

Why **Pasifika Health Models?**
Do They Work?
(From Fonua to Fonua Ola)

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About Health Promotion Forum (HPF)

- Established 1988 as umbrella organisation for health promotion
- Vision: Hauora – Everyone’s right
- Commitment to Te Tiriti o Waitangi & Ottawa Charter
- We build
 - Leadership and partnership e.g. membership and presence at regional and global levels
 - Sector & Workforce development e.g. Health Promotion Competencies (HP Comps) and support for tertiary level qualifications in health promotion
- About 130 organisations are members



Lecture topic: Why Pasifika health models, and do they work?

- **Learning Outcomes:**
- As a result of this session, you will be able to:
- Understand the evolution of Pasifika health promotion in New Zealand
- Name at least three Pasifika health models
- Understand why Pasifika health models are relevant and how they might help to improve the wellbeing of Pasifika peoples
- Apply at least one Pasifika health model in your work



Brief on health of Pasifika peoples

- Pacific peoples are disproportionately represented in lower socio-economic areas, have lower incomes, and have higher levels of unemployment (**determinants of health**)*.
- A greater proportion of Pacific children and young people live in over-crowded households.
- Life expectancy for Pacific peoples is about four years less than for the overall population. Pacific peoples' health is worse than other New Zealanders, from childhood through to the later stages of life.
- New Zealand children have poorer health compared with those in other developed countries. Pacific children have higher rates of hospitalisation for serious infectious and respiratory diseases than European children.
- Overall, Pacific students are less likely than European students to rate their health highly. Pacific students have high rates of obesity, and this group eats more 'junk food' than other groups.
- (source: Ministry of Pacific Islands Affairs) ***my addition**



Reasons for Government response

- Pacific peoples have special relationship with NZ Gov't because of colonial history, trade and economy, geo-political reasons
- Gov't support in health, education, social development, commerce but not adequate and often shaped by political cycle
- Human rights, and statutory responsibility
Need to increase and improve response



Brief on evolution of Pasifika health promotion and community development

- Origins in Pasifika indigenous values, institutions and practices over thousands of years
- Later influenced by monotheistic religious systems such as Christianity and other systems such as Western colonisation
- Today – two main influences are Western knowledge and Pasifika indigenous/religious knowledge
- Migration to NZ began in 1960s because of then booming economy and work – under Gov't to Gov't schemes, and as NZ citizens/residents
- More permanent settlement later, but
- Encounter many cultural, social, economic, political challenges



Pasifika health & development ...cont.

- Pacific communities' responses – using health promotion approaches such as policy, community action & development, education, re-orient health services; social justice approach
- Ethnic-based and pan-Pacific collective approaches
- Churches, professional groups, community organisations - e.g. P.A.C.I.F.I.C.A., Polynesian Panthers, extended families & individual leaders
- Deal with all issues such as: settlement, spiritual needs, work, housing, education, health, cultural shock, cultural needs, interaction with greater society, public institutions – politics, law, racism/discrimination (e.g. Dawn Raid era)
- Meagre resources, so voluntary service was significant



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Pasifika notion of health



- Pacific health represents “the holistic view of health and wellbeing, encompassing the physical, mental, cultural and spiritual dimensions that are important to Pacific peoples” (Ministry of Health, p.1, 2010). Additionally, Pacific perspectives of health include notions of collective and ecological wellbeing. For instance, the Pacific concept of *fonua* (Taufe’ulungaki, 2004; Tu’itahi, 2007), refers to the wellbeing of individuals being connected to the wellbeing of the collective, and that humankind is interconnected and interdependent with the rest of the ecology. **In short, Pacific health refers to the material and spiritual wellbeing of humanity and the whole ecology.**



Why Pasifika health models?

- Western models such as Ottawa Charter are useful but do not adequately cover some important aspects of Pasifika health such as the spiritual dimension of wellbeing
- Pasifika models enable Pasifika peoples to see the world through their own eyes and experience (worldview and reality), and to have tools that are culturally appropriate and effective for them to improve their health & wellbeing
- Most models are ethnic-specific but some are adaptable to other groups. Some of the models are Fonofale, Fa'afaletui (Samoan), Te Vaka (Tokelau Island), Tivaevae (Cook Islands), Popao, Kakala, Fonua (Tongan).
- Some are based on metaphors while some are based on natural reality.
- No one model provides all the solutions. All contribute some relevance.

