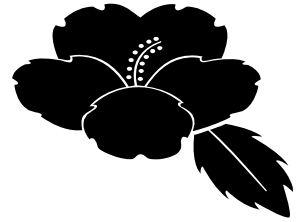


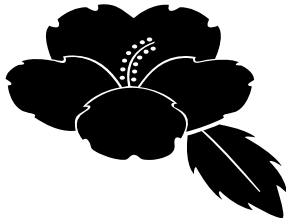
GREETINGS



• Malo Ielei

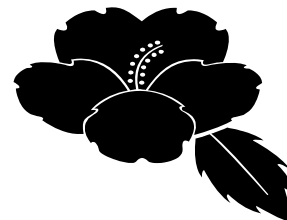
• Fakalofa Lahi Atu

• Talofa Lava



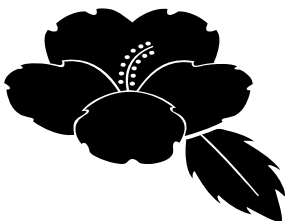
• Kia Orana

• Bula Vi Naka



• Taloha Ni

• Greetings



GUIDE TO VISITING A PACIFIC FAMILY HOME

1. Dress neatly – this is an impression on your profession as a health worker.
2. Use some of the everyday greeting (ie) Talofa Lava (Samoan), Malo Lelei (Tongan), Faka Lahi Atu (Niuean) Kia Orana (Cook Is), Taloha Ni (Tuvalu). This will indicate that you do have some idea about their culture.
3. Pronounce names with a fairly high degree of accuracy. (Ask if that is the correct pronunciation)
4. Be prepare to learn and ask questions but do show genuine and sincere appreciation.
5. Removal of shoes “Read the cues of the specific environment”. If uncomfortable then ask their approval.
6. Adopt a courteous, open attitude. Allow them to open the conversation. (Remember it's their environment, they are in control and developing trust in a short period of time is hard work.
7. Be guided by your host as to where to sit, if you are asked into the house. (Sometimes they expect you to sit, without being asked). Sometime its better to ask if you can sit down.
8. Accepting some food or drink when seated in the house is generally expected. (Gage the environment, sometimes its not appropriate to accept when they have very little for themselves.
9. Speak slowly and clearly (use simple words so they can understand you) and pause before responding to questions. Ask if need to further explain the issue. Do not show you are impatient or could not be bother). Respond – positively to queries or any issues raised. (Your communication skills is important)
10. Admiring objects in the room is often a constraint to give that object away as a gift. (be guided that its not all cultures are in the frame of giving). Check it out with your professional rules. Remember you are there as on a professional capacity.) Explain the logic behind the admiration
11. Avoid negative criticism, make genuine sincere comments when suggesting improvement. Ask what can they do for themselves and what do they need support with. If unable to make decisions due to whatever reasons. Ask to discuss it amongst themselves and you'll return later to confirm.

12. The visitor is expected to take the initiative to end the visit.
13. Accept their expression of appreciation with genuine courtesy and terminate maybe with you reminding them of your next visit. Leave the family with a positive impression of your visit.

Comments.

Do not expect to develop a trust relationship at first contact. They will not divulge all the information during that first visit. Allow for them to digest your advice and maybe action taken prior to next visit.

Developing the trust will take time and effort. Non compliance to appointments is one of the major problems encountered by Health Professionals. It is important to remind the client of its urgency and importance. Fear of the unknown has always been the norm. And as a result, finds someone to blame. So its developing the trust will help overcome these fears

Consult with the next of Kin to confirm that the client do understand the importance of what you are trying to achieve. A phone call to follow up leading up to the day of the appointment will be helpful, or reminder letter.

Remember you can only do so much. Once you've exhausted all approach and fulfil your internal organisation's policies to safe guard your practice. It is safer to hand it over for someone else to assist (ie) outside agency or other staff member within the organization.

