



A CASE STUDY REPORT FOR TAKOHA

Mana Pasifika Case study

This case study uses the Takoha Framework as an analytical tool to showcase the Mana Pasifika approach to support overall health and wellbeing, launched to address the psychosocial impact of the Covid-19 lockdown for Pacific peoples living in Aotearoa New Zealand.

Acknowledgement

A warm thank you to everyone who contributed to this case study. The insight and wisdom shared in this space have been a privilege for me to listen to and engage with humbly. I want to thank the Pacific partners as it was their collective efforts and advocacy, with community at heart, that shaped the Mana Pasifika campaign, bringing us closer towards Pae Ora for everyone to be well, live well and stay well. Sending my tangira/Alofa/Aroha to you all.

*Ami bau te mauri, te raoi ao te tabemoa.
May you remain in good health, peace and prosperity.
- Tekin Kanimako*

Pacific peoples in New Zealand

Pacific peoples are an integral part of Aotearoa New Zealand society. They are valuable to New Zealand economically, socially, politically, and culturally as a collective and as individuals (Ministry of Pacific Peoples, 2021). Pacific, or Pasifika, is an umbrella term commonly used to reference a collective of people with Pacific Island heritage. The 2018 data show that Pacific peoples in New Zealand are youthful and account for 8% of the total population of New Zealand, with 60% born in New Zealand (Ministry of Health, 2020). The Pacific population continues to grow and become increasingly diverse. Recent data from the Ministry of Health identify 17 Pacific ethnicities in Aotearoa New Zealand (Ministry of Pacific Peoples, 2021).

Method

Data collection

A desktop review was conducted to understand the scope of the Mana Pasifika campaign. This included reviewing project plans, procurement documents, reports, presentation slides, informal discussion notes and videos of the campaign.

Interviews were carried out to further understand the process of developing Mana Pasifika from the perspectives of those involved. An invitation was sent out to six people involved in the Mana Pasifika campaign for a maroro¹. This included three internal staff members and three external partners from Dioscuri, Mapu maia and the Pacific advisory group within Te Whatu Ora Health Promotion (formerly known as Te Hiringa Hauora | Health Promotion Agency). A one-to-one maroro, with open-ended questions used as prompts, was conducted with each person to capture in-depth information and enable storytelling and co-creation based on the experiences and reflections of the participants (Vaioloti, 2006). Interviews were held virtually (Zoom) or in person, based on the participants' preferences.

Analysis process

The **Takoha Framework** was adopted to guide the analysis of this Mana Pasifika case study. Takoha is a tool to understand if, and how, we are making a difference to the health and wellbeing of all New Zealanders. It links together health promotion activity and the vision of Pae Ora, which defines healthy futures for Māori and all New Zealanders. The **Yavu guideline**, developed by the Ministry of Pacific Peoples, was also utilised to guide data collection to ensure meaningful and relevant engagement with Pacific Partners (Ministry of Pacific Peoples, 2022). This analysis was conducted through the lens of an I-Kiribati female (Pacific descent) research assistant. Oversight of the analysis process was provided by the Insights and Evaluation team within Te Whatu Ora Health Promotion, with different lived experiences and expertise.

NVivo software version 11 was used to support the analytical process to systematically organise and store transcripts and other materials needed for this case study. It is software that is commonly used in qualitative research and as part of project management.

¹ Maroro is loosely translated into an in-depth conversation that is specific for Kiribati peoples.

What is Mana Pasifika?

In April 2020, Te Whatu Ora Health Promotion developed a social marketing campaign to address the psychosocial impacts of the first Covid-19 lockdown for Pacific peoples in Aotearoa New Zealand. This prompted Te Whatu Ora Health Promotion to form a partnership with Pacific organisations they have established relationships with, to develop the Mana Pasifika campaign together. The goal was to elevate and amplify the voices and experiences of Pacific peoples impacted by Covid-19.

The Mana Pasifika campaign takes a strengths-based and rights-based approach that is grounded in Pacific values which include, respect, alofa (love), acts of service, aiga (family), and building relationships with communities at the centre. This campaign intends to normalise Pacific approaches and to carry forward the voices of the Pacific communities.

This case study focuses on the key factors identified by Pacific Partners that contributed to elevating and amplifying the voices of Pacific peoples impacted by Covid-19. This is based on Phase One and Phase Two of Mana Pasifika (for further information about Phase One and Phase Two, please refer to Table 1).

