturally safe within their own culture when using health and wellbeing services.
- know your organisation's policies and procedures around supporting Pacific people in a culturally safe way.
- know the Code of Rights and try to ensure that people's rights are respected at all times.

Health of Pacific peoples

Good health is fundamental for the well-being of individuals, families, communities, and New Zealand as a whole. Socio-economic status is an important factor of health with fewer positive health outcomes for less affluent groups. Pacific people generally have lower incomes, have higher levels of unemployment and are disproportionately represented in lower socio-economic areas.

The health outcomes of Pacific people are worse when compared with the general population in New Zealand. These outcomes are reflected in lower life expectancy, (about four years less than for the overall population), higher rates of chronic disease, and disability at a younger age. Pacific peoples' health is worse than other New Zealanders', from childhood through to the later stages of life.

Pacific children have higher rates of hospitalisation for serious infectious and respiratory diseases such as acute rheumatic fever and meningococcal disease.

Pacific students have high rates of obesity, and this group eats more 'junk food' than other groups. One in five Pacific children and three in five Pacific adults are obese. These rates are higher than the national averages.

Pacific people are three times more likely to have diabetes, with one in ten having diabetes.

The incidence (or rate of new cases) of heart disease, stroke, diabetes, and respiratory disease is higher in Pacific adults than any other ethnic groups. Mortality from cardiovascular disease is also higher.

Both adult and child smoking rates among Pacific people are higher than those of Europeans, with one in four adults smoking. Smoking is a leading contributor to death in the Pacific population.

One in ten Pacific adults report having experienced psychological distress within the last month. This is much higher than the national average.

Pacific peoples drink less alcohol overall than the rest of the population, but are more likely to drink in a hazardous fashion. Similarly, they are less likely to gamble, but when they do, are more likely to be 'problem gamblers' and experience more severe gambling-related harm.

Improving health

The future health and well-being of Pacific peoples is dependent on improving nutrition, reducing the proportion of the population who are overweight, reducing the prevalence of smoking, and changing the pattern of alcohol consumption.

In Pacific societies, good health is a holistic concept. Pacific people see life and wellness as gifts and as incorporating physical, mental, social, and spiritual wellbeing. One's ability to fully participate in family and community life is directly associated with being 'fully healthy'. Being healthy is associated with being a more productive member of family and community, whereas being unhealthy or unwell is associated with the shame and embarrassment of not being able to contribute fully to one's family and community.

The traditional Pacific family unit is responsible for the welfare and wellbeing of its members. Pacific people often bring family members to their medical appointments and/or may want to consult with them before accepting treatment recommendations. Care for family members with disabilities or for older family members is often informally provided within the family.

To facilitate the delivery of high-quality health services that meet the needs of Pacific peoples, *'Ala Mo'ui: Pathways to Pacific Health and Wellbeing 2014–2018* has been developed. 'Ala Mo'ui sets out the strategic direction to address the health needs of Pacific peoples and stipulates actions.

This health information comes from several sources and key Pacific health documents, some of which are listed here.

Department of Statistics. (2013). *New Zealand Census of Population and Dwellings 2013*. Wellington. www.stats.govt.nz/Census/2013-census.aspx

Mauri Ora Associates. (2010). *Best Health Outcomes for Pacific Peoples: Practice Implications.* Wellington. A resource booklet prepared for the Medical Council of New Zealand. www.mcnz.org.nz and search for title

Ministry of Health. (2014). *'Ala Mo'ui: Pathways to Pacific Health and Wellbeing 2014–2018.* Wellington. www.health.govt.nz/pacific

Ministry of Health. (2013). *The Health of Pacific Adults and Children in New Zealand Health Survey 2013.* Wellington. www.health.govt.nz/publication/health-pacific-adults-and-children

Ministry of Pacific Island Affairs. (2006). *Pacific Analysis Framework with Pacific Consultation Guidelines.* Wellington. http://www.mpia.govt.nz/assets/documents/PAF-Pacific-FrameworkF_2.pdf

The Pacific model of wellbeing

The best-known over-arching Pacific model of wellness is the Fonofale, which is based on a Samoan fale (house), where the foundation or floor, four pou (posts) and roof all have symbolic meanings. These elements are presented in a circle, expressing the philosophy of holism and continuity.

The Fonofale model was created by Fuimaono Karl Pulotu-Endemann as a Pacific model of health for use in the New Zealand context. The Fonofale model is named after Fuimaono Karl's maternal grandmother, Fonofale Talauega Pulotu Onofia Tivoli.

Fonofale is a dynamic model, in that all elements have an interactive relationship.

