

**Tango Mou
Tango Atui'anga Ki Te Papa Tupuna:
Pacific Cultural Humility Framework**

Growing the Aotearoa New Zealand children's
workforce capability to work with Pacific families





Introduction: The name ‘Tango Mou’ - Tango Atui’anga Ki Te Papa Tupuna

Many organisations and communities strive to find a balance, to bring about the best possible results for all sides involved in any new initiatives. The key to achieving that success starts from the very first step involved; whether it be the laying of a concrete foundation, the development approach taken, or in the naming of an initiative, the beginning in most cases will determine the outcome and success of what the initiative sets out to accomplish. In other words the foundation for any initiative must be firm, the goals set must be achievable and the end results satisfying and rewarding for all parties.

“**TANGO**” which simply means foundation and “**MOU**” which means firm or strong or immovable, are two Cook Island words that when put together reflect what can only be described as something with mana or power. This cultural humility framework, “**TANGO MOU**” has been developed with careful consideration for all those who will use and benefit from the framework, so that Pacific children and families engaging with the children’s workforce receive the fullness of the intended service and support. The children’s workforce must practice in ways that are culturally sensitive and appropriate in order to engage responsively and safely with Pacific families and communities. Given that this framework aims to grow the capability of the children’s workforce, the approach taken to its development has also been culturally sensitive and informed in its essence. “**TANGO ATUI’ANGA**” signifies our coming together for a common purpose. Sharing ideas, and reconnecting to our “**PAPA TUPUNA**,” our cultural heritage, serves to empower those tasked to carry out this project with the mana, skills and knowledge they required to make this project a success.

The creation and design on the Tivaivai Ta Orei (traditional Cook Islands patchwork quilts or bedspread) imagery woven throughout the framework tells of a story which depicts the patterns of Crowns and Stars. The Crown symbolises two concepts; a) the Crowning Glory of our Lord and Saviour; and b) the Crown of the Queen. Pacific Nations are Christian Nations, whereby spirituality is a core dimension of forming a strong and firm foundation for all aspects of Pacific people’s lives. Proverbs, chapter 17, verse 6, states that ‘Grandchildren are the crown of the aged, and the glory of the children is their fathers’. This reflects and connects the role of everyone involved in supporting a young person in their growth, to establish and nurture a strong foundation that affirms their identity and potential. The carefully chosen colours, which have been thoughtfully woven together in the design of the Tivaivai Ta Orei represent the values of greatness. When combined they form unity as One People, One Mind and One Love under One Nation; therefore further elevating the mana of the imagery.

The ‘Tango Mou’ name recommended by Raemaki Temaeva Karati (the Cook Islands Taunga Tumu Korero Kamaatu); and the Tivaivai imagery (from mama Uratua Tumu Makara) which have been gifted to this framework on behalf of Pa Upokotini Tapaeru Marie Ariki, Vaka, Takitumu and the Cook Islands Community in Aotearoa. Brings together and uphold the purpose and the role of the children’s workforce in supporting the foundation of the children and the Kōpū Tangata, Āiga, Kāiga, Magafaoa, Vuvale, Fāmili that they serve in a culturally safe and appropriate way.

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In December 2018 the Chief Executive of Oranga Tamariki invited leaders from the across the social services sector to join a Workforce Working Group to identify and work together to address challenges across the Children’s workforce. This group developed a Children’s Action Plan, which outlined a vision and series of actions to support and enable the development of this workforce by taking a collaborative approach with iwi, Māori, government and non-government organisations. You can download the Children’s Action Plan, which includes a list of the original Workforce Working Group members, from the Oranga Tamariki website.

The plan recognises the importance of people having the right skills, values and attitudes when working with children and families. Under the goal Mauri tikanga, the plan identifies a number of actions and resources that would help support the children’s workforce, including the development of a cultural competency framework for people working with Pacific families and children. The Pacific Technical Working Group made up of members within the sector provided oversight and support to progress the actions in the plan, including the development of this framework. The members included Gerard Boot (Stand Tū Māia) and Synthia Dash (Youth Horizons| Kia Puāwai) as co-conveners, and Brenda Simmons (Fonua Ola), Sally Dalhousie (The Fono), Joycelyn Tauevihi (The Fono), Theresa Nimarota (Taeaomanino Trust) and Rachel Karalus (K’aute Pasifika) as members.

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**Why develop a
cultural humility
framework?**

Purpose

It is critical the children's workforce in Aotearoa New Zealand have the capability to effectively serve Pacific communities (Child, Youth and Family, 2015; Ledoux-Taua'aletoa, 2019; Mafile'o et al., 2019). Cultural competency is a requirement for social sector professionals, for example, the Social Work Registration Board requisites. But beyond this, a culturally competent workforce is fundamental to ensuring access to quality service, enhanced community and family satisfaction with services and equitable outcomes for Pacific children and their families (Tiatia, 2008; Beach et al., 2004). This cultural humility framework has been developed so that Pacific children and families engaging with the children's workforce receive the fullness of the intended service.

Oranga Tamariki Ministry for Children established a Workforce Working Group in 2018. The group's work culminated in the development of the *Children's Workforce Plan*, with goals and corresponding actions to build the capability of the children's workforce in Aotearoa New Zealand. This cultural humility framework was developed to address Goal 3 of the *Children's Workforce Plan*: "Mauri Tikanga – People with the skills, values, and attitudes needed". This goal, like many others, contributes to the plan's vision whereby the children's workforce enables tamariki and whānau to flourish and experience whanaungatanga, kaitiakitanga, whakapapa, manaakitanga, and rangatiratanga.

Pacific cultural competency frameworks have been advanced for workforce development in other sectors, including: the *Seitapu* (Pulotu-Endemann et al., 2007) and *Real Skills plus Seitapu* (Le Va Pasifika within Te Pou, 2009) for mental health and addictions workforce development; the *Organisational Guidelines for Pasifika Disability Support Guidelines* (Le Va, 2014); *Tapasā* (Ministry of Education, 2018) for teachers of Pacific learners; and *Tamamanu Cultural Safety Framework* (Taeaomanino Trust, 2019) developed by a specific Pacific provider. A framework specifically tailored for the children's workforce, however, to develop capability to better serve Pacific children and their families, was deemed necessary.