CULTURAL NORMS

1. **Greeting People** in your own language (Once they know who you are). Family feels that you are part of their family
2. **Sharing** – This is a well ingrained practice. It is also a sign that you do feel for them
3. **Loving your neighbour** – There is a real shift of how Pacific People congregate in New Zealand. It's a practice in the country of origin to be able to share practically everything with neighbours. Due to environmental changes, the concept has shifted remarkably. Which means Pacific People became more cautious about their neighbours.
4. **Communal Activities** – This practice is very much alive and active, and its going from strength to strength. Churches are the main focus, with growing popularity of being part of a Trust or Incorporated Society. Competition amongst groups is a way of surviving the cultures. And feeling of belonging. New Zealand born Pacific People are very much wanting to be part of these gatherings. Sometimes they feel left out because older people take over and dominate the function.
5. **Cultural Ceremonies and Rituals**

Traditional ceremonies include courting of a prospect bride for a son. A white wedding, kava ceremonies, a Funeral (some cultures still hold strong beliefs about young girls first period). The New Zealand environment has made it difficult for some practices to continue.

Death & Dying – The practice surrounding this varies markedly between ethnic cultures (ie) Niueans – its based on missionaries (Christians) and Europeans colonial practices. Families are expected to support the family in crisis by giving or donating to assist with all costs and food preparation. It is not expected for the family in crisis to return the favour. However there is an expectation that when other families are in crisis. It is common sense to return the good deeds.

In Samoan: There is a strong expectation to return gifts in other forms which means the family in crisis have to come up with the same amount of donation or better. This is a ritual where families could easily neglect their health and spend huge amounts of money on trying to keep up with the rituals. In Tongan – it is similar to the Samoans but a period of mourning will drag on and families continue to congregate at one focus place, for as long as it takes wearing black is a strong cultural practice for Tongans when a family member died. Some members have lost their jobs as a result of taking too much time off to attend to some of these traditions. And others are much more alerted to ensure their employment comes first.

6. Respect

For older members of the community still is a major part of all Pacific ethnic cultures. However, this rituals, seems to be slowly eroding with generation and time plus environment (ie) New Zealand born, are much more challenging and assertive now than those who came from the Country of Origin.

On the other hand, this respect could easily be taken advantage of by older people and can be use inappropriately. The general rule is that if a child do not possess to respect. This is a bad reflection

7. Consent.

Seeking permission is a common practice in any ethnic cultures and western countries, and in health professions.

However, consent to any examination by doctors for a wife and husband must be carefully discuss with both parties. It is very easy for male partners to refuse the wife to have surgery done, especially for reproductive related procedures. Education and support needs to be done in an environment that's culturally sensitive to their needs. Time plays a major role and trust. Some couples and families prefer not to talk about these issues to anyone include the minister of religion.

8. Fatalistic Thinking.

The desire to change or accept advise is difficult for most Pacific ethnic people. This behaviour resulted in not wanting to change for fear of loosing "the Mana" or Control over ones self or family. As a result they prefer to suffer the consequences than to face up to the new changes. This behaviour is much more dominant when a health related problem is address for treatment or ask to seek medical advise. Prolonging the inevitable which could result in severely ill or death. And statement such as, if its God's will leave it up to him. Better educated New Zealand born children have been assertive enough to impose the change on their family members.

9. Donation of Body Parts

There was and still is the Christian related belief that you come to this world as one whole person, with all your body parts (organs) intact. You should leave this world in the same way. Donation of body parts is still a big issue for Pacific People. It's all very well to accept someone else's organ, but its not acceptable to donate your own.

This issue will not change in the very near future. Currently some immediately families are beginning to cooperate especially in Kidney failure operation.

10. Alternative Treatment.

Some ethnic groups hold strongly to belief's of alternative medicine. The herbs (leaves of trees, roots and barks, fruits) still hold significant purpose when it come to treating incurable diseases like cancer.

Superstitious (TAULATUA) must be (for some Pacific Cultures) not be practice on its own. It has to have a medium, in order for it to work. This means use of natural plants or other

form of objects to assist the healing power to be effective. There are also very clear strict advise given with this ritual as a form of treatment.
For majority of Pacific People who are committed to Christianity principles, they prefer that praying is the best form of treatment.

11. Circumcision

Post Christianity in the Pacific adopted the Biblical beliefs that uncircumcised young men are regarded as unclean. And as a result, the community either make fun of him or they see him as an "outcast"
Due to cost, parents are becoming more and more weary about having to pay for one done now. Some parents do still go to length to save up and having the procedure done.

12. Hair Cutting (Niueans and Cook Islands Only)

Again this is a post-christianity belief. Growing the young boys hair is part of the ritual of making sure that boys do grow up to become strong and healthy men and committed themselves to Christian values after the hair's been cut in a ceremonial way. It has to be blessed by the church minister. Then the first bundle of hair is cut by the minister himself, followed by the grandparents, then the real parents, then uncles and aunties and the invited guest.

