

Philanthropy News

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The Pasifika edition

Diversity in voice, shared in purpose

A Q&A on Pacific leadership

Aiolupotea Lili Tuioti; Peter McKenzie Project Director and Mele Wendt; Wellington Community Fund Chair

Transforming inequity to equity

Gina Hu'akau,
Dr Sandy Harman

The opportunity in systems change

Dr Sandy Harman,
Fole Finau

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**Philanthropy
New Zealand**

Tōpūtanga Tuku Aroha o Aotearoa

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**Courtney
Ellingham Prebble**
PNZ Communications
and Marketing Advisor

My experience of working with the Pasifika Funders' Network has been such a highlight due to the warmth and openness from the members. I thank them all so much for inviting me to collaborate and talanoa to create the Pasifika edition of Philanthropy News. I am so proud to have supported putting this together while the PFN took the reins. I encourage funders reading the magazine to take action as you will be welcomed with open arms just as I was!

From the editor



Malo 'e tau lava,

Tulou moe matangaa, kae fakahoko atu e ki'i fatongia mahu'inga ni, I have the privilege of introducing this magazine, which Philanthropy New Zealand have handed over to the Pasifika Funders' Network (PFN) to populate. It's an honour to introduce the PFN, and to share our collective aspirations, experiences, learnings and requests for change. I want to acknowledge all funders who have shared their goals to support meaningful outcomes for Pacific people and communities. Our hope is that you will take this taonga of 'ilo (knowledge) into purposeful decision making and action.

Kohai au: I am a first-generation NZ born Tongan, mother of two daughters, married to Dibor. Raised by migrant Tongan parents, located within a pioneering Tongan Methodist Church community in Ellerslie. I'm a Dawn Raid survivor of trauma and the racial policies of the time. I have been a Funding Pasifika Advisor to Foundation North, a Branch Manager and Senior Facilitator for Auckland Citizens Advice Bureau. My diverse background in lifelong education, research, community development, entrepreneurship, and impact assessment have track history in NZ and abroad. I'm Tongan, so obviously, education has always been perceived as a vehicle of impact for us, of which I have attained an MA in Education (Hons) and recently a Master of Technological Futures in Disruptive Emerging Technology. I'm working to launch a series of tech solutions for Pacific women leadership of traditional wealth systems at scale.

Kohai e PFN: we are a team of aiga/ famili/ whānau who have taken time to support and empower each other through our Indigenous systems and knowledge base. The PFN have an accumulated wealth of NZ philanthropic knowledge which spans well over 40 years of working in the sector. We are deeply connected to our communities and families through kinship and history. We are ethnically diverse, with a depth of Pacific heritage, ancestor's knowledge of practice, language and value systems that continue to benefit our people today. It's this knowledge that we see the PFN as a conduit for philanthropy and Pacific communities.

Why: Why not? The reality is, when philanthropy closes its doors, our people need a trusted source that can support them respectfully and meaningfully. We see our role, as a tuakana in this space, we can offer this support both to community and philanthropy. Our relational ties are important to our community and equally our network. Our intergenerational cultural value systems enable heightened accountability, that is reciprocal, and achieved through collective learning and partnerships for Pacific-led and Kaupapa driven outcomes. We understand that 'trust' is a journey for our people, and our intention is to honour Pacific value systems, tikanga and Kaupapa at all levels of influence, change and impact. Our network is growing, we hope to continue empowering all funders to be more intentional in achieving intergenerational Pacific impact that lingers for our generations to come.

Hainoame Fulivai
Chairperson of the Pasifika Funders' Network

Introducing the Pasifika Funders' Network



Evotia-Rose Araithi

Evotia-Rose is a proud fruit salad of Kuki 'Airani, Samoan, Chinese, Indian and Irish descent. She joined Creative New Zealand Toi Aotearoa in December 2020 as a Senior Advisor in Capability Services and Initiatives and has been a part of the Pasifika Festivals Initiative anga'anga and kopu tangata since. Having the opportunity to support and learn from generous community leaders who ensure Pasifika cultures and communities thrive across Aotearoa is and has been a true privilege, joy and rich learning experience for Evotia-Rose.



