

- Aim of workshop
- Applying Pasifika health models to health promotion
- Learning Outcomes
- Demonstrate an understanding of some Pasifika models, and begin to apply to health promotion programmes
- *A collaboration between Pasifika@Massey and the Health Promotion Forum of New Zealand*

# Programme

- 9.30am
- Welcome and Introduction
- 10.00
- Why we need Pasifika health promotion models? – an overview: Dr Ieti Lima
- 10.30
- Fonofale –A Pasifika health model: Fuimaono Karl Pulotu-Endemann
- 12.00pm
- Refreshments & Break
- 12.30
- Fonua – A Pasifika health promotion model – Sione Tu’itahi
- 1.30 - Final remarks and evaluation
- 2pm - Finish

# Fonua: A Pasifika Model for Health Promotion

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# Main Points of Presentation

- Health Promotion
- Health Promotion model
- Pasifika health models
- Fonua: a Pasifika model
- Applying 'Fonua' to health promotion
- Questions and comments
- Activity

# What is health promotion?

- The process of enabling people to have greater control of their life and wellbeing... (Ottawa Charter, 1986)
- Health Promotion (HP) is a specialised area in public health. It also an approach.
- HP focuses on groups and populations (public health) rather than the health of the individual (personal health)
- Personal health refers to treating the individual. E.g. treatment of a cancer patient
- Public health refers to addressing the health of a group. E. g. having schools and churches smoke free
- Personal health and public health are complementary

# What is a model?

- For the purpose of this presentation, a model is a framework or structure that informs and shapes health promotion work by providing a set of values, tools (knowledge and skills) and practice
- For example, the global model of Ottawa Charter is guided by values such as social justice and equity, and provides 5 action strategies:
  - Building healthy public policy,
  - Creating healthy environments,
  - Strengthening community action
  - Developing personal skills
  - Re-orienting health services

# What is an Indigenous Pasifika Model?

- Models that are based on indigenous Pasifika concepts, knowledge, values, and practices
- Indigenous means pertaining to first or original inhabitants of a place. For example, Maori are the indigenous people (tangata whenua) of Aotearoa New Zealand
- Pasifika refers to the diverse ethnic groups in New Zealand that trace their origins to indigenous peoples of the island nations of the Pacific

# Some Models/Frameworks

- *Global Models*
- Ottawa Charter 1986
- Bangkok Charter 2005
- Human Rights Framework
- *New Zealand Models*
- Te Whare Tapa Wha (M. Durie and others)
- Te Pae Mahutonga –M. Durie 1999
- Te Wheke – Rose Pere
- TUHANZ – Health Promotion Forum
- *Pacific Models*
- Fonofale – Karl Pulotu-Endemann
- Kakala – Konai Helu-Thaman
- Fonua – Sione Tu‘itahi



# Why Pacific models?

- Diverse cultures means diverse tools in order to be effective; one tool for all is a recipe for disaster
- Pacific peoples see the world through their own eyes and experience
- To provide tools that are culturally appropriate and effective for Pacific peoples in order to improve and maintain their material and spiritual health & wellbeing
- Pacific peoples have special relationship with NZ Govt
- Cultural democratic rights – UN 1948
- Indigenous knowledge enriches our basket of knowledge

# Some Pacific Models

- *Fonofale* – Karl Pulotu Endemann (Samoan)
- *-house as a symbol of holistic model*
- *Fa'afaletui* –Carmel Peteru and Kiwi Tamasese (Samoan)
- *- 3 views from mountain, coconut tree, and canoe*
- *- ascertaining facts/knowledge in the houses of elders*
- *Tivaevae* –Teremoana Maua-Hodges (Cook Islands)
- *-quilting of diverse facts and perspectives*
- *Kakala* – Konai Helu-Thaman (Tongan)
- Cultural process of kumi/search, tui/plaiting, luva/giving of a Tongan garland or *kakala*

# *Fonua Model: Definition*

- *Fonua* means land and its people and their on-going relationship, a concept that is present in many other Pacific cultures.
- It is *vanua* in Fiji, *fanua* in Samoa, *whenua* in Maori, *'enua* in the Cook Islands.
- This analysis and construct of *fonua* is based on my Tongan experience

# The Purpose of *Fonua*

- The ultimate purpose of this relationship and exchange between the environment and humanity is to maintain harmony in life in sustainable ways - *melino* (*peace, harmony*), or health and wellbeing