Table 1. Mana Pasifika Phases

Mana Pasifika Phase	Rationale	Examples
Phase One	To focus on the immediate impact of the Covid-19 lockdown, to build the Pacific Partnership group (Refer to Appendix A), and to develop messages and online content to encourage Pacific communities to “Stay Safe, Stay Connected”.	<ul style="list-style-type: none"> ■ Online platforms ■ Radio ■ Social Media
Phase Two	To focus on recovery post-Covid-19 and look into expanding the scope towards general health and wellbeing, and to ensure that Pacific communities are keeping well and staying connected with each other.	The Pacific Partnership group developed two models – Vā Tagata and Pasifika Equity Model (Refer to Appendix B).

What did we hear from our Pacific Partners?

Intentional Partnerships are vital to Pacific peoples as a collective

Takoha enabler: Mahi Tahī

Pacific Partnership role

The cross-sectoral collaboration utilises various technical and cultural skills and capabilities to lead the campaign effectively and efficiently. The role of the Pacific Partners is to participate meaningfully in the decision-making process. As explained by Micaela Patea Stewart (Senior Advisor, (former) Te Hīringa Hauora | Health Promotion Agency), "We pulled together a Partnership group, and we were specific on calling them Partnership group and not advisory ... We wanted the Partners to build [Mana Pasifika] together so that [they are] with us at every step of the journey rather than just giving us the ticket at the end." This Partnership created an opportunity for Pacific Partners to be actively involved in the creative and strategic processes of the Mana Pasifika campaign, at all levels, to inform the campaign collectively. This is to champion collaboration as Pacific peoples, for Pacific peoples.

Intentional selection for Partnership members

The intentional selection of members for the Pacific Partnership group was crucial. Through the networks within the Ministry of Health and Te Whatu Ora Health Promotion, the Pacific Partnership group was established. The Mana Pasifika campaign required that members could relay the needs of the Pacific communities, which meant that the Pacific Partners were consistently engaging with their Pacific communities. As illustrated by Micaela Patea Stewart, "... It was important that we have the Partnership group who were from the community or work directly with communities so they were the community voices." The Pacific partners were community champions which meant they advocated for, promoted and were trusted members of their respective communities. They became the bridge between communities and Te Whatu Ora Health Promotion.

Mana Pasifika as a form of expression for Pacific peoples living in Aotearoa

Takoha enabler: Mātauranga

Defining Mana Pasifika

Mana Pasifika is shaped and defined by the wisdom and knowledge of the Pacific Partners. It is a Pacific-led approach to enhancing the mana of Pacific peoples and more so, to recognise that the Pacific worldview and ways of being are valid, specifically around mental health and wellbeing. As captured by Kathy Compton (Marketing Manager, (former) Te Hīringa Hauora | Health Promotion Agency),

“Mana Pasifika is not about a topic, it is about recognising Pasifika [people] bringing their own culture and ways of being to the world, and it is about wellbeing across the full spectrum.” Phil Siataga (Health Clinician, Mapu Maia) further defined Mana Pasifika from a spiritual lens, “It is an expression of the love that God has for humanity in general ... God as a particular heart for [those in need] ... The campaign is an expression, that is an expression of who [Pacific peoples] are.” Spirituality as a central foundation to the vā² is vital for Pacific people and it encapsulates things that are beyond the traditional biomedical or biopsychosocial models of health³. Mana Pasifika’s approach captures and embodies Pacific knowledge systems, and it also nurtures Pacific ways of being. This sets an appropriate foundation to inform health promotion messaging for Pacific peoples.

Indigenising and decolonising health promotion processes to serve our Pacific communities

Takoha Enabler: Māori Mai Ai, Mātauranga

Shifting from Eurocentric processes towards a more holistic approach

Eurocentric approaches have been established and embedded within the systems and infrastructure within Aotearoa as a result of colonisation. The participants articulated that the Mana Pasifika approach is holistic, which means Pacific practices are normalised through the voices of Pacific partners. Jeremy Logan (Managing Director, Dioscuri) noted, “We have found that, with all government work we have done, it is very one dimensional, and it is very inside the box... You are contracted to create various Eurocentric approaches from how you would approach wellbeing and everything you research, [it is] very individualistic, [as opposed to] Pasifika we live in a collaborative environment.” The Mana Pasifika approach incorporated Pacific knowledge, values and ways of being to challenge the social norms and as a result, move away from Western ideologies.