The foundation or floor (family)

The foundation of the house represents 'family', which underpins all Pacific Island cultures. 'Family' in this context can be nuclear, extended or constituted. It is bound by kinship, titles, marriage, partnership, covenant or agreement and forms the fundamental basis of Pacific Island social organisation.

The roof (culture)

The roof represents cultural values and beliefs which shelter the family for life. It can include beliefs in traditional methods of healing as well as Western methods.

The four pou

Between the roof and the foundation are the four pou (posts) connecting the family with their culture but also continually interacting with each other. These pou are:

- **spiritual:** the sense of wellbeing which stems from a belief system that includes Christianity or traditional spirituality relating to nature, spirits, language, beliefs, ancestors and history – or a combination of both.
- **physical:** biological or physical wellbeing. The relationship of the body – its anatomy and physiology – to physical or organic and inorganic substances such as food, water, air and medications can have either a positive or a negative impact on physical wellbeing.
- **mental:** the wellbeing or health of the mind, which involves thinking and emotions as well as the behaviour that people exhibit.
- **other**: the variables that can directly or indirectly affect health such as gender, sexuality, sexual orientation, age or socio-economic status.

The circle

The Fonofale is expressed as a cocoon or circle which contains dimensions that directly or indirectly influence one another.

Environment: this dimension addresses the relationships Pacific people have with their physical environment. This environment may be a rural or an urban setting.

Time: this dimension relates to the actual or specific time in history that impacts on Pacific people.

Context: this dimension relates to the where/how/what, and the meaning and importance of these factors for a particular person or people. Other contexts include country of residence, legal status, politics and socio-economic factors.

Pacific values

The term 'Pacific people' helps us to look at shared meanings and shared values between the many Pacific nations. It is also important to understand that there are differences between cultural groups (as each Pacific nation is different), and within cultural groups (as people differ within cultures by age, gender, status or ability).

There are different traditions, customs, languages and obligations for each group, and there will be differences in who has status, who holds power and who has authority within each group.

To be a culturally safe support worker you must be sensitive to Pacific values and acknowledge that there is no 'one size fits all' when you are supporting a Pacific person.

Different people have different values. Values are the things that really matter to us, such as qualities of behaviour and character, ideals, standards or morals. They are ideas and beliefs that we regard as desirable and good, and worthy of passing on to others. The person or people you are supporting will have values that are important to them. They may have the same values as you, or they may have different values.

The Ministry of Pacific Island Affairs identified the values important to Pacific people and their families in their publication *Pacific Analysis Framework with Pacific Consultation Guidelines.*

- **Family values**: every person belongs to a family and every family belongs to a person. This brings identity and belonging. **Ancestry and sense of place** involves a kinship with what and who has gone before.

- **Communitarianism**: a sense of community. Teamwork, consultation and co-operation with all members striving to work together to achieve common goals through a **consensual approach**.

- **Reciprocity**: acknowledging the value of relationship and obligation of care between individuals and groups interacting for a shared purpose. **Mutual help** and interdependence are viewed as more effective than individualism.

- **Respect**: 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.

- An emphasis on **spirituality** and religious practices, and **customs and protocols**. These will have developed over time, and are the traditional or 'right' way or the accepted ways of doing things.

✐ Write

It is important to have an understanding of your own cultural identity and knowledge of and sensitivity towards others' cultures, beliefs, values and practices.

Write down values that you believe are worthwhile. Values could include: being brave, helpful, responsible, honest, courteous, kind and compassionate, non-judgmental of other people's life choices, empathetic, person-centred in your support; and believing that people who use health and wellbeing services have rights.

Why do I believe these values are important to me?

Where did my beliefs about the worth of these values come from?

If your values are different from the person you are supporting, how do you think this difference could affect the nature of the support you are giving?

Sensitivity to Pacific values

It is important to be aware that people have different values, and to be sensitive to Pacific values in order to be a culturally safe support worker.