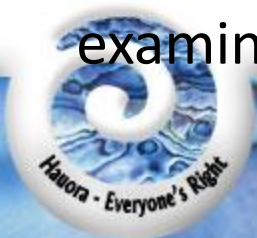


Do Pasifika models work?

- They work in terms of contributing:
 - Aspects of Pasifika knowledge as part of the solution
 - Framing the understanding of health and its challenges from Pasifika perspectives and reality
 - Pasifika knowledge as solution is empowering for Pasifika peoples because it resonates with their reality, priorities and they work in many circumstances

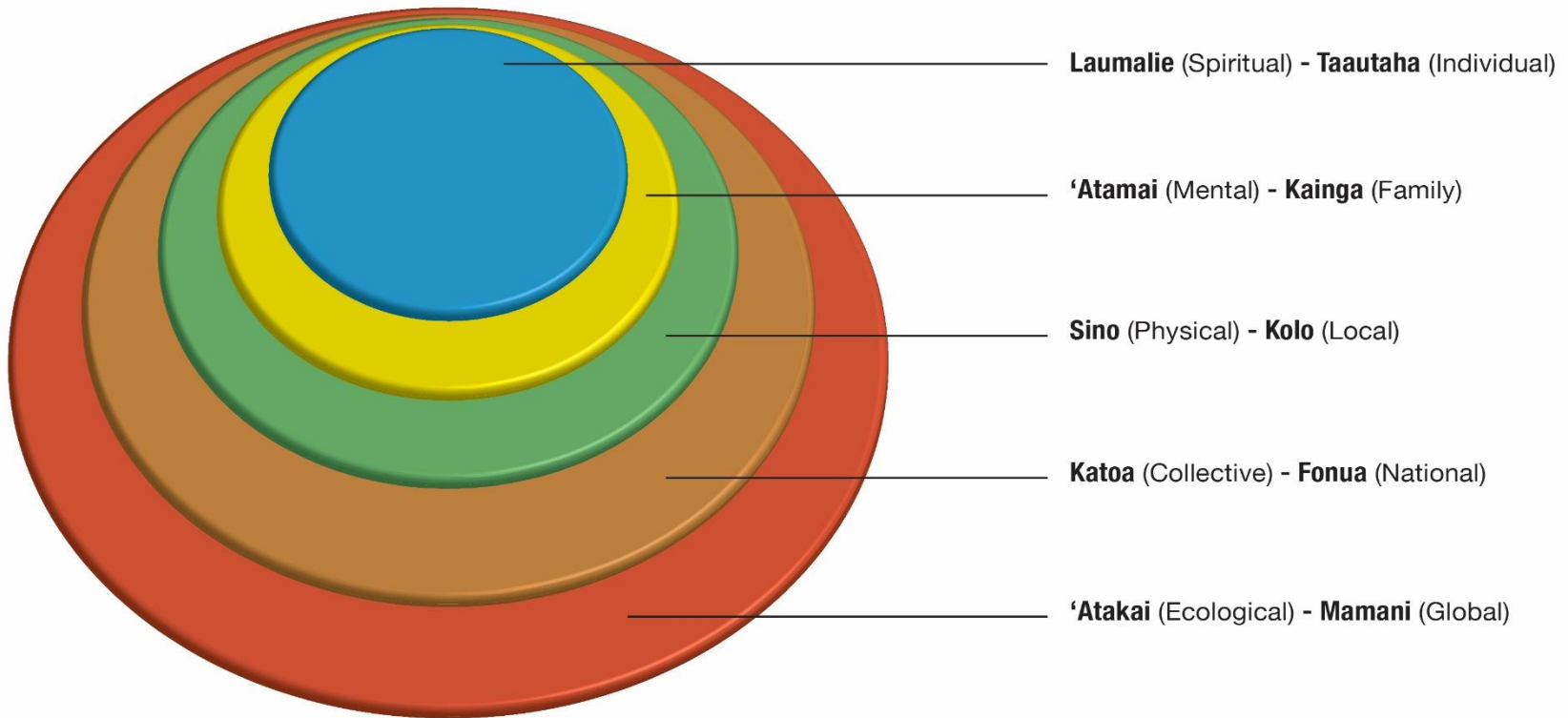
BUT there is a need for most models to be further developed for their practical aspects i.e. how to apply them