Chris Mene

Chris is Christchurch born and raised with Samoan heritage and identifies as Tangata Te Tiriti. He works across sectors, communities and organisations as a facilitator, advisor and trainer and has a background in public and private philanthropy focused on health, wellbeing, youth and community development.



Mele Wendt (MNZM)

Mele Wendt (BA, DipTchg, CertMgt, CertIoD) has 25 years of governance experience and 17 years of leadership/management experience. Mele is Samoan (Malie, Vaiala, Lefaga) and pālagi (New Zealand, Britain), and has lived in Wellington for over 30 years. She is the Chair of Wellington Community Fund, a board director and a consultant.



Gina Hu'akau

Gina Hu'akau lives in Ōtepoti in a multi-generational household. Her dad is from Tonga and her mum is from Dunedin. Gina has a huge passion to support communities who continue to give so much to others and has worked in community development as a volunteer and contractor. In her professional life, Gina has worked in education, government, private, NGO and local government sectors. Currently she is the Corporate Policy Manager at the Dunedin City Council.



Tupe Solomon-Tanoa'i

Tupe is a Samoan, Fijian New Zealander. She is the Chief Philanthropic Officer of the Michael and Suzanne Borrin Foundation, which funds legal research, education, and scholarship. Tupe is a former New Zealand diplomat and has previously worked on development cooperation and effectiveness as an international civil servant in the Pacific. Tupe currently has a seat at various governance tables including Philanthropy New Zealand.



Sylvia Moe

Sylvia is Samoan born and Porirua bred. Her aiga hail from the villages of Faleapuna, Tafagamanu (Lefaga), Gataivai, and Satupaitea in Samoa. Sylvia and her six siblings owe their lives and tautua to their late father Taumainamoe Lenu'u Solaimalo Pouno and mother Laititimalu Vaeluaga Fa'atasiga. Her parents are the mainstay of her cultural wellbeing and understanding of her fa'asāmoa culture. Sylvia has three adult children who she trusts will also draw strength from their Samoan heritage.



Fole (Daleki) Finau

Fole is of Tongan descent from the villages of Masilamea, Tongatapu on his father's side and Ma'ufanga, Tongatapu on his mother's side. He was born in Aotearoa and raised in Tonga and around the Pacific. He now lives in West Auckland and is married with two wonderful daughters, who keep him grounded yet ambitious. Fole works for The Western Initiative (TWI) at Auckland Council.

TWI deliver and facilitate economic initiatives that build social, human, cultural and financial capital. This enables west Aucklanders, particularly Māori and Pasifika, to create socio-economic transformation for their communities while also influencing change at a system level.



Paul Lisi

Paul is of Samoan descent and his family hail from the villages of Gataivai in Savai'i and Manono in Upolu. He is currently the Arts Practice Director, Pacific at Creative New Zealand Toi Aotearoa and has been part of the organisation since 2019. A lot of his work is based on engaging with their Pacific arts community, gathering intel as well as offering support and guidance. He has over 10 years of experience working in the arts sector as a performer and producer in theatre, music, dance, television and film. One of his main interests is supporting and nurturing Pasifika talent at all levels and ensuring that communities thrive and are set up for success.



Jeremy Faumuina

Jeremy is a devoted husband to wife Shelley and Dad to their five children, based in Ōtautahi. He's a fierce advocate of the MVPFAFF+ and LGBTQIA+ community. He's known as a multipotentialite: communicator, social worker, motivational speaker, public relations consultant, and design lead of various educational leadership training programmes across Aotearoa and Samoa.

His passion is people. He has an astute awareness of how to *teu the vā* (build and nurture relationships) which has allowed him to work in various businesses, non-for-profit, government agencies, community groups, families, and currently for the Police as a social worker.