These rituals have changed over the years. Its becoming a commercialise event. The real essence is also eroding especially here in NZ.

The significant of this ritual is that if the "young boy's) hair is cut without being bless, the belief is that the young boy will grow up to be a weak, unhealthy young man.

The money donated for this ceremony have to go directly to be spent on the child's himself either for his education or save for the future. However this is not always the practice, because of cost to put up the feast itself.

These donations are exchange with the basket full of raw food – very traditional way. This is mainly done in the island. Due to change environment this exchange of money and raw food in bulk has change too. Here in NZ the approach is now more towards cooked food in a buffet style and every invited guest have equal access, regardless of how much they eat. The intention is to payback the same amount of money or more.

The ritual is also believed to be an opportunity for families to come together. *(Be aware, this is the Niuean version, the Cook Island one is not available but every attempt is made to obtain this information.)*

13. Children Sleep with Parents in one bed

This practice has got benefits until research was conducted in the 1970s – 1990s when the findings was to prove the relationship between "this practice" and Cot Death amongst Pacific infants.

The cultural significant of this practice is two folds.

➡ To ensure that the baby bonds well with the mother while breast feeding.

- ➡ To avoid physical (sexual) contact between parents which could result in falling pregnant again before the baby is much older.

Cot Death is unheard of in the islands. All this has change due to environment and lifestyle in NZ. However, the practice has not been completely change or abolish because families still have choices in their own homes. Despite health professionals advice against the practice, which is now becoming a personal choice.

14. Massage – Touch

Every Pacific ethnic group have identify with massage as a way of life which is mainly describe as a traditional practice. However, research over the years have proven that some traditional massage could be harmful to the clients (eg) pregnant mothers. The risk to the unborn child is much higher and the baby can die (still birth) before the full term. Traditional massage is meant to be a healing agent that drives away the bad or evil spirits within the body. Some families have what they call gift of massage and the ability to predict the problem and how massage can or can't help heal. This "gift of massage" can work against appointed person if not treated with respect. However acknowledging the person with this gift is now becoming more and a practice. This gift is mainly in monetary terms a practice. This gift is mainly in monetary terms. Each Pacific ethnic group have their own unique ways of performing the art of massage. Its regulated by those who possessed the art and can be passed down to generations only by a selected family member.

15. Communal Activities

- Living together** in a house with extended family is a common practice in most ethnic groups especially in open houses within the island communities. In New Zealand the practice has been discourage by authorities due to potential outbreak of diseases such as TB, Hep B and Common Colds. And also for hygiene (ie) one bathroom to 10 adults is not an acceptable practice.
- Gatherings**
Pacific People still kept the traditional extended family get together as part of their culture norm. These get together is strengthen by the Christian belief of strong family ties. They identify the eldest male to be the leader and officially appoint that person as the head of the family. If no male the woman next on line will continue the responsibility. This role is more noticeable in functions like funerals, weddings or Induction of a new church minister and other ceremony that is uniquely the tradition of a particular ethnic
- Churches**
Sometimes religion can separate families and can cause a rift between siblings and extended members. In some incidence families will use church commitments as a way of not wanting to meet with families. However, most of these issues are

dealt with by individual families. And they do find ways of resolving these problems. There is now a realization that in New Zealand there's a need to work together to support families and not to allow religion to take over or destroy family ties.

16. Giving & Accepting Gifts

It has always been a practice to give. Most Pacific Ethnic Groups have this tradition since history. The practice is now becoming an issue of being selective of who you give to. And [its mainly in monetary terms, not food or traditional crafts, although some ethnics are still giving gifts and food as part of the ceremonial tradition. But its now a choice issue.

Sometimes an exchange of gifts at special functions is becoming an expensive task. If a person from another completely different culture is given a gift. Its meant to be a sign of appreciation for your service. It is best to accept it then make a choice of either return it or ask for advise regarding feeling offended when you return the gift. If its food, you can give it to staff members who know or can share with other Pacific Staff and send a letter of thank you to the family.

If the gift is an heirloom of the family, that's hanging on the wall. Do not accept it, just admire it and comment on how nice it is to sit there.