The content of the cultural humility framework presented here resonates strongly with existing Pacific and international cultural competency frameworks. This cultural humility framework, however, has been strongly informed by the voices of the children's workforce and the voices of family members and young people who have experience with children's services. While the research team was initially commissioned to develop a Pacific cultural competency framework, the learnings from the literature review and the input from the project participants led the research team and the Technical Working Group overseeing the project to transition to develop a cultural humility framework. The meaning and implications of cultural humility, compared to cultural competency, are unpacked later in this document.

This cultural humility framework articulates attributes (cultural skills, knowledge, values and attitudes) for all staff working with Pacific children and families. It contains two domains. The first domain is for frontline workers and other staff interacting directly with children and families. The second domain is for organisations, and so is relevant to practice leaders, managers, governors and back-office support staff across organisations, who do not generally interact directly with the children and families the organisation is working with. Levels are provided to support individuals and organisations to develop baseline level capability, and to build capability and responsiveness. Accompanying the cultural humility framework are recommendations for its implementation and evaluation to enable the cultural humility framework to evolve over time to benefit Pacific children and families.

Context and Definitions

Pacific in Aotearoa New Zealand

This cultural humility framework supports the children's workforce to be responsive to the needs and aspirations of diverse Pacific families, including those with mixed ethnicities. 'Pacific', and its transliteration 'Pasifika', are umbrella terms representing diverse ethnic and cultural groups. The Pacific includes 23 nation-states and is one of the most linguistically diverse parts of the globe (Cook et al., 1999).

Aotearoa New Zealand is a Pacific nation, and its indigenous people share whakapapa, historical and cultural relationships with Pacific peoples. Te Tiriti o Waitangi, a unique statement of human rights (Human Rights Commission, 2010), enabled subsequent Pacific migration. While Māori and Pacific peoples may share similar inequalities resulting from colonisation, Te Tiriti sets out their distinct rights and responsibilities, including to develop and practice competently in the provision of services (Human Rights Commission, 2010).

During the colonial era, the Pacific was divided into Polynesia, Melanesia and Micronesia and Aotearoa New Zealand pursued expansion into the Pacific. Pacific labour migrants in the 1960s and 1970s assisted Aotearoa New Zealand's economic development, but Pacific peoples were explicitly targeted in the infamous dawn raids when there was economic downturn (Anae, 2020). These historical, cultural, and constitutional factors shape the context for Pacific communities in Aotearoa New Zealand today (Stahl & Appleyard, 2007).

Today's Aotearoa New Zealand Pacific population is growing (8.1% of the total population in 2018, compared to 7.4% in the 2013 census), youthful (average age of 23.4 compared to 25.4 years for Māori, 31.3 years for Asian, and 41.4 years for European), and increasingly diverse (mostly New Zealand-born and more mixed-ethnicity than previous periods) (Statistics New Zealand, 2019). Recent statistics highlight that six out of 10 Pacific people are New Zealand-born. Almost a quarter of

the population identifies as being a Pacific and one other ethnicity, and 13.2 percent identify as belonging to three or more ethnic groups (Statistics New Zealand, 2019).

Pacific populations affiliate strongly with Christian churches. Seventy nine percent of Pacific peoples said they were affiliated with at least one religion - the majority identified with the Catholic faith, followed by Presbyterians, Congregational, Reformed Churches, and Methodist (Statistics New Zealand, 2019). According to the research, religious centrality and embeddedness is a bridging link between Pacific identity and well-being, but there is evidence that religion may also be causing psychological stress for Pacific youth (Manuela & Anae, 2017). Religion and spirituality warrant consideration in holistic wellbeing approaches.

Children's workforce

The focus of this work is the children's workforce and the delivery of services for children and their families. While this workforce includes people working in both government and non-government organisations (NGOs), the actions in the *Children's Workforce Plan* (which include the development of this framework) are focussed on supporting the non-government workforce. It is anticipated that Oranga Tamariki could also engage with the cultural humility framework to develop Pacific capability and as a complement to the organisation's practice frameworks.

The term "frontline worker" is used in this cultural humility framework to refer to staff who interact directly with children and families such as social workers, youth and family workers, but also support, reception and some administration staff. "Leaders" refers to managers and governors in the children's workforce responsible for leading organisations providing services to children and families.

Scope of the framework

This cultural humility framework is primarily for workforce and organisational development. That is, the framework supports children's workforce capability to serve Pacific communities. There is a growing number of Pacific models being developed to inform social service practice, some which use metaphors to provide a practice perspective - such as Fonofale (Pulotu-Endemann, 2001) - and some which prescribe steps in an engagement and intervention process. Examples in Aotearoa New Zealand include Va'aifetu (Child, Youth and Family, 2015) and the Uputāua Therapeutic Framework (Seiuli, 2013). While the purpose of Pacific practice models is to directly inform practice, the central purpose of the cultural humility framework presented here is to develop the frontline workers and the organisation.

Furthermore, this Cultural Humility Framework supports the implementation of other frameworks seeking to define and enhance organisational and professional capabilities. For example, Niho Taniwha frames the Aotearoa New Zealand Social Work General Scope of Practice which centres social work in manaakitanga and builds on mana tangata, the respectful relationship (Social Work Registration Board,

ND). This cultural humility framework nuances how social workers develop relationship-based practice with Pacific families and communities. The Cultural Humility Framework is intended to be a living framework, which is further developed and adapted overtime to maximise its usefulness for organisations and frontline workers across and its benefits for Pacific peoples.



What is cultural humility?



“Cultural humility is neither an endpoint nor a destination: It is a lifelong process”
(Mosher et al., 2016, p. 102)

“Cultural humility requires... an analysis of power and privilege... Cultural humility offers both a personal and organizational model to address... systemic inequalities”
(Fisher-Borne et al., 2015, p. 177)

Cultural humility is embraced as an alternative to cultural competency (Abe, 2020; Fisher-Bourne et al., 2015; Lekas et al., 2020; Tascon & Gatwiri, 2020). Cultural humility focuses on both individual and organisational accountability; lifelong learning and critical reflection; and mitigating power imbalances (Fisher-Borne et al., 2015). As such, cultural humility seeks to transform overall perspectives and ways of thinking, working and living, as opposed to predominantly focusing on skills and information about various cultures (Foronda et al., 2016). Cultural humility results in culturally responsive practice and culturally safe service provision (Papps & Ramsden, 1996; Lavery et al., 2017).

Cultural humility challenges individual frontline workers and organisations to ask difficult questions (see Appendix 1). It avoids minimising clients and communities to a set of norms and static approaches that do not readily respond to Pacific diversities. Critical questions challenge thinking and practice, and therefore have the potential to transform institutions to develop deeper wells of knowing and learning (Fisher-Borne et al., 2015), to inform services to Pacific communities for better long-term outcomes.