Mafi Funaki-Tahifote

Mafi is Tongan, born in Aotearoa but raised in Tonga. As one of the few NZ registered dietitians with an MBA, from the University of Auckland, Mafi shares her week between health and philanthropy. She's in a Te Tiriti Partnership role as Head of MAS Foundation (four days) and one day as clinical dietitian. She brings extensive health sector experience via progressive roles from dietitian to senior leadership into philanthropy with hope of different approaches to improve health and wellbeing equity.



Kuli Taumoefolau

Kuli is Tongan and comes from Tu'anekevile Village, Vava'u Islands. He migrated to New Zealand in 2003 and is married to his wife Lusia. He has 9 children and 2 grandchildren and resides in Glenbrook, South Auckland. Kuli works for the Ministry of Social Development in Auckland in the areas of Self Employment, Community and Volunteer Sectors. He is the chairperson of the New Zealand Kahoa Tauleva Trust 2000 and the Paerata School BOT. Kuli is also the director of Kumi Hakili Group Limited.

*Also a part of the PFN are:
Jerome Mika, Josiah Tualamali'i,
Pip Laufiso and Simonne Likio.*

The opportunity in systems change

—
Dr Sandy Harman,
Fole Finau

Some people say: “the system is broken”. They might be describing the health system, education system, philanthropic funding system, or some other important system that is essential or influential in our society.

But that system isn't actually broken. It's working exactly as it was designed to. All our fundamental social systems in Aotearoa today were created by a colonialist 'design team', to benefit and cater to the European settler majority. So it's not surprising that these systems continually harm, exclude and under-serve tangata whenua, Pasifika peoples, and other diverse population groups.

Much like our existing systems, the dominant lenses and voices leading out Systems Change – as a field, methodology, model or practice – often do not come from the communities most adversely affected by the very systems we want to change... Herein lies the Opportunity in Systems Change today.

Pasifika have our own systems, as do tangata whenua. None of our systems are perfect, but they were designed by us, for us. These systems have been overtly and covertly systematically oppressed by successive New Zealand governments for well over a century.

“Pasifika have our own systems, as do tangata whenua. None of our systems are perfect, but they were designed by us, for us.”

What happens when we choose to change the designer instead of the system? The design lens changes, and the design approach changes – which in turn transforms the system and its outcomes, impacts, and opportunities. We should be focusing on changing the system designers – so that we end up with systems that actually work for us. We're not talking about separatism; we're talking about meaningful collaboration – where we design for and with our people, others design for and with their people, and we weave all our designs together fairly and thoughtfully into interconnected systems that genuinely reflect the complexity and diversity of people, cultures, situations, and aspirations. Wouldn't that be a far cry from imposing a single design on absolutely everyone – which is what has enabled issues to become systemic in the first place.

We know that the philanthropic sector has the willingness and the resource to innovate; imagine if the sector invested in a collaborative journey to re-design systems? Where and how do you start?

Philanthropy New Zealand have started this journey by formalising a relationship agreement with the Pasifika Funders' Network, while also partnering with us to elevate what matters most to Pasifika in this month's publication. Fortunately, a few philanthropic organisations have also begun this journey – the Peter McKenzie Project (PMP) have partnered with Pasifika changemakers at Auckland Council's Uptempo, Southern Initiative and Western Initiative on the Tere ki mua research project, meaning 'to move forward with intention' in Cook Islands Māori. This project has two broad objectives:

- To build understanding, discussion and debate about what Systems Change looks like and what it takes, from a Pasifika lens.
- To assist PMP and the philanthropic sector to effectively build capability towards and resource Pasifika-led Systems Change in Aotearoa.

To other philanthropic organisations: will you collaborate with us on a meaningful journey to re-design systems – including your own?

A Q&A on Pacific leadership



Aiolupotea Lili Tuioti

Aiolupotea Lili Tuioti is Director of the Peter McKenzie Project, with the J R McKenzie Trust. Lili is from the villages of Falelima, Savai'i (father's aiga) and Lauli'i, Upolu (mother's aiga). Her chiefly title of Aiolupotea is from Falelima.