The Fonua model, based on natural and social reality, is examined next; its application is also outlined



The Fonua Model

Dimensions & Levels



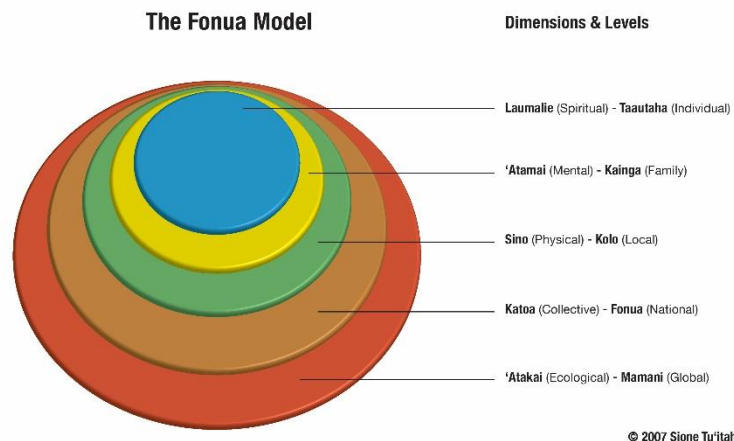
Fonua refers to the cyclic, dynamic, interdependent relationship (va) between humanity and the rest of the whole ecology for the ultimate purpose of health and wellbeing.

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Fonua: *people and the environment are one and interdependent*

The model



The Fonua wisdom

Fonua means people and the land, and their healthy relationship.

- Humankind is one with the environment; an interdependent relationship e.g. food, clothing, shelter, water, air, health, knowledge, spirituality etc.
- A natural and social reality
- Fonua – is the Tongan term for womb, environment, grave, heaven/nirvana (total web of life)