Principles: Equity, Learning, Relationships

Three principles - equity, learning and vā-centred relationships - drive this cultural humility framework. These principles reflect the intent of the framework and are woven throughout it.

Equity

Equity for Pacific families and communities in Aotearoa New Zealand is a key principle underpinning this cultural humility framework. Pacific children in Aotearoa New Zealand experience inequitable outcomes in education (Hunter et al., 2016) and health (Ryan et al., 2019). There is clear evidence of racial inequity in child welfare across settler societies internationally (Braynon & Tierney, 2021; Watt & Kim, 2019) and in Aotearoa New Zealand (Keddell and Hyslop, 2019). The equity principle draws attention to structural and systemic factors which impact Pacific families' wellbeing in Aotearoa New Zealand – such factors include the impacts of institutional racism (Gray & Crichton-Hill, 2019) or the failure of economic policy to ensure adequate housing supply (Tanielu, 2019).

Cultural humility responds to inequity better than cultural competency. Cultural competency is criticised for leaving power and inequity intact (Elana et al., 2019; Nadan, 2017; Wesp et al., 2018). Power inherent in cross-cultural professional-client relationships can work to marginalise clients if the approach does not respond to history, context and coloniality:

Cultural competence... has resulted in a discourse that seeks to neutralise racialised power by deflecting it, and thereby retaining its power. It does this through the quick resolution of a tension posed by the bringing together of the two terms, one of

which represents complexity – culture – and the other its ready resolution (Tascon & Gatwiri, 2020).

Cultural humility presents the opportunity to critically examine the power dynamics and processes that promote and maintain inequity and injustice. The equity principle calls for accountability on the part of both frontline workers and their organisations to disrupt and challenge inequity.

Cultural humility embeds transformational change. Such change can be achieved through the practice of skilled dialogue (premised on respect, reciprocity, and responsiveness) in a third space (Barrera & Corso, 2002). In this third space, the tension of differing perspectives is held, opportunities are created for equalising power across interactions, and a response integrating strengths of populations is collaboratively crafted (Barrera & Corso, 2002). Addressing inequity and power in practice requires ongoing critical self-reflection and learning.

Learning

Ongoing learning is another key principle woven throughout this cultural humility framework. Culture is dynamic. Professionals working cross-culturally cannot realistically achieve mastery in all the cultures of the diverse populations they serve. Self-awareness of the limits of one's knowing, and openness to ongoing new learning, is therefore a critical part of cultural humility (Fisher-Borne et al., 2015; Nadan, 2017; Tascon & Gatwiri, 2020).

Learning by individual staff and organisations goes beyond mastery of skills and knowledge in a technical-rational sense. Learning takes place through reflexivity and knowing-in-action (Schön, 1995). Agencies, where the children's workforce practice, need to be learning organisations (Senge, 2006). Cultural humility is not an endpoint, but rather an ongoing journey of learning along a spectrum, for both individuals and organisations.

Learning as a principle invites Pacific-Indigenous knowledge to inform practice (Mafile'o et al., 2019). This means that spiritual dimensions and knowledge held orally, artistically and through the natural environment (Efi, 2005; Tecun, Hafoka, 'Ulu'ave, & 'Ulu'ave-Hafoka, 2018), are elevated as sources of ongoing learning.

Relationships

Vā-centred relationships are foundational in this cultural humility framework. Nurturing and honouring the "vā" – the relational space - is a pivotal concept for services to Pacific children, families and communities. The Tongan concept of *tauhi vā* (Ka'ili, 2017), for example, has informed early childhood education (Devine et al., 2012) and mental health services (Poltorak, 2007). *Teu le vā*, a Samoa phrase for nurturing the relational space, has informed education research (Anae, 2010). While there are ethnic specific interpretations of vā, and different ways vā is maintained, there is a shared understanding about the importance of a relational approach.

Relationships are central in work with Pacific children and their families. The importance of relationships is reflected in this oft-quoted statement by an esteemed Pacific thought leader:

I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas, and the skies. I am not an individual, because I share a tofi (inheritance) with my family, my village, and my nation. I belong to my family

and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my sense of belonging (Tui Atua Tupua Tamasese Ta'isi Efi).

To nurture the relational space (the vā) the children's workforce must engage not just at an individual level, but work effectively at a family and community level.

Vā-centred relationships as a principle infers drawing on Pacific notions of respect. Tiatia-Seath states:

In a sense, and deeply nuanced in Pacific epistemologies and ways of being, Pacific cultural competency in a single utterance in any language, is about respect – fa'aaloalo (Sāmoan), 'akangateitei (Cook Islands), faka'apa'apa (Tongan), fakalilifu (Niuean). Simple, yet definitive (Tiatia-Seath, 2018, p. 8).

Respectful relationships do not just refer to client-worker interactions (Mafile'o, 2019). There is an extension to mana-enhancing relationships across the workforce, as well as relationships between agencies and Pacific communities.

The cultural humility framework presented here is underpinned by the principles of equity, learning and relationships. With these principles at the fore, the cultural humility framework aims to grow the capability of the children's workforce to work with Pacific families and communities. The next section describes the process undertaken to develop the framework.



**How was this
framework developed?**

The Kakala research process (Johansson Fua, 2014; Thaman, 1997) guided the development of this cultural humility framework. Using a garland-making metaphor, and centring Pacific cultural values in the approach, Kakala contains six stages: *teu* (conceptualisation and preparation), *toli* (data collection), *tui* (analysis), *luva* (reporting), *mālie* (usefulness), and *māfana* (transformation). Importantly, Kakala requires attention to the impact and outcomes (*mālie* and *māfana*) (Johansson Fua, 2014) of the cultural humility framework for Pacific children and families. Implementation of the cultural humility framework, not just its development, was reiterated as critical by key informant and workforce participants.

The Workforce Working Group recognised the need to build the capability of the children's workforce to serve Pacific communities (*teu*). The research team designed the approach and carried out several activities including a literature review, fieldwork engaging the voices of the children's workforce and service users, a co-design workshop, and broader stakeholder consultation. The fieldwork plan was reviewed and gained ethical approval from the Massey University Human Ethics Committee (SOB 20/47) and the Oranga Tamariki Evidence Centre ethics assessment process.