What makes a strong culturally-driven leader?

A strong culturally-driven leader is one who takes their whole self to the different contexts they operate in. The values and principles they demonstrate through whakawhanaunga, their words and behaviour reflect manaaki, reciprocity and self-respect.

What's your call-to-action for funders wanting to support Pacific leadership?

Leadership courses and programmes are numerous and widespread. Many are not fit for purpose, particularly to meet the needs of Pacific peoples wanting to expand their knowledge and understanding of leadership in pālagi settings. Additionally, the philanthropic sector in Aotearoa generally wants to better reflect the communities they serve and enhance the diversity of trustees and/or staff in their organisations. The contribution that philanthropy can make to impact Pacific leadership in Aotearoa is two-fold: supporting leadership initiatives developed by Pacific for Pacific; and when recruiting Pacific peoples for trustee or board membership, that they appoint at least two and to stagger their tenure so that there is always one experienced Pacific trustee member.

What gives you hope?

Rangatahi right across different strata of Aotearoa (and globally) give me hope. I believe that rangatahi today are more informed and have a greater sense of social justice than we've had in the past. They generally have a social conscience and are concerned for the wellbeing of our environment and the more vulnerable citizens of society. I observe that political and community advocacy is more organised and supported, especially by philanthropy and through funding platforms which are more creative and available. Giving voice to the concerns of those in our communities who are unable to speak or who are not heard is an area which philanthropy can assist in.

What is the best book you are reading?

I am currently reading *A Failure of Nerve: Leadership in the Age of the Quick Fix* by Edwin H. Friedman. I started this book about a month ago and I'm still reading it – ever so slowly (and relishing its wisdom) and reflecting after each section on its relevance. Ed Friedman was a therapist and rabbi and died before he finished this book about organisational leadership (and dysfunction) where he emphasises 'strength over pathology'. The book was finished with the help of Friedman's family, colleagues and critical friends.

“Rangatahi right across different strata of Aotearoa (and globally) give me hope. I believe that rangatahi today are more informed and have a greater sense of social justice than we've had in the past.”

Who is your inspiration and why?

My inspiration is my mother – Ella Fa'asalafa Tuioti (nee Ah Kiau). Her father was part Chinese and he died when Mum was three years old. Mum was a strong and independent woman, smart and strategic. She convinced our dad to move to New Zealand in 1962 because at that time they had three daughters and she wanted us to achieve to our potential through better education and life opportunities. She loved our dad and was bereft when he died so young. She raised seven of us (four of her own and three whāngai) on her factory wage and latterly on a widow's benefit. Through her faith, Mum confronted every life obstacle with hope and perseverance.



Mele Wendt (MNZM)

“They advocate and care more for equity, diversity and inclusion and they are generally more culturally intelligent than their older generations.”

What makes a strong culturally-driven leader?

It starts with you as an individual being confident in who you are, your sense of self and your cultural identity. I am grateful to have a strong sense of my Samoan-Pālagi identity and I feel grounded and confident in who I am and what my purpose is.

It takes a high level of three core aspects that make great leaders: IQ, EQ and CQ. IQ being intelligence, EQ is emotional intelligence – being able to identify and monitor emotions – and CQ being cultural intelligence where you can thrive in multiple cultures. An effective leader has high CQ levels because you are interacting with many different people.

Knowing your strengths and weaknesses and being willing to improve. Setting goals and knowing where you are going. Asking yourself why you are here and what you want to achieve is extremely important.

Good collaboration skills and teamwork are essential as well as showing empathy and kindness. You need to really live to the aspirations around diversity and inclusion (D&I). D&I gets bandied around a lot and yet from where I sit a lot of people aren't living that.

What's the one change the funding system needs to make to unlock Pacific peoples' aspirations?

The funding ecosystem needs to decolonise itself, share power, share resources and remove barriers not just for Pacific peoples, but to all people who are disadvantaged in this system who are not getting equal access to funding and support.