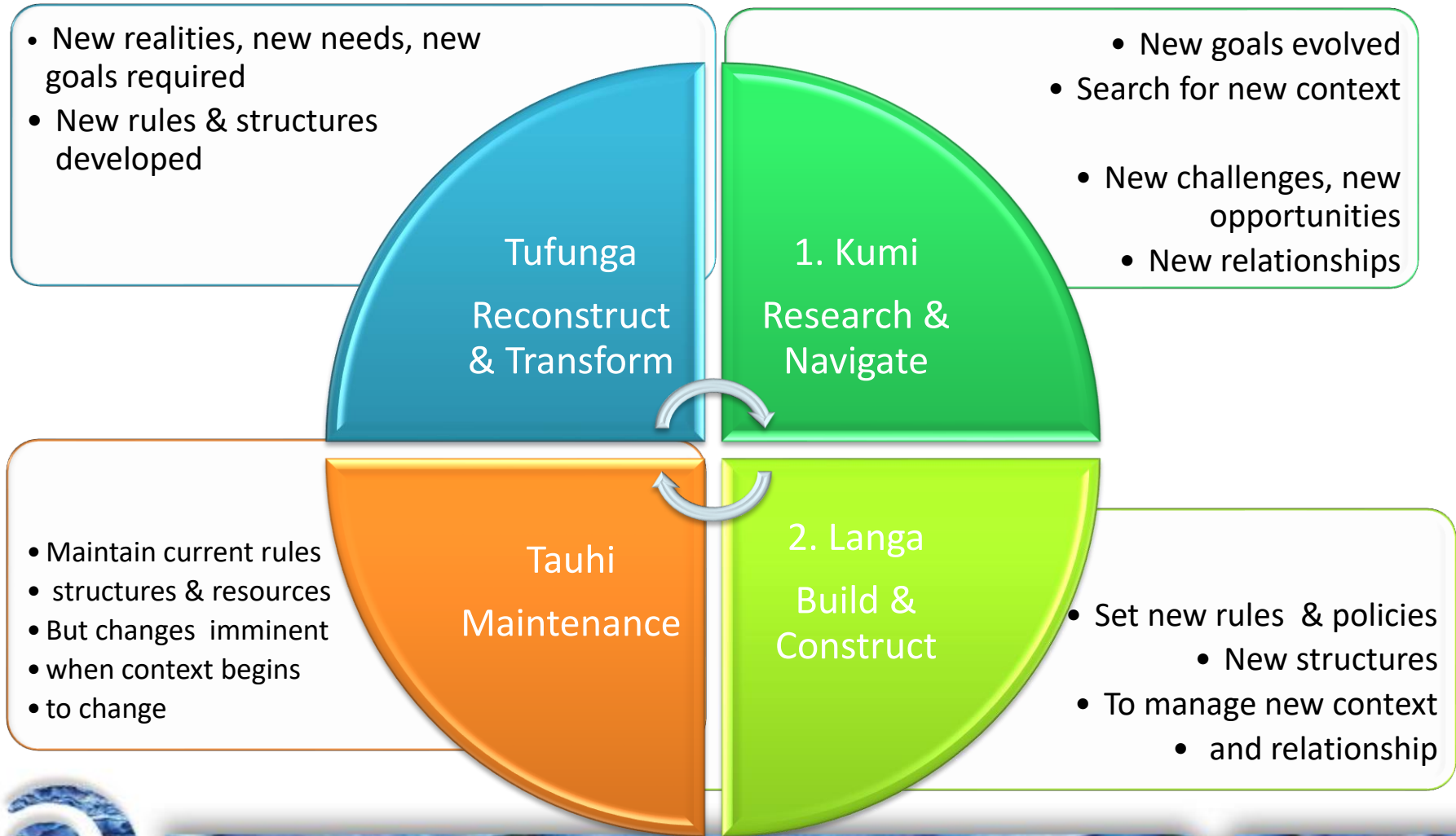


From **Fonua** to **Fonua Ola** : Applying the model Faa'i Laakanga- Four Evolutionary stages of progress of peoples and communities & their natural and social environment



From Fonua to Fonua Ola : Applying the model

Ko e Faa'i Laakanga- The Four Stages of progress



From Fonua to Fonua Ola : Applying the model

Health issues may be identified on all levels, dimensions & stages of progress

Levels	Dimensions	Stages of progress	<p><i>Four major strategies for all levels, dimensions and stages</i></p> <ol style="list-style-type: none"> 1. Kumi Fonua Ola: Research, identify & address health issues and its determinants 2. Langa Fonua Ola: Build capacity 3. Tauhi Fonua Ola: Build healthy rules 4. Tufunga Fonua Ola: Distribute resources equitably <p>Some Guiding Principles</p> <ul style="list-style-type: none"> - Fetokoni’aki: Reciprocity - Mo’ui kakato: Collective wellbeing, health for all - Fakakatoa: Holistic approach; consider all levels, dimensions and stages - Fakapotopoto: Ethical, prudent, humble-assertive leadership
Mamani Global	‘Atakai Ecological	Kumi: Navigate & research	
Fonua National	Katoa collective	Langa: Build & Construct	
Kolo Local	Laumalie spiritual	Tauhi: Sustain & Maintain	
Kainga Family	‘atamai mental	Tufunga Rebuild, reform	
Taautaha Individual	Sino physical		

From Fonua to Fonua Ola : Applying the model – a case study

Challenge at Kainga/Family Level: sick children who also underperform at school

Four major strategies 1. Research, address	Damp crowded house, low income due to low-paid work	Common among neighbours of same ethnicity
2. Build capacity	Family carpenter renovate house Family study centre	- Advise church & community leaders - Set up community learning centre
3. Build healthy rules	Pool educational expertise to help children Family strategy established	- Liaise with schools for learning support - Liaise with health providers
4. Distribute resources equitably	Pool family finance for home buying scheme & renovation	- Advocate for healthy housing with authority
Principles	Reciprocity – each family member contributes Collective wellbeing – physical, mental, economic, spiritual	Holistic approach – housing, education, church, community Ethical leadership – approach local authority, school for all

Current challenges



- Changing socio-economic and political environments
- workforce development
- community building and leadership –are crucial for the on-going development of Pacific health promotion for the advancement of Pacific peoples' health and wellbeing.
- Ecological changes – global warming
- These four issues are interconnected strands that influence and shape the effort of government agencies and mainstream services on one hand, and the endeavours of the Pacific organisations and communities on the hand, to respond effectively to the changing needs of Pacific peoples.