The fieldwork (*toli*) engaged key informants (n=9), Pacific families and young people (n=28) and the workforce – frontline workers, managers and governors (n=28). Key informant semi-structured qualitative interviews took place with those who had either developed Pacific or other competency frameworks or were implementing such frameworks. Both Pacific and non-Pacific members of the children's workforce participated in qualitative, mostly online, focus group or individual interviews. Workforce participants were recruited from around Aotearoa New Zealand. They primarily worked in NGOs, but a few worked in statutory organisations.

Pacific family members and young people were recruited in four regions of Aotearoa New Zealand: Auckland, Palmerston North, Wellington/Porirua/Hutt Valley, Oamaru. These places represent diverse Pacific populations, including long established and relatively new Pacific populations. Family members were invited who had worked closely with an organisation and their workers in relation to a Pacific child in their family in recent years. Pacific young people (12 years or older) had similarly engaged with a social worker, youth worker, counsellor or the like in recent years. The family and young people participants included nine different ethnicities - some had mixed Pacific ethnicities or also had whakapapa Māori.

The qualitative approach amalgamated: (a) voices of Pacific children and young people and their families, (b) voices of the children's workforce, and (c) literature review findings. As indicated in Figure 1, all these sources of knowledge,

learnings and experiences have been collated to inform the development of the cultural humility framework.



Figure 1. *The qualitative approach applied to amalgamate relevant voices and literature*

Thematic analysis (*tui*) of the verbatim transcripts from interviews was undertaken, with themes relating to provider organisation and frontline worker domains. As an extension of the *tui* phase of the Kakala approach, a co-design workshop was conducted to collaboratively engage end-users to directly contribute to the drafting of the framework (Britton, 2017; Donetto et al., 2015; Hardt et al., 2020; Lamont et al., 2020). The co-design workshop had 18 participants, from four different regions in Aotearoa New Zealand: Auckland, Manawatū (Palmerston North), Wellington/Hutt Valley/Porirua, and Waitaki (Oamaru). Participants included frontline workers (n=8), managers, governors or community leaders (n=5), young people (n=4) and the research team. The group included diverse Pacific ethnicities, ages, and faith communities. Analysis of the cultural competency literature, and the voices of Pacific children and families and workforce were considered by the co-design workshop, contributing to the development of the cultural humility framework, which is presented next.





Cultural Humility Framework

The cultural humility framework is illustrated in Figure 2. The framework has two interdependent domains. There is a domain with **organisation** attributes, which managers and governors have responsibility for, and there is a domain with **frontline worker** attributes. Organisations must embed cultural humility, which will in-turn foster and support frontline worker cultural humility (Fisher-Borne et al., 2015; Radjack et al., 2020; Sawrikar, 2017).

The interdependency of frontline worker and organisational cultural humility is likened in the framework to the provision of a conducive environment for growth. Ongoing learning and growth in Pacific practice capability is depicted as movement through the process from seed, to sprout to flourishing and fruitful. Metaphorically, organisations need to do the work of preparing the soil and providing water and sun. Vā-centred relationships provides the grounding and enables the practice for both organisations and frontline workers.

Figure 2. Cultural Humility Framework



Each of the organisation and frontline worker attributes included in the Figure above, have descriptors showing how that attribute is demonstrated at different levels. Organisations can demonstrate attributes at Level 1 or 2 (see [Organisation Cultural Humility Domain: Attributes and Descriptors](#)), while frontline workers can demonstrate attributes at Level 1, 2, or 3 (see [Frontline Worker Cultural Humility Domain: Attributes and Descriptors](#)).

The frontline worker Level 1 descriptors apply to all workers that have direct contact with children and families, including those in non-clinical roles such as support staff in reception roles, administration, quality and improvement and so forth. However, for clinical frontline workers such as youth workers, social workers, counsellors, and psychologists, all three descriptor levels (Levels 1-3) apply.

As cultural humility is an ongoing learning journey with no endpoint, organisations and frontline workers can simultaneously demonstrate descriptors at different levels. For example, a frontline worker could be at Level 1 in relation to language (23.1 Knows greetings and terms of respect in the Pacific language(s) of families to initiate engagement), while being at Level 3 in relation to vā-centred relationships and family engagement (22.3 Interventions with Pacific children/young people includes the broader family and their context). While the framework has structure, it should be engaged flexibly for ongoing growth and responsiveness of organisations and frontline workers.

Brief explanations of attributes in each of the organisation and frontline worker domains are provided below, foregrounded with voices of the workforce, Pacific families and young people, before the tables with descriptors and levels of the cultural humility framework are presented. In presenting the cultural humility framework, it is acknowledged that the framework requires implementation for it to have impact; and implementation needs careful planning and sufficient resourcing.

Organisation Domain

There are four attributes in the organisation domain of the framework:

- ❖ Cultures, spirituality and faiths of Pacific communities are embraced and celebrated
- ❖ Pacific community connections are established and meaningful
- ❖ Pacific workforce is strategically developed
- ❖ Learning and accountability are embedded

<p><i>Cultures, spirituality and faiths of Pacific communities are embraced and celebrated</i></p>	<p><i>“When Tongan Language Week rolls around, I share every day of that week, different parts of my culture, to bring awareness... to educate them and do that safely” (Frontline worker)</i></p> <p><i>“Alofa, love... that’s very important as a Pacific manager... values like compassion... humility or alofa... has supported me in this space” (Leader)</i></p> <p><i>“The pathway to leadership is through service” (Leader)</i></p>
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Cultural humility is embedded in an organisation when Pacific communities and their cultures, spirituality and faiths are celebrated and integrated into the core of a provider organisation. Pacific language weeks being celebrated within the organisation is one example of this. Beyond this, Pacific values are reflected in an organisation’s policies, protocols, processes, and priorities. This requires an explicit commitment, and a demonstrated passion to serve and go the extra mile. Pacific children and their families will receive assistance that is genuine, expressed with respect and follows through on promises.

<p><i>Pacific community connections are established and meaningful</i></p>	<p><i>“You have to come with an active practice of community and without it, you’re doing ‘to’ others” (Leader)</i></p> <p><i>“They kind of do a lot for the community though...Honestly... as a gang member, I’d put all this... gang stuff aside...just to be [among it]” (Family)</i></p> <p><i>“We’re not exposed enough to our Pacific communities to be able to know how to work with them... We should hook up with Pacific service providers” (Frontline worker)</i></p>
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Organisations with embedded cultural humility to effectively serve Pacific communities establish and maintain meaningful, reciprocal relationships with Pacific communities in their region. As such, organisations do not stand on the outside looking in, but stand side-by-side. A provider organisation builds trusting relationships through their actions in support of and with communities. Being connected as part of the community, with an active community practice, is the mechanism by which programmes and services are tailored for Pacific families in

their communities. Further, a nuanced regional approach is fostered, including developing inter-provider collaborations to better serve Pacific communities. Being relevant and reaching Pacific families will involve trusting relationships, flexibility and collaborating with other provider organisations.