Funders cannot just pay lip service to the term 'having high trust'. How do you show high trust with the groups that you're funding when you have complex requirements which are barriers?

The system needs to honour and implement the principles of Te Tiriti o Waitangi. It's about genuine consultation and engagement, and consideration of those issues when making funding decisions.

What gives you hope?

The younger generations coming through as being confident, articulate and quite fearless give me hope. They are rising to the cause. They advocate and care more for equity, diversity and inclusion and they are generally more culturally intelligent than their older generations. They can navigate diversity and expect others to actively educate themselves. This generation is not afraid to call people out and I like that. Bring it on!

What's your call-to-action for funders wanting to support Pacific leadership?

Look carefully and honestly at yourselves and how you are operating. Be open and make changes to increase your accessibility. You must be proactive and reach out to Pacific people – don't expect to change priorities and just expect them to come to you. Changes need to occur at governance, policy, administrative, engagement and communication levels. A plethora of activities need to work together to engage more with Pacific, enabling our communities to apply for funding in a much easier way. Then you need to back them and support them in a high trust way.

Transforming inequity to equity

—
Gina Hu'akau,
Dr Sandy Harman

It's 6:30pm on Tuesday night and two PFNers are crafting the bones of this article after work. It's a 'typical' occurrence in Pacific communities. Why do we do this?

Because our parents and elders instilled a strong work ethic in us, but mostly because we're impatient to see real change. If you don't feel the same sense of urgency, it could be because you're more removed from the impact of inequity. Those of us who are closer to it will seize every possible opportunity to shift minds, hearts, and the unjust distribution of wealth.

So let's cut to the chase:

Philanthropic and community funding systems, policies, and processes need to transform NOW so funders can better serve communities who have experienced systemic inequity.

Before we get into binary or defensive debates, we acknowledge that some funders have worked hard to address inequity, launched specific or targeted funds, identified priority groups, and diversified their staff and governing bodies to include Pacific people. We celebrate you all! But... we have to critically ask: are these changes enough to enable the systemic change that embeds equity?

A Pacific perspective on approaching equity

We must first recognise the social, economic, environmental, and cultural inequity in our country, its origins, and how today's systems support and perpetuate that inequity. An equitable approach to funding practices also requires us to collectively hold our shared history of colonisation – to acknowledge that it is unique to Aotearoa, and that it caused

intergenerational harm to Māori while producing our nation's wealth. Only when that harm is addressed, can we truly begin to heal as a nation.

As Pacific people, we don't ignore our duty and commitment to the indigenous people of Aotearoa. Some of us are working hard to decolonise ourselves by actively supporting tino rangatiratanga and mana motuhake alongside our Māori, iwi, and mana whenua communities.

We have witnessed how funding systems that focus on processes and procedures to ensure compliance and accountability, have done so at the expense of real change for Māori, and Pacific communities. In some instances, they've caused new community harm and damaged relationships between funders and community groups.

We propose that funding for equity involves a move towards partnership, a commitment by funders to be vulnerable and to actively learn about the communities they serve, and a move away from the 'grant' being the primary focus, to repositioning funding as a tool to enable 'investment' and 'return' that values people and communities.

An equitable approach would also mean funders disrupting their own systems, so that their grants no longer favour the 'majority' who have enjoyed systemic advantage and privilege. This is bigger than critiquing accessibility to funding, but also recognises the bias involved in the entire funding journey. We all need to work hard to deepen our conversation

together and Pacific are leading new ways of 'funding' through koha, volunteering and strategic giving/granting and investment at both a national and international level.

So PFN is asking difficult questions and critiquing our funding systems while recognising how difficult it is for community groups to do this. We are conflicted; how can we critique the hand that 'feeds' us, while recognising that we need funders to be on this journey with us? We are trying to be open, to be generous with our culture, our stories, our images – even though we are frustrated that our Pacific communities are in general only accessing small project funds and minimal or no operational funds. We can only do this with funders through mutual trust and a shared understanding that fundamental and systemic change is needed now.