Some Pacific Families will give it to you no matter what you say. Insist to leave it behind when you terminate your visit. Send them a letter to thank them for their generosity.

17. Welcome Guests / Visitors & Farewell People

This cultural norm is more prominent and important in the Pacific Country of Origin. Migration to New Zealand has changed all this. Its more confine to family members and extended families and members of the same church or groups.

On the other hand if the welcoming of the guest from other ethnics and from Country of Origin.

There is a protocol you need to adhere to such as who to speak first, and who to respond if need to. Normally the welcome is done by those who host the occasion. The speakers normally starts off by women from the invited guest then the men to round up before its handed over to the hosting group. Gifts can also exchange during this speech time or can be left till the end.

This ritual can either strengthen relationships or can break friendships. Most of the time we have to show appreciation and friendship.

18. Serving Food to Visitors and Guest

This tradition is still actively practice by groups and some families. It has changed over the years with cost of living when migrated to New Zealand. Instead of a heavy meal, it's mainly a cup of tea or nothing

In a much more important visit to the home of a Pacific Family. The full tradition still exists (ie) a visit of a Reverend to see a sick member of the family. The practice still holds significant meaning. The younger generation of New Zealand has a different view of this tradition. However, it is best to go along with it, than to ignore or disrespect by not taking part in their tradition.

19. Invitation To Eat – If you are present while people are eating

You will be invited to join in and eat with the family. It is regarded as bad manners if you don't. It is best to gage as how many people are there and especially children. And make your own quick judgement re – who has not eaten. Join in to respect the cultural norm and show how grateful you are but invite all other members to share with you. Sometimes some ethnics still have this strict protocol of children eat last. Go along with the practice as you are regarded as important to them. Some tradition such as this, you cannot change overnight.

20. Care for Death & Dying

Death & Dying is not a topic that's discussed openly. Even in today's generation. It is best to find out first who is the "Power of Attorney" or the Primary Carer. Then make a time to sit down with them. (Only if they wish to do so)

Through this period of grief and sadness, sometimes it is best not to say anything. Health Professionals are normally the first to be blame for not doing enough. Most older people will request for their church minister to be there. It is important that all family members do take time off to have a rest, if they are visiting to offer support. Request to die at home varies from family to family. Most families prefer to be at home with their loved ones. Others prefer out of home (mainly in hospital)

Most Pacific People go through the same grieving process as those from other cultures. But there are some practices or rituals that are uniquely different. Find out first from the head of the family before proceeding with any assistance. Sometimes, guilt can be overwhelming that it can cause huge disharmony amongst families of the dying client. Allow them time to ventilate their feelings. They will come to a point where acceptance of their own guilt is not shared by all the members.

The most difficult thing for Pacific People is to "let go" when the time comes for their loved ones to pass on. As Health Professionals we can offer support to a point where most families will know where to stop or terminate your support.

CULTURAL COMPETENCY

There are tools and frameworks been collated and trialed, mostly in the Mental Health Services. You do not have to be a Pacific person to become competent in caring for Pacific People. However there are processes that needs to be fulfilled prior to obtaining or claim as culturally competency to deliver health care to Pacific People.

It is much safer to consult with Pacific Providers or personnel that you identify with.

CULTURAL ASSESSMENT

The make up of different Pacific ethnicities has made cultural assessments more challenging and sometimes difficult to understand.

The identified areas that are highlighted that of great significant when endeavour to understand and offer appropriate support and treatment are:

COMMUNICATION – Be alerted to racial, cultural and social factors that make people who they are and affect how they behave, observe their dialect, style of language and social situation, the volume of their voice (Silence, whisper, loud and harsh), use of touch, context of speech (emotional or anger), kinesics (like gestures), stance and eye behaviour.

Language style seems to be more a major problem amongst Pacific People. When ask (ie) “are you OK for me not to come back. The response is normally means the opposite on the other hand, “Silence”. Sometimes can be totally misinterpreted as “not” agree. Yet it may be a sign of being humble, respect and grateful that you are here.

Touch is used by Pacific People as a sign of comfort, approval of one support. Touch is used in massages as a healing power. Touch in appropriate environment (ie) in a death and dying where families need support. Touch in a social environment could have the complete opposite effect. It is advisable to ask first.

