Pacific People and Western Systems: Nurturing the Space between us

Manase Lua - LeVa
Rachel Kapa-Vivian Takanga A Fohe – WDHB
Marina Elisara Faleola Services – CMDHB
Introducing...

Marina Elisara
BHSc(OT), PGCertHSc(MH)

Rachel Kapa-Vivian
BHSc(OT), PGDipHSc

Manase Lua
BA, MA (Hons)
Pacific People: Who are we?

The seven main Pacific ethnic groups in NZ:

- Samoa
- Cook Islands
- Tonga
- Niue
- Fiji
- Tokelau
- Tuvalu

Fijians: 9,864
(Increased by 40% since 2001)

Samoans: 131,103
(Increased by 14% since 2001)

Tokelau: 6,822

Tuvalu: 2,625
(Increased by 33% since 2001)

Niue: 22,476

Cook Islands: 58,011

Tongans: 50,478
(Increased by 24% since 2001)
The Pacific population in New Zealand is growing at a faster rate than that of general population. Percentage of total population was 6% in 1996 and is expected to be 7.2% by 2011.
Pacific People: Where are we?

Mostly in urban areas – namely Auckland

Regional Distribution of the Pacific Peoples Ethnic Group
2006 Census

- Auckland 66.7%
- West Coast/Nelson/Marlborough 0.6%
- Wellington 14.5%
- Canterbury 3.8%
- Hawke’s Bay 2.0%
- Manawatu-Wanganui 2.3%
- Waikato 4.5%
- Bay of Plenty 2.5%
- Southland 0.6%
- Otago 1.3%
DHB services provided for Pacific People

In the 20-64 years age group CMDHB is seeing the highest proportion of PI people we provide service for (2010-2011).
Pacific People: Why should we care?
Illness and Statistics

• **Stats for Pacific**
  • Higher prevalence of MI for Pacific
  • 25% of Pacific people had experienced a MI in the past 12 months and 46.5% had experienced a disorder at some stage during their lifetime
  • 31.4% of New Zealand-born Pacific people, had a 12-month prevalence of any mental health disorder compared with 15% of Pacific people who migrated after the age of 18. Ministry of Health (2006)
Summary of Pacific Points

• Seven main pacific ethnic groups
• Have recently come to NZ from the Pacific in the last 100 years
• About 7% of NZ’s population
• Fastest growing population in NZ
• 66% of Pacific people are in Auckland
Nurturing the space between us

Collision or engagement?
Western Systems

‘Western’

• Roots in Greco-Roman civilisation.
• Influenced by the traditions of:
  ➢ The Renaissance
  ➢ The Protestant Reformation
  ➢ The Enlightenment
  ➢ Colonialism in the 16th-17th Century.
• Countries of Western Europe as well as countries of European colonial origin
• Cultures that are directly derived from Western Europe cultures.
• Common values include:
  • Liberal democracy,
  • Rule of law
  • Human rights
  • Gender equality.

• Not necessarily tied to the geographic sense of the word.

‘The System’ – noun - a society or the network of institutions that control it, usually regarded as an oppressive force.

– Oxford Dictionary
‘Culture is a response to basic human need’

Cross, 2003
‘Culture is a response to basic human need’ – Cross, 2003.
Our Culture, Our World...

- Shapes norms of how, why, what and when we do things.

- Influenced by meeting a need with resources from the environment

- We are often trained to participate in our world.
‘We are trained with the resources from our environment to meet human need’
Values of these two worlds:
Education, Governance & Power

Pacific
- Observation/oral/kinesthetic
- Connectedness
- People

Western
- Literacy
- Autonomy
- Knowledge
Pacific Models of Health

Fonua Model

Fa’afoaletui Model

Popao Model
The Popao Model

Metaphor for shared understanding of the treatment process as a ‘journey’ towards recovery.

Papao Collaborative Assessment scale – 12 part Questionnaire

Papao approach – a detailed process that identifies the elements
Fonofale Model

Karl Pulotu Endemann -

• Pan-Pacific Model of health in the use of New Zealand context.

• Developed after the Overstayer/Dawn raids in the 1970s.

• Contracted by the Ministry of Health in 1994 to consult with Pacific communities throughout NZ.

• Consulted with 19 regions and reported back to the Strategic Direction for Mental Health Services for PI with a collaboration of what PI believed were major determinants of health.
The Relational Self

- ‘Itu Lua’.
- A person’s self is seen as a total being comprising of spiritual, mental and physical elements which cannot be separated (Bush et al, 2005).

Wellbeing

- This relational self is to communities and communal practices as an important source of meaning and life support.
- If source and support is denied for Pacific the process of healing is compromised.

Spirituality, Crisis & Recovery

LeRoy & Spaniol (2002)

- Spirituality grounds a person’s life and gives them a sense of meaning.
- Spirituality involves relationships
- “Spirituality holds that all life is interconnected. There is a unity of body, mind and spirit, and, indeed, of everything living on this planet” (Spaniol, 2002).
- When trauma is present, spiritual disconnection or ‘crisis’ occurs.
“There were church members who were seen as helpful, but the stigma of mental illness created a good topic to talk about, for those who were not helpful. Fuelled by misunderstanding, it was a chance for those who did not have family members with mental illness, to talk down about those who suffered from it, and their families. This often led the consumers to being excluded and isolated, not only by the immediate Pacific Island church community, but also by close friends and family”

Summary

• Various models for Pacific.