<p>Pacific workforce is strategically developed</p>	<p><i>“Now I’m working with islanders, and it feels like they understand me more... it’s way easier” (Young person)</i></p> <p><i>“If they’re like ‘just’ a social worker then they’re looked at through that lens... They could be a matai... They are multi-dimensional, and they have mana... Often their skills are... under recognised, then underutilised.” (Key informant)</i></p> <p><i>“We know we are the ones that can help the family, but it’s turned out that you have more work, and they need to acknowledge that in some sort of form” (Frontline worker)</i></p> <p><i>“We’re not at the table. Hence, the reason why we get it wrong all the time... There aren’t many Pacific managers... at that top-level” (Leader)</i></p>
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Organisations demonstrate cultural humility by strategically developing their Pacific workforce. This requires a strategy to recruit Pacific staff at all levels of the organisation, while also ensuring Pacific staff contributions are valued and recognised. Beyond their role description Pacific staff are often a gateway into communities, navigate services, processes and information for families as well as bring their cultural knowing to support service delivery – provider organisations value and recognise these through remuneration and promotion.

<p>Learning and accountability are embedded</p>	<p><i>“Being courageous to step out... have real robust conversations at every level” (Leader)</i></p> <p><i>“You can be as culturally competent as you can in the frontline, but if it doesn’t do right up to governance, then it won’t last” (Key informant)</i></p> <p><i>“Peer support with a Pacific Islander is really helpful” (Frontline worker)</i></p> <p><i>“The system doesn’t trust us... they are still working from a micro-managed approach” (Leader)</i></p> <p><i>“We really need to be listened to and they need to take it into consideration” (Family)</i></p>
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Finally, being a learning and accountable organisation is an attribute of cultural humility at an organisational level. As such, the organisation and its leaders demonstrate courage. Training and professional development is planned and adequately resourced, and peer-mentoring, co-working and cultural supervision is

thoughtfully and fairly implemented. Disaggregated data is systematically collected and analysed to inform service development and action. For example, rather than just finding out if a family identify as “Pacific”, there is effort to enquire and accurately record the specific ethnic group(s) child and the family connect with. Evaluation and family and community feedback is also evident. Finally, analysis and actions are undertaken to address broader system inequities impacting services to Pacific families and communities.

The [table](#) in the following pages details the organisation attributes with descriptors at two levels. The organisation’s capability to service Pacific families and communities gradually deepens over time.

- ❖ **Level 1:** Organisations build a culture of learning and accountability. They become intentional in developing Pacific community connections and their Pacific staff profile. They begin to bring a Pacific focus and approach into the core of their organisation.
- ❖ **Level 2:** Organisations demonstrate courage and provide leadership in the sector regionally and nationally regarding Pacific capability. They sustain mature and mutually enhancing Pacific community connections, and Pacific leadership is evident in the organisation.



Organisation Cultural Humility Domain: Attributes and Descriptors

Table 1. Organisation Cultural Humility Domain: Attributes and Descriptors

ORGANISATION ATTRIBUTES	ORGANISATION DESCRIPTORS	
	This attribute is demonstrated when an organisation...	
	Level 1	Level 2
Cultures, spirituality and faiths of Pacific communities are embraced and celebrated	1.1 Serves Pacific communities with passion and commitment	1.2 Celebrates and appropriately reflects Pacific communities and their cultures in organisational policy (including recruitment), protocols, processes and priorities
	2.1 Ensures all people working within the organisation have an understanding of and respect the diversity of cultures, spirituality and faiths of Pacific communities	2.2 Spiritual and faith practices of Pacific communities included in Pacific professional development for whole of staff
Pacific community connections are established and meaningful	3.1 Develops a workplan to nurture reciprocal connections with Pacific communities	3.2 Contributes in the everyday life of communities served
	4.1 Provides services which are relevant and reach Pacific families	4.2 Innovates and collaborates to develop services which are relevant and reach Pacific families
	5.1 Supports and participates in a Pacific regional collective (inter-agency approach)	5.2 Leads to establish or maintain a Pacific regional collective (inter-agency approach)
	6.1 Actively recruits Pacific staff	6.2(a) Retains and promotes Pacific staff

Pacific workforce is strategically developed		6.2(b) Includes Pacific staff at every level of the organisation
	7.1 Values and recognises Pacific staff contributions	7.2(a) Values and recognises Pacific leadership with communities and stakeholder organisations 7.2(b) Pacific (co)-lead organisational change towards greater cultural competency
Learning and accountability are embedded in the organisation	8.1 Adopts a culture of ongoing learning to support Pacific practice refinement and accountability	8.2 Exemplifies a learning culture and provides sector leadership to enable other organisations to develop Pacific practice capability and accountability
	9.1 Plans for and resources training and professional development to develop workers' capability to work with Pacific families	9.2 Contributes to or leads Pacific training and professional development regionally and or nationally
	10.1 Provides opportunities for cultural supervision to strengthen Pacific capability	10.2 Provides opportunities for peer-mentoring and co-working to strengthen Pacific capability
	11.1 Collects disaggregated data (i.e. data that is broken down by ethnicity, gender, age etc) to improve service quality for Pacific families	11.2(a) Collects, analyses and effectively uses disaggregated data (i.e. data that is broken down by ethnicity, gender, age etc) to improve outcomes for Pacific families 11.2(b) Contributes to Pacific training and professional development regionally/nationally
	12.1 Invites and acts upon Pacific family and community feedback	12.2 Elevates Pacific family and community voices in systematic evaluations and takes action on recommendations

	13.1 Understands how regional and national political contexts impact Pacific practice and outcomes	13.2 Analyses and mitigates system inequities impacting Pacific outcomes
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Frontline Worker Domain

There are five frontline worker attributes:

- ❖ Reflection and learning are cornerstones for growth
- ❖ Vā-centred relationships are a foundation for interactions
- ❖ Preferred language and culture of Pacific families shapes the approach
- ❖ Systems are made responsive to Pacific aspirations
- ❖ Pacific practice models are applied