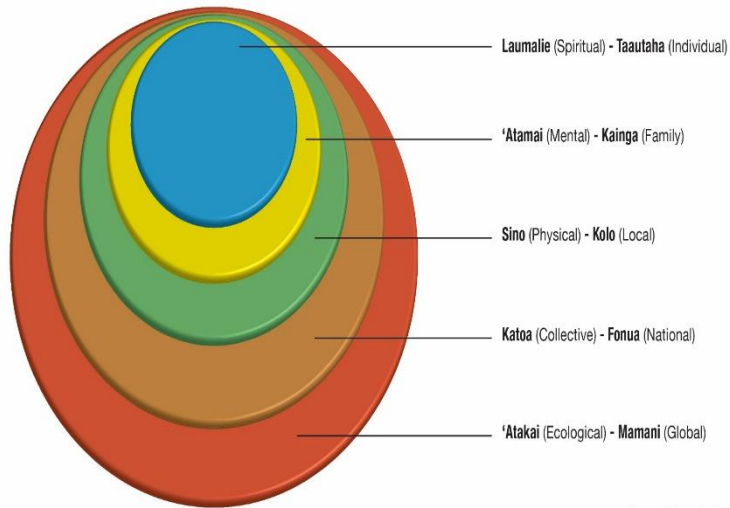


Refreshing Fonua to Fonua Ola in 2017

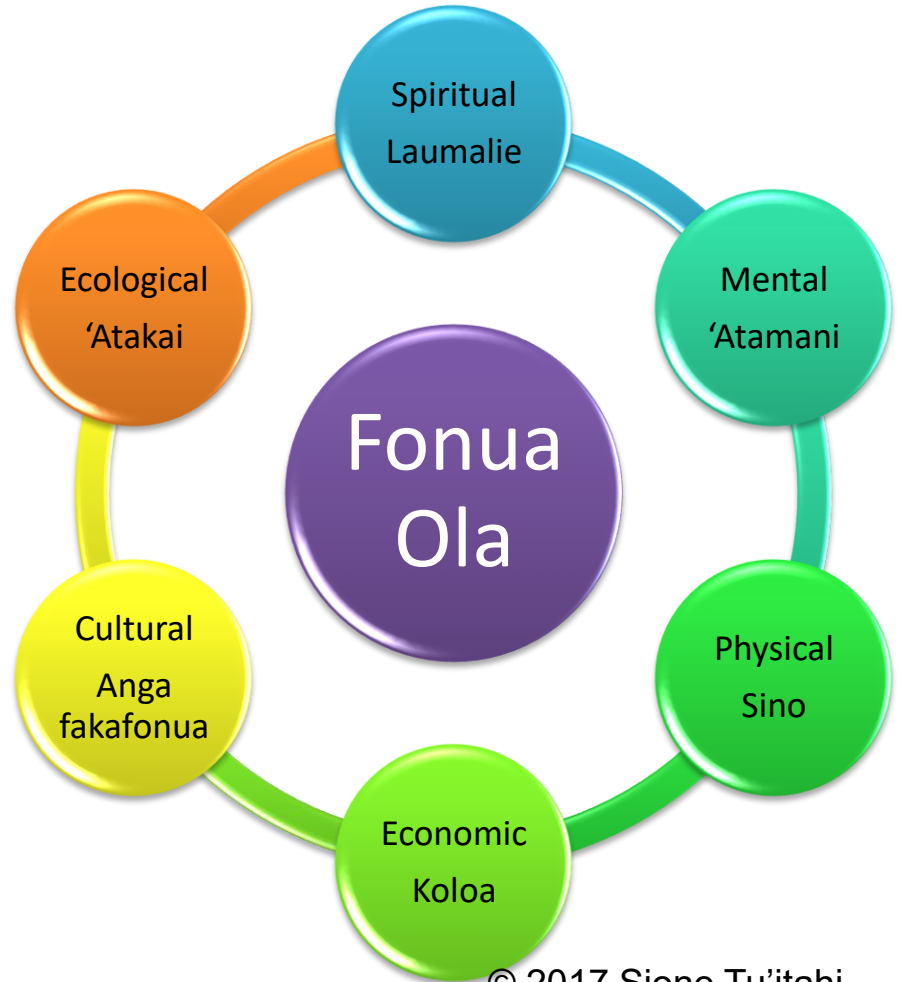
Healthy People, Healthy Environment

The Fonua Model

Dimensions & Levels



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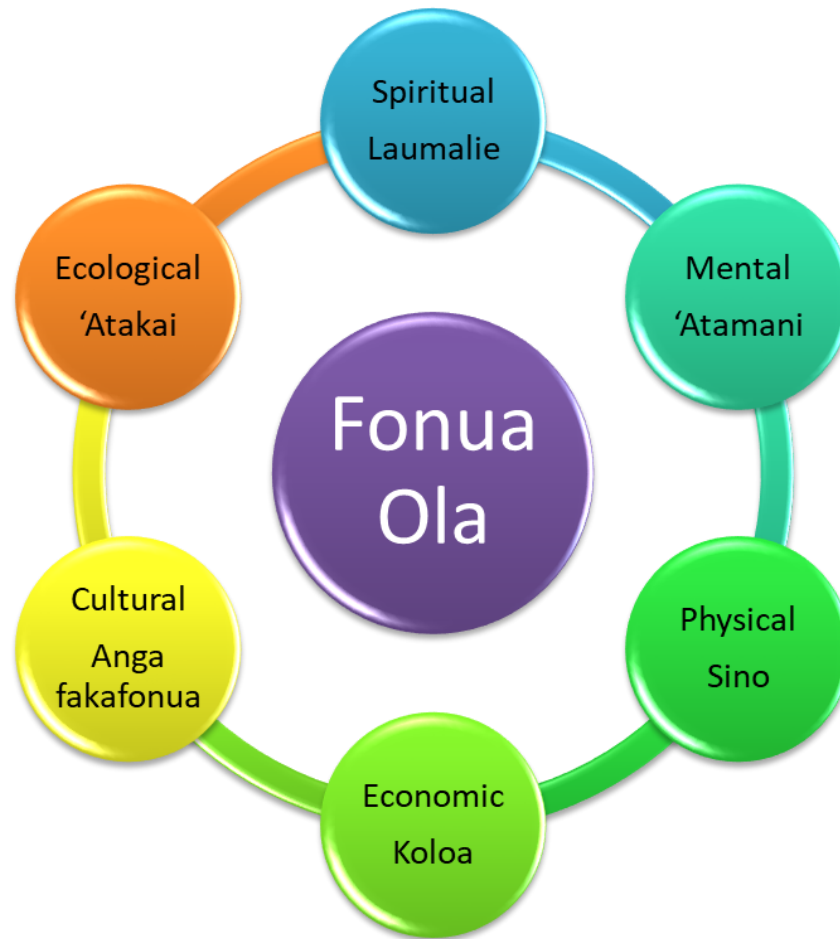
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*Re-thinking Fonua to **Fonua Ola***

- Following this 2015 lecture, and with new findings and reflections, the Fonua Model was refreshed in 2017 by the author
- Main reasons were to add two equally important dimensions of wellbeing: cultural and ecological that were implicit in the previous design
- Cultural wellbeing is of extra importance for Indigenous peoples, especially when they migrate to other physical and social contexts
- Also to make more explicit the health-oriented purpose of the model
- The new name is **Fonua Ola**,
- Fonua means people and their environment
- Ola is an Indigenous Pacific term, that means holistic wellbeing as in Whanau Ora, Waiora, Vaiola, Enea Ora

Fonua Ola

Healthy People, Healthy Environment





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References & further readings

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Kia ora and Thank you

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