Pacific People do have their own hierarchal Structure more prominent in the Samoan and Tongan ethnic. Niueans and Cook Islanders tend to be more viewed as “all are equal”. However holding a job in government and work hard, they tend to earn their respect from the community as a result of that position.

Whereas Tongans do have their King and Nobles and then commoners. They have their level of communication from language use to rituals perform prior to a commoner wanting to see any of the Monarch's members.

Samoans are very similar, the Matai or High Chief in the village do have a channel set out of how to communicate with him. The Church Ministers are also given the same respect.

In Fiji, the "High Chiefs" have very strict protocols in place of how common people communicate with them. Grieving for the death of a High Chief in Fiji is totally forbidden. Visitors are thoroughly screened prior to coming in contact with chiefs.

It is much safer to find out first before pursuing any care or support.

SPACE – Pacific People have subtleness in their behaviour when it comes to identifying space, in the scope of space. There are four identified types of space, the intimate, the personal space, the social space and the public space.

Most Pacific People falls between Personal Space and Social Space. The Intimate Space which mainly confine to bedroom is viewed as taboo. Ensure you ask before you enter. The Social Space we normally referred to as the working environment space. Most Pacific people see this as a much safer space to be in.

Most Pacific People enjoy the Public Space as most church gatherings are seen as an environment where no one will harass or confront you alone, it is safe to socialize.

SOCIAL ORGANISATION

Pacific People lives historically in an extended family environment and the norms are whatever one family member brought into the family it is expected that everyone will have a "say" or share amongst others. The head of the family is primarily the father. Over the years, changes has emerge that more and more single parent families are having to cope with the role to control and manage his/her children alone. Sometimes grandparents help.

Pacific People are not individualistic people. They need support of extended families. It is better to ask if their family dynamics is either traditional or not.

TIME

Cultural Groups can be either past, present or future oriented. Most Pacific People are past and present oriented. The future is seen as leave it up to God to decide. We can only pray and have faith (This is more noticeable in New Zealand when Insurance is a major issue). Saving for the future is not something that Pacific People will voluntarily do. Maintain tradition is very strong in most Pacific People. Holding on to practices that sometimes hinder progress could cause confusion undesirable consequences. In health terms, it can also delay treatment for condition that can be corrected by surgery. Fatal thinking can take over common sense which could lead to death and follow by guilt. It is much safe to seek extended families opinion.

ENVIRONMENT CONTROL

Refers to the ability of the person to control nature and to plan and direct factors in the environment that affects the individual. Pacific People tend to use the forces of nature to either describe people as sinners or saints. In health terms thinking fatalistically is very much alive and well in Pacific People. If diagnosis with cancer, there's the belief that nothing can be done its God's choice and leave it up to him to decide. Pacific People believe that illness and death are predetermined and

therefore do not take preventive measures, seriously and prefer to “Brave” it out and wait and see what happens.

BIOLOGICAL VARIATIONS

An understanding of bio-psycho-social variable is also important for understanding persons from different cultural and ethnic backgrounds. Features, skin colour, body size can be traced back to adjustments made by ancestors to the environment.

The feeling of being treated as an individual emotionally and physically is very similar in all Pacific ethnicities.

The susceptibility to disease has been viewed and interpreted as strongly related to our Pacific biological make up. Therefore sometimes Pacific People are led to believe that there's not much can be done. This tends to have a negative effect on Pacific People which results in not seeking medical treatment early enough. Example is diabetes; screening routinely by visits to GP is not something Pacific People will do voluntarily. Hoping it will go away can only worsen the condition.

Ensure that total holistic approach to care is communicated to Pacific Person right from the first point of contact. Other issues such as alcohol consumption, tendency to blame on parents who drink will have a high chance that children will drink. It is genetically link.

Assessment can only be beneficial when time to explore these phenomena's and how they interrelated is seriously considered. If a diagnosis must be reached the family is asked to participate and share their concerns.

It is safer to incorporate cultural assessments to the routine assessment tool that's use to obtain health related information about the client prior to implementing the care.

CULTURAL EXPECTATIONS

Children to be obedient and respectful to their Parents.

All Pacific ethnic cultures hold strongly to this belief no age boundary. Eventhough you turn 21yrs old and live at home, parents still have to control what you do. This belief is based on Biblical teaching. "Children are seen but not heard.