Reflection and learning are cornerstones for growth	<p style="text-align: center;"><i>"Identity plays a big part... Find who you are first" (Frontline worker)</i></p> <p style="text-align: center;"><i>"Be fluid ... we're never going to hold a whole range of knowledge all the time" (Leader)</i></p> <p style="text-align: center;"><i>"That's probably the most critical, to be okay to be a novice" (Key informant)</i></p>
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A frontline worker demonstrating culturally humility reflects and learns. They have an awareness of their own culture and they reflect on how their culture influences their thinking, attitudes and actions. Frontline workers critically analyse the privileges they experience given their 'race', ethnicity, age, ability, gender, job title and so forth. Furthermore, they engage in critical reflection and dialogue with peers, which is mutually helpful to enhance self-awareness and growth. Frontline workers are open to new learning not just from formal education and training, but from practice, the community and life experience. Such learning could be extended to include action-learning approaches and peer-to-peer learning initiatives. A frontline worker demonstrates cultural humility by knowing when they need to refer on or to consult with others. An implication of referral and consultation is that frontline workers build collegial relationships to broker access for those they work with, and monitor and assess the impact of these referrals on the families. Frontline workers engage in peer-mentoring, supervision, cultural consultation and planned professional development for ongoing learning.

Vā-centred relationships are a foundation for practice	<p style="text-align: center;"><i>"It starts with relationships. And anyone can build on anything once that relationship has strong foundations" (Frontline worker)</i></p> <p style="text-align: center;"><i>"Get to know them before... you assume you know what a Tokelauan looks like" (Family)</i></p> <p style="text-align: center;"><i>"If all we're here for is to ensure that this kid is safe and put them with an appropriate person then... we're buying that kid back again in another five, ten, fifteen years... It's the house that the kid come from we need to be... working with" (Leader)</i></p> <p style="text-align: center;"><i>"If we're genuine in our care... that will show, but there is no timeline to that" (Frontline worker)</i></p>
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	<p><i>"She was able to offer a little bit of herself to the conversation... It just felt... not so threatening... to expose all these things about our family" (Young person)</i></p> <p><i>"I eventually had to be honest with her [the frontline worker] when I gained more trust" (Family)</i></p>
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Vā-centred relationships are foundational for frontline workers embedding cultural humility. Frontline workers practice respect and develop honouring and trust-filled relationships through deep listening, understanding and empathy. For Pacific families and young people, effective frontline workers offer something of themselves and integrate their lived experience to make a human level connection. Vā-centred relational practice is also non-judgemental, does not have a power-based approach and normalises help-seeking and help-giving. Cultural humility means frontline workers take the time needed to foster and maintain vā-centred relationships. There is recognition and incorporation of spirituality, wairua or faith as part of holistic vā-centred practice. Family is another key element. That is, frontline workers engage at the family level. They are aware of diverse Pacific family types and their practice is family and client-led.

<p>Preferred language and culture of Pacific families shape the approach</p>	<p><i>"At least learn a greeting... and also learn the right language! Don't come in and say "Mālō e lelei" to a Sāmoan!" (Family)</i></p> <p><i>Considering...the cultural values and the beliefs of that family I think it makes a difference to how you then work together to make those changes for the children" (Family)</i></p> <p><i>"They knew my boundaries when it comes to questions" (Young person)</i></p>
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Responsiveness to the preferred language and culture of Pacific families they work with is another frontline worker cultural humility attribute. A worker's fluency in the preferred language of families makes the service more culturally competent, but where this is not possible, appropriate translation, or at least ability to use appropriate greetings is necessary. Knowing cultural etiquette also contributes to cultural humility, and there are generic practices, such as sharing food, which can be adopted. Cultural humility includes the ability to read situations using observation and to sense when and when not to ask questions, in order to create a safe environment for the helping relationship. Appropriate body language (such as smiling) also demonstrates empathy and cultural humility. Finally, the recognition of the role of the church for many Pacific families demonstrates this attribute.

<p>Systems are made responsive to</p>	<p><i>"When they see something done very quickly, you know, when they see action and just not talk, talk, talk, they're likely to listen... and be willing to engage" (Frontline worker)</i></p> <p><i>"I've supported them with navigating the systems in New Zealand" (Frontline worker)</i></p>
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Pacific aspirations	<p><i>“It was a really scary process... We went into it thinking we were going to lose each other rather than gain help... She was able to explain why we were given a social worker... We were really, really scared and we actually walked out really happy” (Young person)</i></p> <p><i>“You just need to be upfront regardless if they’re faifekau [clergy] or a leader in the community, they just need to know the truth” (Frontline worker)</i></p> <p><i>“This is transitional housing, but she’s also helping me with trying to push to get us into our own permanent home” (Family)</i></p> <p><i>“He would keep encouraging me to just give it a try” (Young person)</i></p>
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Cultural humility infers working to make systems and processes responsive to Pacific aspirations. This means frontline workers give full explanations of processes and assist in navigating government and other systems. Frontline workers are responsive and follow-through with actions, demonstrating honesty. Frontline workers also deliver help which is age-appropriate and advocate to provide material assistance where needed. Finally, there is encouragement to try, and family and young people’s dreams are supported.

Pacific practice models are applied	<p><i>“Knowledge around our migration... the sense of rising above. That’s showing our resilience” (Key informant)</i></p> <p><i>“Having models so you don’t have to research but you’ve got that at your fingertips... rather than having to research because we have a referral” (Frontline worker)</i></p>
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Frontline workers demonstrating cultural humility and capability to work with Pacific communities have an awareness of Pacific and Aotearoa New Zealand history, including migration and colonisation. Further, they have insight into the history of Pacific communities relevant to the particular region in which they work. Cultural humility infers frontline workers have knowledge of, and are able to readily apply, Pacific practice models.

The [table](#) in the following pages details the attributes through descriptors at three levels. Administrative and support staff acting with cultural humility would not be expected to demonstrate the attributes beyond the first level, while clinical frontline workers would be expected to progress along the continuum. The frontline worker’s understanding, knowledge and practice with Pacific families gradually deepens over time and with experience. Cultural humility is the ongoing interdependent process of reflection and theoretical/cultural analysis which transforms practice.