Capability development: funders need to do this too!

We understand that funders, like community groups, are all at different stages but they need to undertake their own urgent capability development to be 'ready' for their journey into equity along with their communities. Some funders are still in the 'shallow' part of the water assessing the conditions, while others have launched and started to paddle. Other funders have yet to dip their toes in the water and are either not yet ready or willing to undertake the journey. We get it, we really do. But being in the shallows isn't as safe as it might seem; it limits us all from reaching wellbeing and fulfilling potential.



If we're serious about realising outcomes that are meaningful or useful for Pacific communities, then we need to have 'difficult' conversations. For example, it's not OK that funders have digital systems when we know there is digital inequity, English-language written application processes when we know that there is inequity in education and valuing of Pacific languages and culture. Can funders share how they are using their power, privilege, role and responsibility to address inequity?

Our ancestors journeyed across the Pacific; that was an incredible feat. Transforming inequity into equity in the philanthropic and community funding space isn't as hard as it sounds. All it would take is some courage, trust, and grit; and funders choosing to play an authentic part in the transformation journey. cedc4b_86401a06864e441db6b4208c0f103d55.pdf resource – and start actioning the change your community needs!

"Equity needs to be considered all the way along the funding chain and be fully embedded in the acquisition of funds, investment parameters, distribution policies and settings, outreach, engagement and promotion, application and grant allocation processes, public communications, reporting requirements and ongoing relationships" Community Builders, pages 10–11.

Want to understand more?

We recommend some of Vu Le's candid writings, like 'Examining the equity implications of culture of philanthropy' <https://nonprofitaf.com/2022/05/why-people-of-color-are-getting-frustrated-with-culture-of-philanthropy/>. There's a lot of great equity literature out there – you just have to want to look for it!

PFN's top 5 suggestions to transform from inequity to equity

1. Don't stop learning! Addressing equity imbalances is a journey and not a destination.
2. Nurture collaborative learning from those trying to get it right. Stop working against us, and for those already doing this – thank you!
3. PFN has developed a new audit tool to inform transparency and offer a community perspective on accountability. We want you at your best, and this is how we can help you to do that!
4. Please don't use Pacific images in your strategies or highlight our stories in your reports, unless you can report on the equitable distribution of your funds to our Pacific communities.
5. Some Pacific communities feel that funders' processes have systematically under-served or shut them out, so please don't confuse our good manners with agreement. Our people will say thank you, genuinely, for every opportunity you offer – but it's not a reflection that you're 'on the right track' with equity. If you want to know this, look at your own funding and investment data – the details are in the numbers.

How can philanthropic funders embed equity?

Read the Be the Change (2022) https://cedc4b63-d178-4b85-a2bb-9e347df02f5c.usrfiles.com/ugd/cedc4b_86401a06864e441db6b4208c0f103d55.pdf resource – and start actioning the change your community needs!

"Equity needs to be considered all the way along the funding chain and be fully embedded in the acquisition of funds, investment parameters, distribution policies and settings, outreach, engagement and promotion, application and grant allocation processes, public communications, reporting requirements and ongoing relationships" Community Builders, pages 10–11

PFN's audit of the funding sector

Can you 'handle the jandal'? We are excited that we have developed the PFN Jandal Assessment Tool to perform a Pacific community audit of the philanthropic and community funding sector. We will be contacting the sector for information over the next few months, and the PFN team will analyse, and compare results later this year. If you're a transparent, progressive funder when it comes to equity, you'll pass this audit with flying colours! We look forward to sharing key findings with you all.