The Mana Pasifika approach is committed to shifting away from Western ideologies and towards a holistic approach by continuously disrupting ongoing colonial activities at all levels. The aim and purpose of Mana Pasifika was to recognise and value Pacific worldviews that genuinely reflect Pacific peoples. As referenced by Johnny Akatapurua (Marketing Lead, (former) Te Hiringa Hauora | Health Promotion Agency), Mana Pasifika required “a willingness, or having enough courage

2 Vā is essentially the social-spatial relationship between those interacting with each other. The vā between people is sacred for Pacific peoples.

3 The biopsychosocial model provides a framework that looks at interactions between biological, psychological and social factors that influence health and wellbeing.

to challenge the [Western] culture... and the systems that have been traditionally and historically set." Micaela Patea Stewart acknowledged that a system shift is "not an overnight thing", implying that time and persistence are key components of decolonisation required to consistently counteract the mainstream processes. Uplifting and upholding Pacific knowledge and methods can help inform better practices that will benefit Pacific peoples.

Holistic health and wellbeing

Health and wellbeing for Pacific peoples is approached in a holistic manner. It is about building collaborative and meaningful relationships between and within nature and also between living and non-living things, reflecting the complexities of health and wellbeing. This highlights how Pacific health and wellbeing are neither unilateral nor one-dimensional. As Johnny Akatapurua said, "... when it comes to our [Pacific] people ... they don't look at how or the way we (those working in government) look at things; they don't see it in segments. They don't see mental health, physical activity, stroke, or diabetes care. It's all in one, all holistic." Jeremy Logan described how, "It originally started as a psychosocial response to Covid-19; now we see it more as a Pacific-led initiative... that amplifies the power of equity." Over time, Mana Pasifika moved away from a typical marketing campaign approach, and instead focused on health and wellbeing from an equity standpoint. This is to amplify Pacific ways of thinking and practices to appropriately address the health issues of Pacific people as a whole, rather than in fragments.

The village approach as a marketing strategy suitable for Pacific experiences

The village approach is an appropriate tool for Pacific storytelling within a marketing space. Mana Pasifika carefully adopted and implemented it as an important part of the approach, allowing Pacific people to share their collective stories and lived experiences due to the Covid-19 lockdown in their own context. As Johnny Akatapurua articulated, taking "...multiple storytellers from the same audience, sharing their respective experiences with the same underlying message... very different communication styles and the way they communicate their message itself... That's the village of wellness." Focusing on the way Pacific peoples shared stories created a sense of connectedness and authenticity. It brought the multiple Pacific villages across Aotearoa New Zealand closer and enabled them to stay connected to reduce the psychosocial impacts of the Covid-19 lockdown. This approach demonstrated the strength of Pacific storytelling as a valuable component to enhance health promotion messaging. This is prompting marketing strategies to prioritise communicating the collective stories of Pacific peoples, through the lens of Pacific peoples, to be relevant for Pacific peoples.

Representation matters for Pacific peoples

Takoha Enabler: Māori Mai Ai

Understanding the audience

Pacific is an umbrella term for people of Pacific descent living in Aotearoa New Zealand. We acknowledge that “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/NZ-born, occupational line or a mix of these” (Anae, 2001:7 as cited in Health Research Guideline, 2004 pp11). Mana Pasifika used the term ‘Pacific’ to capture diverse, unique perspectives and lived experiences of Pacific peoples living in Aotearoa New Zealand. As Jeremy Logan emphasised, “... the understanding from a Pasifika standpoint [that] we are not homogenous... [and it is important] for an actual proper representation of our people”. Representation in this space means to move away from the one-size-fits-all narrative that tends to homogenise Pacific people, and towards diversifying our understandings of Pacific peoples within their respective communities and context.