It is perceive as a sign of respect and whatever parents say children must conform or face the consequence of been severely punished. This day and age, plus been born in New Zealand its no longer strictly conform to this tradition. There is a much more flexible approach to adjusting so children can be heard when there's a need to hear their issues

Sometimes some Pacific families are adopting their own ways of making sure children are heard. A lot of children tend to bond better with grandparents rather than their parents. They are heard through their grandparents. Response to how children should not be heard in different environment is still seems to be imposed as part of family cultural practices. This include when other adults or family members come to visit. Children will revert to serving guest without being asked.

Respect for Elders

This is one Cultural Practice that will not change in a hurry. Older people irrespective of their status, deserves respect. Older people are seen to have the Mana and has given so much for our sake and that of their own immediate families.

There are some contrary to this practice these days. Some older people take advantage of young members of the family and it can have a negative effect. Abuse either physical or sexual has not been highlighted or mention as a concern. It appears as though that RESPECT for elders supercedes the complaints and the "Shame" associated with the incident. And as a result, younger people tend to lose the respect for older people. It is now an identify issue.

Responsibilities – The Difference Between Male and Female Role

Pacific families are uniquely different, in that the roles of a man & woman are quite traditionally spell out well before they are married.

Migration to New Zealand has change most of this due to the demand of having to both work to make ends meet. Basically what it meant is that men provide for the family. This include hunt for food, plants and fish. And woman becomes the home maker. She keeps the family together.

In the church arena, it's much more prominent. Some Christian denomination impose rules that women are not allow to preach and others do.

In the home, the women are to look after the in-laws and concentrate on activities that support her husband. Most of these demands have changed over the years, due to migration. Equal responsibilities and equal commitments has become the norm now. Women are becoming better educated and taking leadership in prominent positions amongst Pacific Communities.

This shift has made it much more acceptable for families to balance cultural demands and society's expectation.

Expectation for children to do well and have good jobs

Parents in most Pacific families has always intended for children to do better than them. The support in the island of origin is decided by limited access to a lot of children's entertainment, toys etc. And children who are brought up in the island have no other means of competition except to adhere to parents demands, and succeed in their school work.

Here in NZ it is very different. There's freedom of choice. And children tend to make all the wrong choices. Parents expectation for children to do well without strong support has cause more harm then good. Sometimes the cultural activities take precedence over school work.

Obtain a good spouse

Traditionally, the church environment and church going young people is seen as the good start to courting a spouse.

Parents do have much more say when it comes to matching the appropriate person with either their son or daughter. This decision can only reach after parents assess what sort of family background does the girl or boy come from.

Mix marriage is becoming more and more the norm in New Zealand. With young people meeting their partners other than the church or church related functions. Parents involvement is getting less and less important. White weddings are gradually replaced by living together without been married (especially here in New Zealand). New Zealand born finds it an expensive exercise. While the tradition is still alive and well respected back in most of the Pacific Island.

A good spouse do not necessary have to be clever, but someone who can provide for his wife and family. More and more single parents(mostly women) family is becoming an acceptable part of Pacific family life.

Choosing the right spouse is now a challenge and trust is a loose phrase. For most young Pacific people its what happened here and now that matters. Don't worry about the future.

CARE FOR ELDERLY PARENTS OR GRANDPARENTS

Extended “family’s living” is still a strong tradition. Grandparents are part of this living arrangement. Their needs must be met by immediate families. This includes the family having to care for the elderly parents/Grandparents. The sacrifice sometimes is leaving the job to be with the elderly couple.

In New Zealand, this task has become more of a burden. The responsibility to pay back their hard work of bringing up their children is now often left to the state to care for them. While the couple goes off to work.

The demand is also left to just one member of the family. And if anything goes wrong it is always the child that was designated to do the care seems to be the victim. This is where families fall apart in their relationship with each other.