Samoan Stage at the 2021 ASB Polyfest. Photo Credit: Ben Campbell, BC Photography

Funding for Impact – the Pasifika Festivals Initiative

—
Paul Lisi,
Evotia-Rose Araithi –
Creative New Zealand
Toi Aotearoa

The Pasifika Festivals Initiative is an ongoing collaboration between Manatū Taonga Ministry for Culture and Heritage, Creative New Zealand Toi Aotearoa, and the Ministry for Pacific Peoples. The vision for the initiative is to support a sustainable Pasifika festival ecosystem, and to help Pasifika festivals across Aotearoa to recover from the immediate and ongoing impacts of COVID-19. This initiative was announced as part of the Government's Arts and Culture COVID Recovery Programme in 2020. The Pasifika Festivals Initiative provided \$12 million over three years through a phased, 'four waves' funding approach.

Creative New Zealand manages the Pasifika Festivals Initiative and has been working closely with the other agencies involved, as well as leaders and representatives from the Pasifika festivals community across the motu.

What has been unique and impactful about this initiative is the way in which it was created and delivered for and by the community it was intended to support. Key elements to this included:

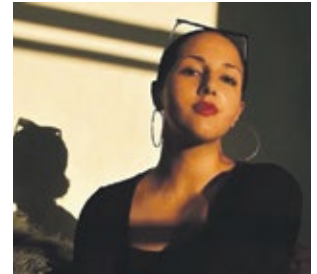
- **Collaboration** across and between the government agencies, Pacific Business Trust and the festivals themselves.

- **Co-design** Designing each of the funding phases (waves) with the festivals and responding to their feedback on what their needs were at each stage of the initiative.
- **Kaupapa Pasifika** throughout the initiative honouring and utilising uniquely Pasifika ways of being and engaging such as talanoa, fono (via Zoom, which became 'Zono'), Teu Le Va, a shared understanding of collective community values, and creating values-driven processes based on principles of alofa, manaakitanga, tautua and fa'aaloalo.
- **Tuakana-Teina relationships** The connection and relationships forged in the Zono sessions between festivals created an ecosystem of support. Festivals generously shared knowledge, expertise, advice and, where appropriate, resources.
- **Innovation** Given it was a new initiative which was forming and operating in unique ways, there was an appetite to pilot and try new approaches. One of those new processes was the Lalaga (weaving) framework. The funding assessment process was amended, and space was

created to enable talanoa between the assessor and applicant, whilst maintaining necessary confidentiality. Traditional assessment criteria was changed from scores to assessment statements, to help provide applicants with more specific feedback and insights on their application. This allowed the 'weaving' of information in way that meant even if the applicant was unsuccessful the feedback received through this process would support their development for future endeavours.

- **Mana-enhancing** Woven throughout all of these was a fundamental intention for this initiative and its processes to be uplifting for festival organisations and the communities that were at its centre.

As an old proverb observes, it takes a village to raise a child. For the Pasifika Festivals Initiative, thanks to courageous leadership and many villages coming together, these celebrations will continue to thrive in new and innovative ways, and communities across Aotearoa will continue to celebrate the wealth and vibrancy of our Pacific cultures.



Transformative change in Aotearoa New Zealand

—
Tupe Solomon-Tanoa'i

At the Michael and Suzanne Borrin Foundation our vision is of an Aotearoa New Zealand where everyone understands the role and value of the law, and everyone enjoys the protection and opportunity that it provides.

Established by our founder, the late Judge Ian Borrin, we are focused on the parts of the system that are not working well. Our current areas of focus are criminal law, family law and access to civil justice – areas of profound concern for many communities, including Pacific peoples.

Pacific people, along with Māori, are over-represented in the criminal justice system. While the statistics are even more concerning for Māori, Pacific people represent 12% of the prison population compared to 8% of the general population. At the same time, Pacific peoples are consistently under-represented in Law programmes in New Zealand and in the legal profession, making up less than 3% of all lawyers in the country.

So, what does transformative change in the justice sector look like for Pacific peoples in Aotearoa? We have funded several projects led by Pacific researchers to explore these issues.