Changing the narrative to capture Pacific peoples' experiences

The representation of Pacific peoples in Mana Pasifika encourages the framing of ‘us’ instead of ‘others’. This approach emphasises the inclusivity of all Pacific peoples when developing health promotion messages. Jeremy Logan said, “We approached [Mana Pasifika] from our perspectives of what it is like to be us in this everyday New Zealand space. What is it like to be Pacific in general... for our kids growing up in schools... there’s a shared experience you focus on; the shared experience is what we care about.” The shared lived experiences of Pacific peoples contributes to destigmatising the often poorly narrated representation of Pacific peoples in society. This is by pivoting away from Pacific ethnicity being an indicator of poor health and towards showcasing the strength and capabilities of Pacific peoples as a collective.

The significance of the vā for Pacific peoples when working together

Takoha enabler: Māori Mai Ai, Mātauranga, Matatau

The vā as a relational space for Pacific peoples to connect, engage and support each other

Building, maintaining and sustaining the vā when engaging with Pacific peoples is crucial. It involves valuing each other as people to build trustworthy and meaningful relationships. The Mana Pasifika approach was embedded within Pacific values and beliefs, allowing for Pacific peoples to engage and connect with each other “as people who understand the culture, they get it, and we can call each other [out], but we can also laugh about it. We are all there for the right cause, and our principles

are aligned. So having that unspoken, undocumented connection and reciprocity, that [is] the essence of Mana Pasifika” (Johnny Akatapurua). As a result, this created a safe space that enabled all Pacific Partners to be involved and to participate meaningfully. Micaela Patea Stewart said, “We had good robust meetings, and we always opened the space [with prayer], and it was a safe space for everyone to come in and be themselves.” This signifies the value of space and its significance in shaping how the Pacific Partners worked together as a reflection of the vā being nurtured and maintained (Teu le vā ⁴). More than a provider-funder relationship, it was the vā between the Pacific Partners that determined the Partnership and relationship that informed their decision-making abilities.

The vā between the Pacific Partners was a significant way to uplift each other collectively for best practice. The relationship between Pacific Partners was grounded in Pacific values of trust, reciprocity and respect. Stephanie Erick (Pacific Advisory Group member) mentioned that “the advantage of the vā is acknowledging the different expertise in this space and working together to their strengths. It also means they can learn from each other and not leave anyone behind”. The Pacific Partners were all experts in their respective areas and would continuously support each other to mobilise Pacific communities. As a result, Pacific Partners were able to collaborate and communicate effectively with each other.

Respect as an essential component of the vā

The value of respect was critical for nurturing and maintaining the vā among the Pacific Partners when connecting and engaging with each other. As Phil Siataga said, “Respect people’s personhood, but in a respect for their skills but also an understanding that Pasifika groups are all moving in their own time and pace”, further noting that respect looks and manifests in different forms, with a priority of respecting the person as a whole. Johnny Akatapurua mentioned that this practice is common: “It is not a brown thing; it is culture.” This serves as a valuable reminder of the importance of recognising worldviews and positions when engaging with Pacific peoples and the existing vā.

Addressing power dynamics “to all be in the same fale”

Takoha enabler: Māori Mai Ai

Awareness of the Western power systems that take precedence in our mahi

Western hierarchical systems promote uneven power dynamics, disadvantaging non-Western cultural norms (Siikala, 2014). Mana Pasifika was specific and transparent about breaking down the ‘ivory tower’, known as the Western hierarchies,

4 Teu le vā refers to nurturing, valuing and attending to relationships.

to centre community voice in this campaign. From a Pacific worldview, power is shared amongst the Pacific Partners for the benefit of the collective with a side-by-side partnership reflecting reciprocity and trust. Johnny Akatapurua clarified that by "... flatten[ing] the hierarchical structure, it's moving us from being the ivory tower to actually being at the same level as our Partners. To share that power and equalise power dynamics. It's not like Vaka Tautua, Mapu Maia talking to [former] Te Hiringa Hauora ...". The idea for those involved in Mana Pasifika, including the Pacific Partners, is to operate in a Pacific system or structure where they can safely communicate as Pacific people and work together without resistance. "In health promotion, there is no place for rigid boundaries, institutional capture or isolated initiatives" (Durie, 1999, pp5), as expressed in the phrase by Pasifika, for Pasifika and with Pasifika. System-level shifts can take form and effect through the efforts of everyone.