# *Tauhi Va*: Maintaining Relationships

- Central to *Fonua* is the notion of *tauhi va*
- *Tauhi* means to maintain
- *Va* refers to the space or relationship between two or more parties
- The concept and practice of *tauhi va* refers to the maintaining of the relationship
- Health and wellbeing, peace and harmony and progress depends on the on-going and successful maintenance of *va* –the relationship between human beings and the environment

# The Significance of *Fonua*

- Certain processes in the Tongan culture, and elements of the Tongan language illustrate the significant influence of the *fonua* construct in Tongan thinking and socio-political and economic organisation.
- Example: “...the natural cycle of human life. In the world of the womb, the baby is sustained by her *fonua*, the placenta. The baby is later born into the *fonua* (land), where she experiences life and builds relationships with the *fonua*: the entire ecology, including its human inhabitants. As part of the birth process, the remains of the *fonua* (placenta) that sustained the baby are returned by burial to the *fonua* (physical land). The *pito* (umbilical cord that connects the baby to the *fonua*, placenta) once it falls off, is also returned to the *fonua* (physical land) through a similar burying ritual. Upon her death, she is returned to her *fonualoto*, (land within the land), or her grave.” -
- Sione Tu’itahi, 2005

# *Liliu: Change and Fonua*

- Change –whether natural or man-made, is another inherent and central characteristic of *fonua*
- The seasons change
- Life in all forms is an on-going and cyclic process of birth, growth and translocation or transformation
- Humanity is on a dynamic journey of social evolution

# *The Dimensions of Fonua*

- Five Dimensions Identified
- *Sino* –Physical
- *‘Atamai* – Mental
- *Laumalie* – Spiritual
- *Kainga* – Collective/Community
- *‘Atakai* – Environment (both built and natural environment)
- These five dimensions are inter-connected. All must be cared for equally in order to maintain holistic wellbeing



# Levels of *Fonua*

- **Five Levels Identified**
  - *Taautaha* - Individual
  - *Kainga* - Family
  - *Kolo* - Village
  - *Fonua* - nation
  - *Mamani* – global society
- 
- These five levels are inter-dependent and complement each other. In order to maintain the health and wellbeing of society, health issues must be addressed at all levels

# *Laakanga: Phases of Fonua*

- As a process at the societal level, there are four phases in *fonua*. These phases can also be framed as specific tools or strategies for community development and health promotion.
- *Kumi Fonua* – exploratory stage – search and navigate new, physical or cultural contexts
- *Langa Fonua* – formative stage - build and construct the community/society
- *Tauhi Fonua* – maintain and sustain the community
- *Tufunga Fonua* – reform and re-construct society

# *Tala-e-Fonua*: Values and Knowledge System

- **Values**
- *Fe'ofa'ofani* –love
- *Fetokoni'aki* – reciprocity
- *Fefaka'apa'apa'aki* –respect
- *Fakapotopoto* – prudent, judicious, wise leadership & management
- **Some Knowledge Domains**
- Tala-'o-tokanga – farming, horticulture
- Tala-'o-ngatai/toutai – marine, navigation
- Tufunga – Architecture, construction, and statecraft
- Faito'o – Healthcare and healing system
- Faiva – Arts, sports

# Fonua Model

**Fonua:** *The cyclic, dynamic, interdependent relationship (va) between humanity and its ecology for the ultimate purpose of health and wellbeing*

**Aim:** *harmony and wellbeing of life*

## Values

Fe'ofa'ofani –love

Fetokoni'aki – reciprocity

Fefaka'apa'apa'aki – respect

Fakapotopoto – wise & prudent

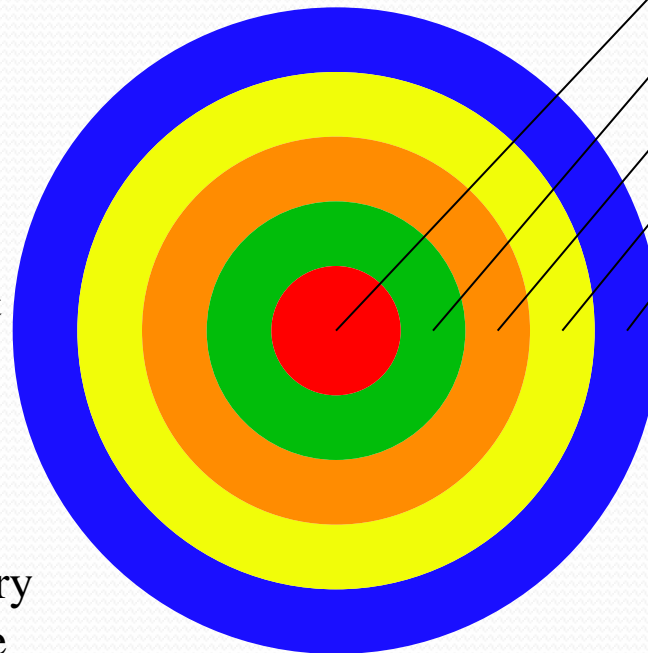
## **Laakanga (Phases)**

Kumi Fonua - exploratory

Langa Fonua - formative

Tauhi Fonua - maintenance

Tufunga Fonua - reformation



## **Dimensions & Levels**

Laumalie (Spiritual) / Taautaha (Individual)