• Approaches and Tools (Matalafi matrix & Popao model/approach) have been developed from different Pacific groups and are recognized by Pacific services (NGO & DHB)

• Fonofale gives us elements of a Pacific person, who are all interconnected as a Relational self identity. Spirituality being a core important element.

• When elements are not nurtured or understood ill heath can develop and/or recovery is compromised.
Malinoa Island (Tonga)...

Don’t let appearances fool you!

“They don’t care about what you know, until they know that you care…”
Basic Samoan Social Structure

Through “tautua” or service, one can be rewarded with a title as a Matai or chief

- **Ali’i**
  - High Chief

- **Tulafale**
  - Orator

- **Faleupolu**
  - Provide resources

- **Tagata nu’u**

Chiefs have authority only over their own village or district
Basic Samoan family structure
(Hierarchical in nature)

GOD

Father

Mother

Children

• Underpinned by fa’aaloalo – respect, courtesy, politeness

• Males in the family have a moral duty and obligation to care for and watch over their sisters

Basic Tongan Social Structure

Hau
Monarchy
Rules the country

Hou’eiki
Nobles

Kau tu’a (kainangaefonua)
Commoners

Highly stratified with virtually no social mobility. You are born into a social class and die there (few exceptions to this rule).
Basic Tongan family structure
(from most respected or ‘eiki to lowest or tu’a):

Aunt’s (father’s sisters – Mehekitanga/fahu)

Father (Tamai – includes fathers brothers)

Mother (Fa’e - includes mothers sisters / Fa’e tangata)

Oldest Daughter
Other Daughters

Oldest Son
Other Sons

Some traditional Pacific concepts and models to help you create the “Va”
Va Tapuia Concept

People

Environment

Dead

(Source: Fa'amatuainu Tino Pereira)
“Va” – the space that relates (Professor Albert Wendt)

Samoan traditional concept

Va – Space    Tapuia – Sacred

Va Tapuia

The Sacred Space for all interaction between you and:

– People
– Environment
– The Dead

(Source: Fa’amatuainu Tino Pereira)
Va Tapuia Operational Principles:

Tausi Le Va
Nurturing/Developing the Relationship

Soli Le Va
Trample/Stand On the Space

Teu Le Va
Resolving/Maintaining the Relationship

(Source: Fa'amatuainu Tino Pereira)
*Sei* – defining ornament (flower) worn in the hair/head which is sacred or tapu - *Seitapu* (Samoa)
Mainstream must be trained and up-skilled to better engage with Pacific service users and their families

**Seitapu Model** *(Pava, 2006)*
Makafetoli’aki (Tonga) – rough rocks that chip and smooth each other out gradually over time...

*Invest the time to engage at first contact*

“Refuse to be dehumanised in this age of managed profit...”
Talanoa – lay out the metaphoric fala (mat) to talk as kainga (family)
Kali — traditional Tongan wooden headrest/pillow

*Kaliloa Concept – Long Kali*

“fielau he na’e ‘olunga he funga kaliloa” – no wonder, for he/she rested on wise counsel (mother/elder)
Ha’amonga a Maui – burden of Maui (stone trilithon), Kingdom of Tonga
Uasila’ā (sundial) model

Sky – family & community

Positive engagement “Va”

Western (Clinical) knowledge & practice

Cultural (Traditional) knowledge & practice

Earth – you as Occupational Therapist

Source - Manase Lua, Le Va 2011
Service user/youth

Attitude  Knowledge  Skills

“Sei’d” Worker

“Va
Famil
y


Rationale

• Health practitioners competency and assurance act 2003, s118 (i)
• Health and disability commissioner act 1995
• Health and disability code of rights 1996
• Code of Health and Disability Services Consumers’ Rights
• The Mental Health (Compulsory Assessment and Treatment) Act 1992 and the 1999 amendments
• National strategies, policies and guidelines targeting health inequities and increasing access rates
• Poor health outcomes for Pacific people – often unexplained by poverty
• Serious and sentinel events
Introducing Real Skills plus Seitapu cultural competency framework & *Engaging Pasifika*

**Real Skills plus Seitapu (RS+S) framework:**
- adapted by Le Va from original Seitapu (PAVA)
- a framework for how to best *engage* with Pacific peoples
- for mainstream and particularly non-Pacific workers

**Engaging Pasifika training programme:**
- Brings the framework to life
- 29 Engaging Pasifika (EP) training modules delivered to 12 DHBs nationwide to almost 1,000 participants – 88% survey response rate with 94% overall approval rating
- held the first ever inter-sectoral cultural competency forum on 10 June 2011 with 170 participants as a first and beginning step towards an agreed approach and national approach
- Challenge to young people to not create spaces that are already there!
“5 C’s” Aiga model - Papali’i Seiuli Johnny Siaosi

Corporate, Clinical, Cultural, Consumer & Community

“I am my family my family are me...”
To contact us...

Marina Elisara
Marina.elisara@middlemore.co.nz

Rachel Kapa-Vivian
Rachel.KapaVivian@waitematadhb.govt.nz

Manase Lua
Manase.lua@leva.co.nz
References