Shifting away from transactional methods

The transactional methods commonly used in social marketing do not work for Pacific-led initiatives (Ministry of Pacific Peoples, 2022). They do not align with Pacific ways of working together, which prompted Mana Pasifika to move away from traditional transactional methods and towards building meaningful and reciprocal relationships. As expressed by Johnny Akatapurua, "... we are not here to do a one-off transaction, you are part of the whānau." It reiterates the importance of the relational approach and the ongoing relationships between Pacific peoples in contrast to the Western transactional methods. This relational method fosters relationships and brings diverse insights to health promotion.

Best intentions are not enough for transformative change

Following the development of the Mana Pasifika campaign, there were many lessons that other Pacific-led projects could draw on, with an emphasis on power dynamics. The Mana Pasifika approach showcased that more than developing a social campaign based on best intentions alone was needed to meet the needs of the Pacific peoples, as existing Eurocentric power dynamics were still prevailing. As Micaela Patea Stewart voiced, "We as an organisation did have the best intention back then... [but] we still hold a tight grip on the pen in terms of what things we think should look like... there were [many] restrictions around how we would do things for the community. It was not for or with them; but done to them." Designing and developing a social campaign with good intentions also means incorporating Pacific voices to guide the process and ensuring that the campaign will positively impact Pacific peoples, individually and collectively.

Community voice an integral part of Mana Pasifika

Takoha Enabler: Ngā Manukura, Te Mana Whakahaere, Māori Mai Ai

Community leadership is best practice

As a health promotion social campaign, the power of the collective voice is critical for Mana Pasifika. The Mana Pasifika approach created opportunities for Pacific Partners to be involved at all levels of this campaign and steer the campaign appropriately. In this case, a necessary step for Te Whatu Ora Health Promotion was to take on a role as “cheerleader” or “leaders from behind” and “to actually have the community voice elevated in terms of what works best for them, and not say what [the former Te Hiringa Hauora] think is going to work for them”, said Micaela Patea Stewart. Recognising the expertise of Pacific Partners meant that conversations were treated with value as taonga. Micaela Patea Stewart further added, “... [the Pacific Partners] voice felt valued and that there was always an opportunity [to share]... we completely gave it back to the [Pacific] Partners and said Okay, What are your thoughts? You tell us and then we would sort of go round like that. So that everybody got an opportunity to speak.” This practice showcased the commitment to highlighting the Pacific voices in this campaign to reflect lived experiences and real needs. Mana Pasifika disregards any tokenistic gestures by non-Pasifika people of listening without hearing to reach the hearts and minds of Pasifika communities and meet their goal of transformation.

Pacific self-determination and autonomy

Pacific peoples want to exercise autonomy and self-determination, and to be seen as rightful experts in their health priorities. This is achieved by allowing the Pacific Partners to take lead and take control over the Mana Pasifika campaign and to actively support their goals and aspirations in this space. As mentioned by Johnny Akatapurua, “[Enabling] an individual or groups to continue to do what they’re passionate about and in service of the community... how can we empower [communities], enable them to do what they do, to lead to a better outcome and solutions ... [That is] how we become the engines for the enablers in the process as opposed to the leaders dictating terms ... macro and micro forms of support.” A higher sense of control of the Pacific partners can allow the Pacific communities to determine their health and be the drivers of their aspirations and goals. It highlights the advantages of strengths-based framing and a ‘nothing about us without us’ relational approach (Moana Research, 2021).

Genuine listening to the voices of Pacific peoples

A common theme across the Pacific Partners was being genuine when listening. Community voices were an integral part of the process for this campaign, and listening to and understanding the different perspectives within each of their contexts was vital. As Phil Siataga highlighted, "There's not a lot of listening that goes on sometimes. I mean genuinely listening to the people... once you bridge that and somebody feels you know you're there for really genuine reasons, then its open arms". In other words, it is about genuinely listening to validate and acknowledge the Pacific Partners' contributions at all decision-making levels as rightful expertise. This results in meaningful collaborations and long-term partnerships with Pacific peoples. As quoted by Phil Siataga, "Your light is a way of listening so others feel heard, a way of giving attention to what matters most." Summarising and capturing the essence by genuinely listening to the Pacific communities' voices is best practice for health promotion and the wider health sector.