Pacific people…	So maybe…
…tend to be motivated by individual benefit within a wider value of the community.	…support work that does not include and value family involvement will not work.
…are likely to see mutual help as a more effective way to doing things than an individual approach.	…approaching things from an individual's perspective will only be of limited value to the person and their family.
…like to take time to arrive at a full and proper understanding of issues, and to come to a consensus view.	…the support worker should not expect, and will not get, quick advice or decisions, especially if they do not listen effectively.
emphasise spiritual dimensions to a situation, and see the church and the pastor as very important.	…spirituality and a holistic approach to issues are very important to the person you support.
…highly value reciprocity, and give and expect thank you gestures.	…the support worker needs to thank the people they are supporting, find out what is important to the person and the person's family in relation to the tasks identified in the service plan, and follow those ways of doing things (protocols).
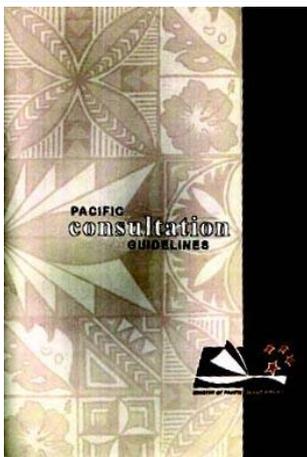
This information has been adapted from: Ministry of Pacific Island Affairs. (2006). *Pacific Analysis Framework with Pacific Consultation Guidelines.* www.mpia.govt.nz

Family values

For most Pacific people, fāmili (family) is the centre of the community and way of life.

Family refers not only to the 'nuclear family', but usually to the extended family. Individualism has less of a focus – each person's role is defined by the family, so personal contribution to the family in turn defines the individual. Family provides identity, status, honour, prescribed roles, care and support.

Family conveys interconnectedness (a system of interrelated obligations, responsibilities and benefits). For many Pacific people, it is important to create and maintain good relationships within the family, and beyond to other families, friends and community. Ancestry and sense of place involves a kinship with what and who has gone before.

Healthy and strong families are the basis of individual and community well-being.

Socially cohesive societies tend to produce healthier members, and Pacific people demonstrate higher levels of social connectedness, with strong participation in church life and volunteering.

It is important for support workers to understand that family, family connections, ancestry and relationships are valuable, rather than insisting on an individual approach. It is also important to understand that Pacific people value and respect their parents.

You must work in partnership with the person and their family and include them in any decision making, asking what their preferences are. Some people may feel more comfortable if another family member speaks on their behalf. This can lead to a longer meeting time so that the group can consult before making any decisions.

As well as providing greater comfort to the person, the presence of other relatives and community members can lead to improved care. For example, family members can provide additional background information and can help the person to understand instructions and carry out treatment.

Communitarianism

Communitarianism is about being motivated by a sense of communal responsibility. Collectiveness is the core value for Pacific people, and the emphasis is on the group rather than the needs of the individual.

A consensual approach is taken in the decision-making process, seeking input and views from the wider community to get the agreement of all the people concerned.

It is important for support workers to acknowledge, understand and respect that Pacific people value a collective and communal approach rather than an individual one, for the person being supported.

It is also important to understand that family includes extended family. Some things may take longer, as Pacific people discuss issues and concerns with their family and the community in a collective and holistic way.

Scenarios about Pacific people illustrate some of these Pacific values.

Scenario

When Sieni came to New Zealand from Samoa she left behind her family and it was very hard for her. There was no one to speak her language with and no one had any understanding of her culture. Over the years many of her family came to New Zealand. She was able to teach her children about traditional ways and that respect for elders, parents and esteemed people was important.

"When Dad died they all came together because of who he was and their respect for him, and to help out and support us. Everyone chipped in and paid for half of the funeral. People came with boxes of food, donations of money and it was a good time to get together with my relatives."

Reciprocity and mutual help

Reciprocity acknowledges the value of relationship and obligation of care between individuals and groups. Contribution is a key aspect of wellbeing and this creates a desire and duty to provide for and support family and community. Contribution is also about ensuring the future of children.

Reciprocity is the basis for maintaining balance and harmony through 'give and take' (reciprocal) obligations, honesty in all things and the exchange of gifts or goods and services. Pacific people mutually help and support each other through the contribution of money, time, people and things that are needed. An imbalance in the reciprocity process can indicate a lack of respect for the relationship.

It is important for the support worker to understand that there are give and take obligations within relationships for Pacific people. The person being supported and their family will be helped by others and will help others when they are able.

Scenario

Leopino's family came to New Zealand when he was seven years old. His family was looking for a better way of life for the children. Leopino spoke Tongan as well as English, as his family had always spoken Tongan at home and at church.

Leopino grew up learning about 'the Tongan way'. There were seven brothers and sisters, and the family regularly sent money home to relatives in Tonga. They also contributed to the church regularly because the church helped many people in the community. When Leopino's father needed support the community came to help and support them.

Respect

For Pacific people, the way things are done is important. Respect is the expected behaviour, including respect towards elders, parents, women, children and people in positions of authority, like politicians, ministers, doctors and teachers. Respect includes keeping face and acknowledging someone's status.