- ❖ **Level 1:** The reflective frontline worker **understands** themselves, their capabilities and limitations. The frontline worker is open to learn from others. The frontline worker seeks to understand the migration stories of the Pacific communities in their region, the different Pacific family types and the pre-eminence of faith and spirituality for many Pacific families.
- ❖ **Level 2:** The frontline worker accesses Pacific models and frameworks to deepen their **knowledge** of Pacific cultural competence. They develop and

maintain respectful relationships with their families, the community and other frontline workers. The frontline worker seeks mentorship and cultural guidance.

- ❖ **Level 3:** The frontline worker's *practice* is culturally competent and safe. They have a developing practice of vā-centred relationships, take responsibility for their ongoing development and shares their knowledge with others.



Frontline Worker Cultural Humility Domain: Attributes and Descriptors

Table 2. Frontline Worker Cultural Humility Domain: Attributes and Descriptors

FRONTLINE WORKER ATTRIBUTES	FRONTLINE WORKER DESCRIPTORS		
	This attribute is demonstrated when a frontline worker...		
	Level 1	Level 2	Level 3
Reflection and learning are a cornerstone for growth	14.1 Knows themselves and how their own culture influences their practice	14.2 Develops critical analysis of their own privilege to inform their practice development	14.3 Engages in talanoa and critical dialogue with peers to enhance mutual self-awareness and critical analysis of privilege
	15.1 Reflects and is open to learning	15.2(a) Open to learn from others (Pacific families, colleagues and community) 15.2(b) Adopts an action learning approach in their practice	15.3 Shares their learnings in a peer setting
	16.1 Understands their capability and knows when to refer on	16.2(a) Builds respectful and reciprocal relationships with their colleagues within the provider organisation and with stakeholder organisations in their region 16.2(b) Exercises their capabilities and brokers access	16.3(a) Monitors and assesses the impact of referrals on Pacific families 16.3(b) Ensures their role complements other services

	17.1 Seeks out formal learning and professional development opportunities to extend Pacific practice capability	17.2 Supports and participates in a regional frontline workers' learning community	17.3(a) Leads Pacific professional development at organisation and regional level 17.3(b) Learnings and resources are shared with stakeholder organisations
	18.1 Accesses cultural consultation when needed	18.2 Engages in and learns from professional and cultural supervision	18.3 Offers peer-mentoring and cultural supervision
Vā-centred relationships are a foundation for practice	19.1 Develops respectful and trust-filled relationships through deep listening, understanding and empathy	19.2(a) Supports and honours family leadership 19.2(b) Ensures that vā-centred relationships are properly resourced 19.2(c) Takes the time needed to nurture vā-centred relationships	19.3 Desired outcomes are respectfully negotiated with, agreed to and reviewed by Pacific families
	20.1 Withholds judgement and power-based relationships to normalise help	20.2 Recognises the tūranga, roles and responsibilities of family members	20.3 Elevates the voices of Pacific families in the review of the services they have experienced
	21.1 Draws on lived experience to authentically connect with Pacific families	21.2 Brings their own community networks and knowledge to strengthen and contextualise their service	21.3 Extends the breadth and depth of their Pacific experiences to inform their practice

	22.1 Acknowledges and understands spiritual and faith practices of Pacific families and communities	22.2 Draws on and embraces spiritual and or faith practices of Pacific families and communities to foster engagement	22.3 Takes a lead role in spiritual or faith practices in formal Pacific settings
	23.1 Cognisant of diverse Pacific family types	23.2 Enables families to lead and define the engagement process	23.3 Includes the broader family and their context in interventions with Pacific children/young people
Preferred language and lived culture of Pacific families shapes the approach	24.1 Uses greetings and terms of respect correctly in the Pacific language(s) of families to initiate engagement	24.2 Develops a glossary of words and phrases relevant to each Pacific family and appropriately uses these	24.3 Uses the preferred language of each Pacific family either directly or through the assistance of a translator
	25.1 Knows about a range of Pacific practices of respectful engagement	25.2 Understands the values and practices of each Pacific family they work with	25.3 Adopts and demonstrates relevant values and practices of each Pacific family they work with
	26.1 Observes and senses the vā and responds to create a safe environment	26.2 Participates in guided practice of vā-centred relationships	26.3 Establishes and maintains relationships with Pacific families, communities and stakeholder organisations through the practice of vā-centred relationships
	27.1 Uses empathy and awareness to create warmth and mutual respect	27.1(a) Enables each Pacific family to identify their preferred space for engagement 27.2(b) Ensures the space is welcoming, culturally appropriate	27.3 Adapts the space to the context and needs of each Pacific family they work with

		and available to meet the needs of the family	
	28.1 Recognises the importance of church and faith for many Pacific families	28.2 Has Pacific relationships to support Pacific families' faith and or spiritual needs	28.3 Participates in Pacific practices of faith and spirituality
Systems are made responsive to Pacific aspirations	29.1 Understands the purpose and proper implementation of organisation service processes and systems applied to Pacific families	29.2(a) Explains organisation service processes and systems to Pacific families in ways they understand 29.2(b) Assists Pacific families to navigate organisation service processes and systems	29.3(a) Advocates for and supports Pacific families to address the impacts of structural inequalities 29.3(b) Critiques and challenges systemic and structural barriers impacting Pacific families' wellbeing
	30.1 Able to undertake an initial assessment of family needs using appropriate tools to enable triaging, initial referral and more comprehensive assessments by appropriate colleagues	30.2(a) Ensures Pacific families receive effective, age-appropriate support and resources 30.2(b) Encourages Pacific children, youth and their families to dream and have aspirations beyond their current situation	30.3(a) Acts and follows through on agreements with honesty 30.3(b) Maintains regular and consistent contact with each family 30.3(c) Acknowledges and celebrates with each Pacific family their goals and journey
Pacific practice models are applied	31.1(a) Learns about the colonisation and migration stories of Pacific communities in their region 31.1(b) Familiarises themselves with the Pacific models that reflect the	31.2(a) Sources and applies relevant Pacific models and approaches to inform their practice 31.2(b) Participates in Pacific practice training and professional development	31.3(a) Develops a portfolio of Pacific practice models 31.3(b) Develops insights alongside colleagues from implementing particular Pacific practice models

	Pacific peoples in their communities	31.2(c) Seeks the advice and guidance of community mātua	
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**Implementation,
training and evaluation**

It is not enough to develop a cultural humility framework. Implementing and evaluating the framework needs thoughtful consideration, innovative planning and sufficient resourcing. Five recommendations for the sector on implementation, training, and evaluation of this cultural humility framework are outlined below.