Culturally safe practices when engaging with Pacific peoples

Takoha enabler: Mātauranga, Māori Mai Ai, Matatau

Cultural integrity

Cultural integrity is essential when engaging and working with Pacific peoples. The Mana Pasifika campaign ensured that those involved at all levels were culturally knowledgeable and practicing in a culturally safe manner. Stephanie Erick mentioned that there are "some cultural nuances that the literature cannot teach... to ensure that the team on the ground is culturally competent in engaging with communities will be guided through the leadership team; it is not just the ones on the ground that need to do the work; it is the responsibility of everyone." Cultural integrity at all levels is required to ensure that practices and communications are consistent between members and that Pacific peoples are in a safe environment. The responsibility should not solely fall on Pacific peoples or those engaging with Pacific communities as it is a responsibility of everyone to increase and enhance their cultural capabilities.

Self-reflexivity

Pacific partners relayed reflexivity as an important part of Mana Pasifika. It is a crucial practice for an active agent involved in the health promotion space and should not be feared (Fleming, 2007). Self-reflexivity is thinking critically about the implicit and explicit assumptions or biases shaped by our position. As expressed by Johnny Akatapurua, "A level of self-assessment [is needed] because people and [their positions] are key. [Supposedly] you got the wrong person at the start of the spectrum.

[In that case] it unfortunately, filters down or doesn't filter down to our communities." The ability to self-reflect is critical to understand the 'self' from a professional lens and as an active agent of change (Fleming, 2007). An awareness of one's own position is important in this space as it can influence the ability to engage with each other.

Future Aspirations

Sustainability was heavily emphasised by the Pacific Partners. There needs to be adequate resourcing and opportunities for Pacific communities to promote and amplify community development and continue to exercise control over their health priorities. This also means protecting the Mana Pasifika approach, to continue valuing and honouring Pacific stories, and to decolonise current systems.

The potential of expanding Mana Pasifika's scope is also important, to consider involving hard-to-reach Pacific communities in rural areas, and to consider Mana Pasifika within the policy and advocacy area. This helps to continue the push for the decolonisation of mainstream systems and normalisation of Pan-Pacific and Pacific-specific practices and protocols. Finally, we want to keep encouraging further conversations between Pacific peoples and Tangata Whenua within the context of Pae Ora.

Conclusion

The Takoha framework highlighted Pacific Partners' ability to execute the Mana Pasifika approach well, ensuring that community voices were at the centre of the campaign. It showed that Pacific knowledge and practice (Mātauranga) and the decolonisation and indigenisation of processes (Māori Mai Ai) were vital enablers for the Mana Pasifika campaign. Acknowledging that the Takoha framework is developed from a Tangata Whenua lens has led to ongoing discussions on the positioning of the Pacific lens. This case study has contributed to further discussions to enhance the knowledge and understanding around the Takoha Framework within a Pacific context.

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Relevant websites

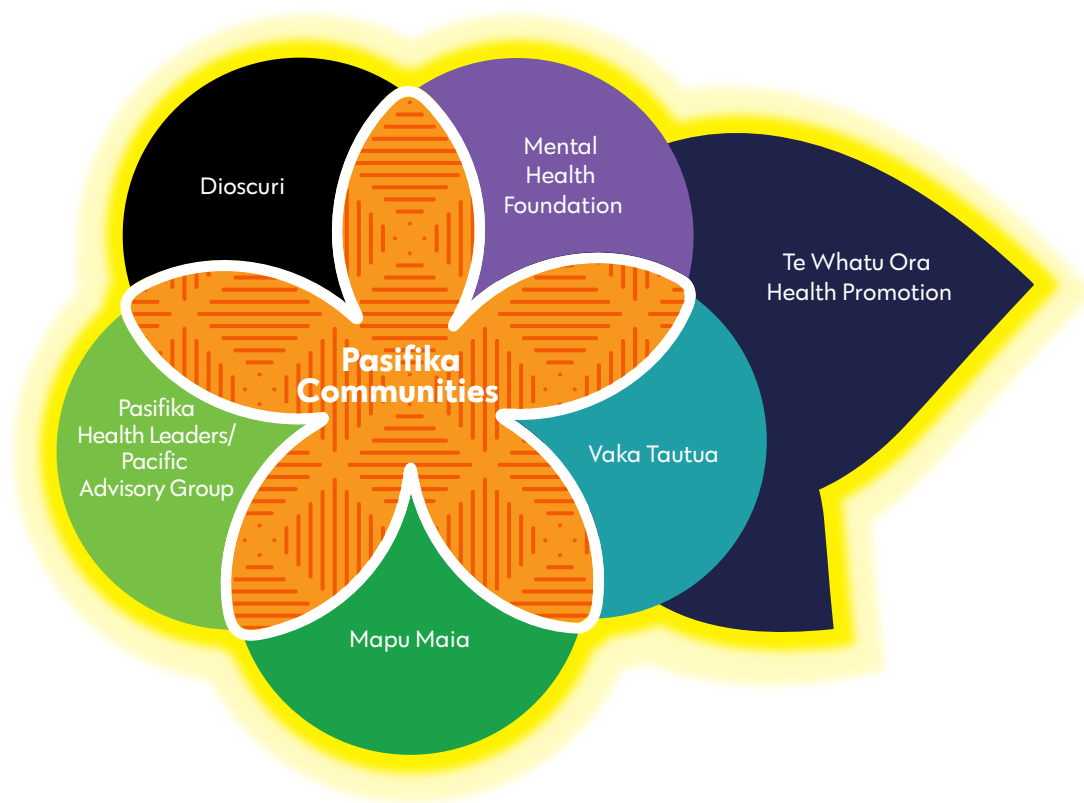
- **Te Hiringa Hauora | Health Promotion Agency:** Mana Pasifika
- **Dioscuri:** Mana Pasifika
- **Mapu Maia:** Mana Pasifika
- **Te Whatu Ora | Health Promotion YouTube:** Communities and Equity
- **Te ara pounamu | Partnership symposium Part A** on Vimeo