Observing the correct etiquette or 'way of doing things' is an important aspect of respect and maintaining dignity. This includes both the formal, solemn processes that Pacific people observe when meeting and interacting with others, as well as a sense of individual poise and pride.

It is important that support workers understand and respect the importance of the qualities of humility, commitment to the community, facilitation rather than command, and supporting Pacific people to participate in all the decisions that affect them.

It is also important that support workers understand that Pacific people respect individual and family input.

Dignity, and respect for this, can play an important part in medical experiences. A person's concern for their dignity may, in some cases, outweigh concerns about their health. If health issues are not explained properly, that person may refuse certain procedures.

Scenario

When Moka came to New Zealand from Nuie, it was a very frightening place for him. "There were many lights and cars and a lot of noise. I had never even seen a supermarket before. Many times I missed my village, where you had many family members around you all the time. I was very lucky though, because I had magafaoa (family) in Wellington, and eventually I settled down to life in New Zealand."

"Now I am older, and I need help with my personal cares and household tasks. Sally is my support worker. I was worried about having someone in my home I did not know and who might not know how I want things done, but Sally was very respectful. When she came to my house that first day she introduced herself to me and my magafaoa and asked me what I wanted done. I remember her saying: "This is your home and I want to do things the way you want them done, and do the things that are the most helpful to you". I liked that because she didn't assume she knew what I wanted or that she knew best. She asked me, and that was very respectful to me."

Spirituality and customs

Spirituality includes having an emphasis on spiritual and religious practices. Spiritual faith (the belief that there is a greater power than oneself, namely God) is important throughout the Pacific. Pacific churches act as a meeting place and an organising force for community projects.

It is important for support workers to understand and respect the person's prayers, ceremonies and spiritual beliefs, and the importance of these to the person they are supporting. The Pacific person may frequently make reference to God and it will be important for that person to attend ceremonies.

Customs and protocols have developed over time, and are the traditional or 'right way' to act. They are the accepted ways of doing a specific thing.

Scenario

Iosefa had been in hospital for two months because of complications with his knee replacement. In hospital he had been able to have a male nurse. Now that he was home he needed some support with his personal cares. When Wendy arrived he was deeply embarrassed. For Iosefa, spirituality was very important and this included keeping his body covered in front of women.

Fortunately, Wendy understood that Iosefa might not feel comfortable. She also understood that he might not ask for something different to occur, and he might not speak out about his concerns. She asked him how he felt about her showering him and offered to ring her supervisor to ask if there were any male support workers available. In the end they came up with a plan together so that Iosefa felt comfortable, safe and supported in the shower, and with Wendy in the room.

Wendy could tell from Iosefa's explanation that spirituality was very important to him. She asked him what church group he belonged to and he explained that although his congregation was just ten minutes away, he was unable to go at the moment because his magafaoa had returned to Niue to visit family. Wendy offered to ring her team leader to see if transport could be arranged to take him to the church services this Saturday.

Iosefa was very happy that Wendy had asked. She had not assumed anything; she had not 'taken over'; and she had spoken up for him about the things that were important to him, such as his spirituality.

Communication

Knowing different Pacific values and traditions will help you to communicate better with Pacific people. The key to interacting with Pacific people is to build a connection that allows open communication.

Taking the time at the first meeting with the person (and their family) will lead to more effective relationships. Most Pacific people think it important to establish trusting relationships with their healthcare providers.

Verbal communication

When meeting for the first time make it clear who you are, where you are from, and your reasons for coming.

Some Pacific people may feel threatened or abandoned if their family members are excluded from consultations or procedures. Be sure to ask about the person's preferences. Remember that silence doesn't necessarily mean consent.

Some Pacific families may choose to appoint a person to advocate or liaise for them. It is usually very helpful to work with this person to ensure good communication and trust.

Non-verbal communication

Body language can be different between Pacific and non-Pacific people. An example is the lack of eye contact you may experience with a Pacific person. In many Pacific cultures, continued eye contact can be a sign of disrespect, especially when this involves gazing at people of authority, such as nurses. Don't assume that a lack of eye contact shows disinterest or annoyance. Similarly, it may be better for you to avoid prolonged eye contact with Pacific people as that may make them feel uncomfortable, as if they are being scrutinised, criticised or challenged.

Although lack of eye contact could be a sign of respect, it could also be due to anxiety, anger, boredom, inattention, or fear, just as with any other person.

Physical contact

In Pacific cultures, there are varying beliefs about physical contact. Explaining and discussing practices clearly and in advance will help to put people at ease and help to determine what is appropriate for each person.