‘Atamai (Mental)/ Famili (Family)

Sino (Physical)/ / Kolo (Local)

Kainga (Community)/ Fonua (National)

‘Atakai (Environment)/Mamani (Global)

## **Colours , Shapes & Meaning**

Blue – Moana/Ocean/Pasifika

Yellow – life/sun

Brown – Pasifika peoples, fonua

Green – plant kingdom/life

Red – life, people

Circle – shape of wisdom and holism

Concurrent circles – interdependent &

Connectedness of the web of life

# Applying the *Fonua* model

- Identify and scope health issue or need
- Identify parties concerned and parties affected
- All parties consult
- Identify causal/contributing factors
- Identify affected dimensions and levels
- Identify and apply related values
- Generate solutions
- Plan and implement
- Review, close or plan again

# *Fonua Model*

Dimensions	Levels	Phases	Values	Aim
<i>Sino</i> Physical	<i>taautaha</i> Individual	<i>kumi fonua</i> search	<i>Fe'ofa'ofani</i> love	Promote and
<i>'Atamai</i> Mental	<i>kainga</i> Family	<i>langa fonua</i> formative	<i>Fetokoni'aki</i> reciprocity	Sustain
<i>Laumalie</i> Spiritual	<i>kolo</i> Village	<i>tauhi fonua</i> maintain	<i>Faka'apa'apa</i> respect	Balance and
<i>Kainga</i> Community	<i>Fonua</i> Nation	<i>tufunga fonua</i> reform	<i>Fakapotopoto</i> Learned, prudent, wise	Harmony or
<i>'Atakai</i> Environment	<i>Mamani</i> global			Health and
				Wellbeing of all

# *Applying the Fonua Model on.....*

Levels	Physical Sino	Mental 'Atamai	Spiritual Laumalie	Community Kainga	Environ 'Atakai
Risk Scoping					
Action					
<i>taautaha</i> Individual					
<i>kainga</i> Family					
<i>kolo</i> Village					
<i>Fonua</i> Nation					
<i>Mamani</i> global					
<b>Guided by values</b>	<b>Informed by Phases of Fonua</b>				

# *Some Readings on Fonua*

- Taufe‘ulungaki, ‘A (2004) *Fonua: Reclaiming Pacific communities in Aotearoa*. Keynote address, Lotu Moui Symposium, Counties Manukau DHB, December 1, 2004
- Tu’itahi, S. (2007) *Fonua, A Pacific model*, **Hauora** newsletter, April 2007 edition, Health Promotion Forum
- [www.hauora.co.nz](http://www.hauora.co.nz) (Health Promotion Forum website)
- Tu’itahi, S. (2005) *Langa Fonua: How a Tongan Kainga strived for social and economic success in Aotearoa*, Unpublished MPP thesis, Massey University
- Mahina, O. (1992) *Tala-e-Fonua*, Unpublished PhD thesis, ANU, Canberra



# Thank you and Malo 'aupito

- Health Promotion Forum offers a short course on health promotion, and workshops on topics such as Pasifika models, health promotion strategies

For further information, contact

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- Questions and comments please...

# Learning Activities (Two)

- In groups of five discuss what is:
- -a Pasifika health model? (5 mins)
- Discuss how you can apply 'Fonua' or any other Pasifika model of your choice to your work (20 minutes)
- Share your main ideas with the big group (3 minutes)

# *Applying the Fonua Model on.....*

<b>Levels</b>	<b>Physical Sino</b>	<b>Mental 'Atamai</b>	<b>Spiritual Laumalie</b>	<b>Community Kainga</b>	<b>Environment 'Atakai</b>
Risk Scoping					
Action					
<i>taautaha</i> Individual					
<i>kainga</i> Family					
<i>kolo</i> Village					
<i>Fonua</i> Nation					
<i>Mamani</i> global					
<b>Guided by values</b>	<b>Informed by Phases of Fonua</b>				