Appendix A: VISUAL REPRESENTATION OF PACIFIC PARTNERSHIP RELATIONSHIP

Figure 1: Pacific Partnership group power dynamic representation

The flower petals represent The Pacific Partners' connections with each other and as community champions. In this case, the leaf represents Te Whatu Ora Health Promotion as an active member of this partnership and its role as a funding body. The weaving represents the continuous learning and sharing of knowledge and wisdom between Pacific partners with the Pacific communities to inform decision-making and that Pacific communities are at the forefront of the Mana Pasifika campaign. The yellow outline of the flower represents the vā that holds these relationships and partnerships together and is an essential key to a blooming flower, which means working together effectively and meaningfully to contribute to Pae Ora collectively.

The flower is not rigid but relatively flexible. The structure of power dynamics needs to benefit communities. The power held by Pacific partners may be shared in different ways but depends on each other's strengths or the area of expertise required for Mana Pasifika to move forward successfully. A strengths-based approach is always required when working together in this way.



Appendix B: VA TAGATA & PASIFIKA EQUITY ENGAGEMENT MODELS

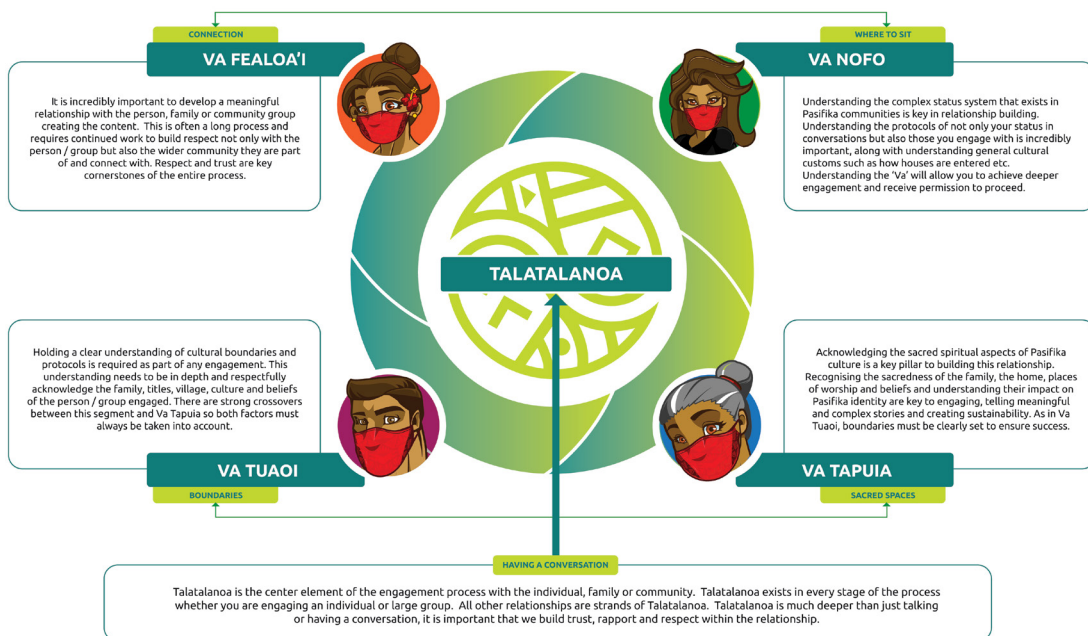
Mana Pasifika has since evolved over the years to become a general well-being approach for Pacific peoples. To ensure sustainability of Mana Pasifika and transferability of the Mana Pasifika approach, the Pacific Partners have developed and introduced two marketing models in light of their learnings from phases 1 and 2. The two models include Va Tagata and the Pasifika Equity model.