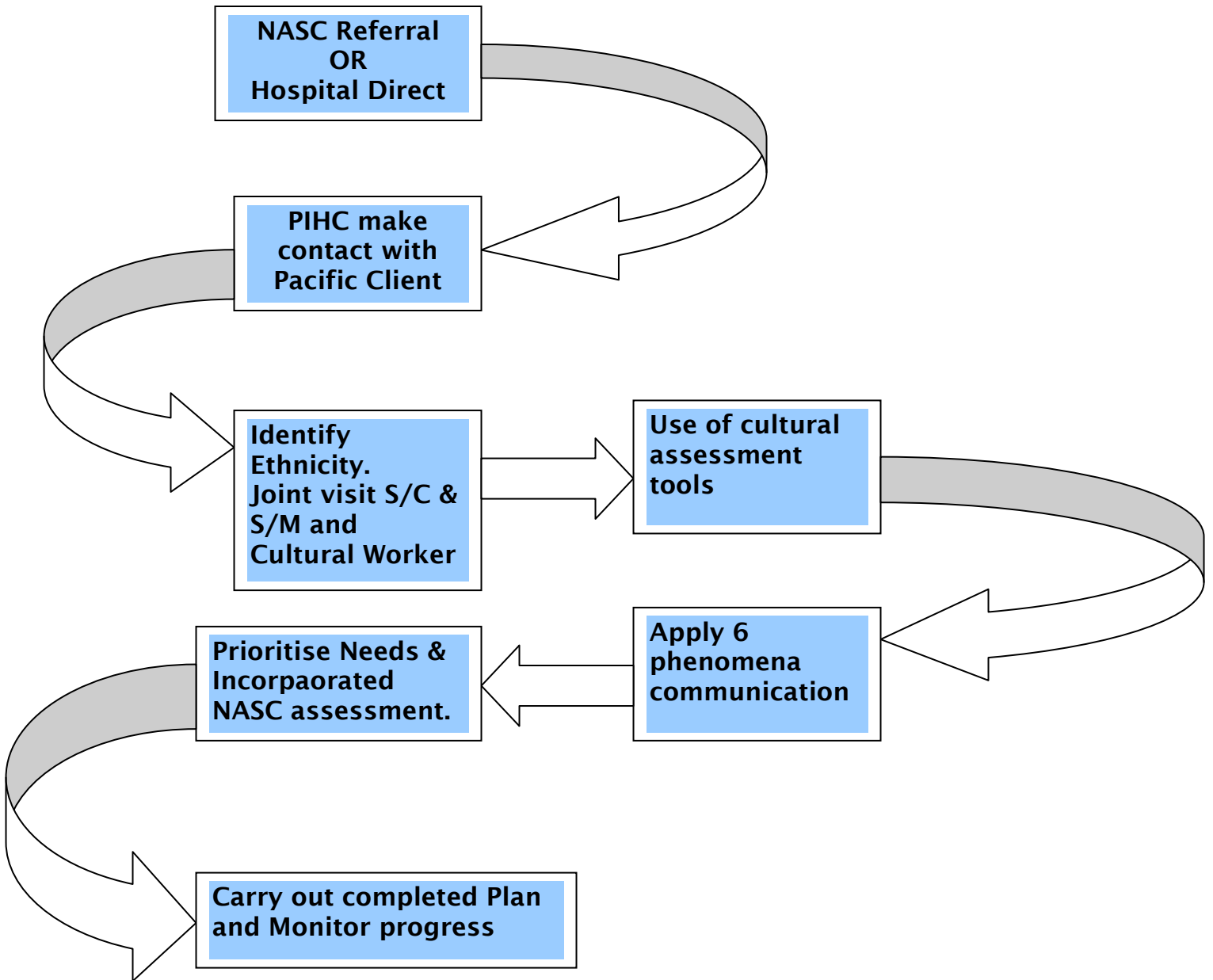
Grandchildren are now becoming more and more the responsible caregivers. They are told that grandparents do have the mana to bless them as grandchildren than their maternal children and they need to help care them.

In some families, grandparents do impose threats of cursing the family if they are unable to care for them or decide to take them to the rest home while it is not a traditional practice. They claim it pay back time. This is still a strong practice.

Grandparents who are diagnosis with dementia or alzehlmer are much more susceptible to be taken away to the Rest Home without any fuss. There is still a huge gap of Pacific Communities wanting to learn more about the condition and how to manage them at home. They interpreted alzehlmers as an extension of the curse.

Pacific Cultures Are Uniquely Complex. Ensure that a given situation is assessed and manage appropriately when taking care of older people. However not all Pacific families conform to the traditional practices of caring for elderly parents or grandparents.

CULTURAL ASSESSMENT FRAMEWORK



APPENDIX

- **Difficulties faced by the Pacific Island People in adapting to New Zealand Society**
- **Working with People whose English is Second Language.**
- **Body Language**