Recommendation 1: That work be undertaken with professional bodies to ensure cultural humility attributes for working with Pacific families are supported in their education, standards and professional development work programmes.

Professional and regulatory bodies relevant to the children's workforce require generic cultural competencies, but none require or assess Pacific-specific competencies or cultural humility. Further work is needed to explore how Aotearoa New Zealand professional and regulatory bodies can better facilitate the strengthening of Pacific-specific competencies and cultural humility.

Recommendation 2: That sector-wide planning supports organisations to demonstrate attributes at Level 1 of the cultural humility framework in a timeframe of 1-3 years, and then Level 2 of the organisation attributes in a timeframe of 4-6 years. Further, that an Organisation Assessment Tool be developed.

Embedding cultural humility in organisations to develop capability and responsiveness to Pacific families and communities will take time. A sector-wide process could be developed to work with organisations to plan and provide feedback on an assessment of the demonstration of organisation attributes. Ideally, this would involve a collaborative approach involving the contractor, Oranga Tamariki trainers and organisation leaders. It would be reasonable for organisations to achieve Level 1 in a 1-3 years' timeframe. To demonstrate operation at Level 2, organisations might take an additional 4-6 years. The development of an Organisation Assessment Tool could be developed to assist organisations to gauge what resources are required to shift and grow their organisations capability to serve Pacific families and communities.

Recommendation 3: That an interactive, online format of the cultural humility framework be developed (including links to explanations, examples, resources, tools) to support its uptake by frontline workers and organisations.

Access to and usability of the cultural humility framework would be promoted with an interactive, integrated online format. Workforce interviews undertaken in the development of the framework suggest there has been an encouraging uptake of the

Talanoa Mai application released relatively recently. An online interactive cultural humility workforce development framework could build on that success. Having an online format would also make it easier to update the framework in response to learning from implementation and evaluation. Further, examples and exemplars from the sector could be shared and linked directly to specific attributes and descriptors. Doing so shares learning across the sector. Finally, links to external resources (such as relevant research articles or other webpages) and tools (such as survey templates for evaluation of cultural humility) could be added and periodically updated.

Recommendation 4: That a resource, training and skills strategy be developed for frontline workers and organisations. This includes particular investment in implementation to support broader sector commitment to cultural competency and culturally safe practice. Further, training should be experiential and collaborative, and certification and micro-credentialing should be explored.

There is broad agreement that cultural competency workforce training is important (Cormier, 2021; Lawrence et al., 2012), although some research calls its effectiveness into question (Lekas et al., 2020). More empirical research is called for in relation to cultural humility (Mosher et al., 2016). In Aotearoa New Zealand, the Hawkes Bay Ngātahi Project (Matthews et al., 2020; Wills et al., 2019) aims to identify and embed competencies needed for the children’s workforce. Ngātahi training (including clinical and cultural competencies) focuses on application in practice, starts with workforce leaders, and is always multi-agency and multi-professional. Approaches include iterations of wānanga iti/learning circles and peer coaching.

The largest national Pacific cultural competency training in Aotearoa New Zealand is the *Engage Pasifika* programme by Le Va. Training entails pre-workshop e-learning modules, face-to-face full day workshops and the post-workshop access to further e-learning options. Evaluations show participants’ knowledge and confidence to effectively engage with Pasifika people increases following e-learning, but knowledge and confidence increases most substantially following the face-to-face workshops that include skills application opportunities (Le Va, 2020). Learning from key informant interviews suggest face-to-face and experiential training, including peer-mentoring across disciplines and agencies, has been most impactful.

Recommendation 5: That evaluation of the cultural humility framework be planned from the outset and include the voices of Pacific families and children to ascertain and understand its impact.

Not many studies have evaluated the actual impact of cultural competency or cultural humility frameworks on Pacific service users and communities (Tiatia, 2008). Where evaluation studies have been undertaken, they tend to rely on workforce self-

assessment. Evaluation should extend to examine outcomes for children and families. That is, the voices of families and children receiving services from frontline workers could be directly engaged in evaluation designs, alongside sector-wide quantitative data analysis. Evaluation of the cultural humility framework needs to be rigorous, include Pacific families and children's voices and to consider long-term outcomes.



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Glossary

Cultural Frameworks/Apps

<i>Fonofale</i>	a holistic, Pasifika model of health and wellbeing that can be used to create success for Pacific learners
<i>Kakala</i>	a Tonga research process, a garland-making metaphor of six stages that apply cultural values
<i>Seitapu</i>	a framework of Pasifika cultural and clinical competencies that was developed to support Pasifika and non-Pasifika staff working with Pasifika clients in mental health and addiction
<i>Talanoa Mai</i>	an interactive mobile app to support Oranga Tamariki staff in their day-to-day work when working with Pacific children, young people and their families
<i>Tamamanu</i>	a cultural safety framework and model of care developed by Taeaomanino Trust. It is based on the Tokelau practice of caring for the “vulnerable amongst us”.
<i>Tapasā</i>	a cultural competency framework and tool that can be used to build the capability of all teachers of Pacific learners across all education sectors
<i>Tūranga Māori</i>	a Cook Islands conceptual framework transforming family violence, restoring wellbeing which identifies key cultural concepts that inform family violence prevention, intervention and transformation.

Cultural vocabulary

<i>‘akangateitei</i>	Cook Islands for <i>respect</i>
<i>fa’aaloalo</i>	Sāmoa for <i>to give or show respect</i>
<i>faka’apa’apa</i>	Tonga for <i>to give or show respect</i>
<i>fakalilifu</i>	Niue for <i>to give or show deep respect</i>
<i>tamariki</i>	te reo Māori for <i>children</i>

<i>tauhi vā</i> <i>members</i>	Tonga for <i>taking care of sociospatial ties with kin and kin-like</i>
<i>teu le vā</i>	Sāmoa for <i>nurturing the relational space</i>
<i>tūranga</i>	Position, place and or status. Mitaera suggests that Pacific peoples have personal, community and professional <i>tūranga</i>
<i>vā-centred</i>	<i>the relational space</i> at the centre
<i>wānanga iti</i>	te reo Māori for <i>learning circle</i>
<i>whakapapa</i>	te reo Māori for <i>genealogy, lineage</i>
<i>whānau</i>	te reo Māori for <i>family</i>

Cultural entities

Oranga Tamariki te reo Māori for the Ministry for Children

Taeaomanino Trust a Pacific social service and health provider based in Porirua that provides social and mental health services to Pacific families and people mainly in the Porirua and greater Wellington Region