MANA PASIFIKA
FOR PASIFIKA BY PASIFIKA

THE VA TAGATA MODEL - DEVELOPING & GROWING PASIFIKA RELATIONSHIPS

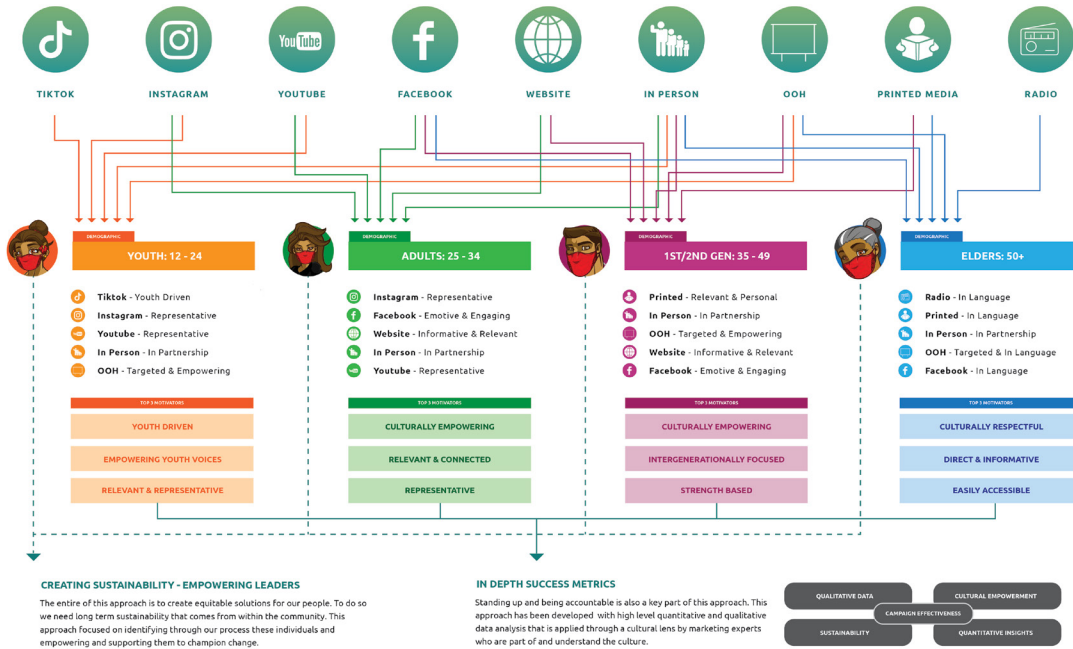
In the Pacific view, one's sense of identity is more strongly embedded in and connected to identification with family rather than as an individual. The family is at the very core of everything and plays a significant part within engagements with a Pacific person. Working with Pacific families requires understanding of family dynamics, structures, status and roles of each individual within the family. The Tagata Model prioritises the importance of developing and maintaining relationships in the Pacific context.





THE PASIFIKA EQUITY ENGAGEMENT MODEL THE 'MANA PASIFIKA' MODERN VILLAGE OF WELLBEING

The Equity Engagement Model outlines an implementation framework that works to remove barriers to Pacific people accessing health and wellbeing psychosocial messages through co-designed approaches, targeted platforms and mixed media. It combines our key traditional values of Alofa (Love), Tautua (Service/To Serve), Fa'aaloalo (Respect), Aiga (Family) and VA Fealoloa'i (Relationships) with modern approaches and platforms to truly create sustainable and measurable change. An approach that is by us, for us, with us.



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