Pacific Peoples and the Criminal Justice System in Aotearoa, New Zealand: Past, Present and Future is a research project led by legal scholar Litia Tuiburelevu, a Research Fellow at the University of Auckland's Faculty of Law. Drawing inspiration from Māori legal scholar, the late Moana Jackson, Tuiburelevu's study looks at the issue of Pacific over-representation in the Criminal Justice System and what individual, structural and cultural determinants contribute to this phenomenon. The study is being undertaken in accordance with Pacific research methodologies and the findings are intended for Aotearoa's diasporic Pacific communities, especially those within the Criminal Justice System, to ensure their voices are at the forefront of any proposed reforms.

Towards restorative justice for Pacific peoples in Aotearoa, New Zealand is a project led by a team of Pacific legal researchers: Dylan Asafo, Helenā Kaho, and Reina Va'ai. The aim of the project is to facilitate transformative justice through identifying factors which affect Pacific peoples' access to and experiences of restorative justice. Through talanoa with people who have lived experience with restorative justice initiatives,

the researchers will propose a set of recommendations to strengthen and improve these initiatives for Pacific people in Aotearoa.

Improving Pasifika Legal Education brings together academics, students, and practitioners from across the country to identify the barriers to Pasifika entering, and succeeding in, law schools, and recommends interventions to effect change. Leading the project is Dr Mele Tupou Vaitohi, under the direction of Luamanuvao Dame Winnie Laban, Assistant Vice-Chancellor (Pasifika) at Victoria University of Wellington Te Herenga Waka.

More information about each of these projects, including media, literature reviews, and how to get involved can be found at www.borrinfoundation.nz

—
Photos clockwise from top left: Pacific students from Victoria University of Wellington.

Wiliame Gucake, Dr Mele Tupou Vaitohi, Associate Professor Guy Fiti Sinclair, Tupe Solomon-Tanoa'i and Professor Mark Hickford.

Litia Tuiburelevu.

Helenā Kaho, Dylan Asafo and Reina Va'ai.

The following stories showcase regional success for Pacific communities across Aotearoa New Zealand.

Taking the time to nurture Pacific-led capability

—
Ōamaru
Pacific Island
Community
Group Inc.

Capability building can help build sustainable and positive change for communities – when a community-led approach is taken. In the South, we have had the pleasure of working with Pacific groups across Otago and Southland to build Pacific-led capability. One standout story is our journey with Ōamaru Pacific Island Community Group Incorporated – or OPICG, as they are affectionately called. Women-led, pan-Pacific-led, Island and New Zealand born members with a mix of baby boomers and generations X, millennials and Z, the group's foundations are culturally rich with members working collectively to drive positive change for Pacific families in Ōamaru.

Working with OPICG was about first honouring the wealth already in place due to their 35+ years of delivering voluntary, grassroots services, with small amounts of project funding and zero operational funding. Our approach was to offer support when invited, which included developing bespoke workshops, leaning into debates, providing education, fun, games, sharing of ideas, co-building bespoke policies and procedures, and co-writing material to help elevate OPICG's narrative in their own voice. It also involved weekends, late nights, phone calls, Zooms, and traveling to Ōamaru. Basically it was about being 'there', when needed and when asked, over several years.

OPICG's development goal was to expand from a community group into a community service provider with a governance board and operations team, including recruiting Pacific staff to deliver multiple community contracts. Our role was to support this expansion by responding to their needs both strategically and in management. There was a strong focus on finding 'sustainable or partner funding', which at times was hugely challenging. The Pacific crafting of capability development that was most useful for OPICG was when it was done together, with a focus on producing tools that OPICG could use to forge their own development path, in their own way. In the words of their General Manager, Hana Halalele:

"Funny how OPICG, a small grassroots community provider has become one of the lead organisations in Waitaki supporting COVID welfare responses for the whole community, not just Pacific, and embedding our cultural values and models of care and practice across the district. Something the team are very proud of!"

Description of OPICG; (provided by Hana Halalele)

Ōamaru Pacific Island Community Group Inc (OPICG) was established in 1987 under the umbrella of PACIFICA and became incorporated in 1998. Initially a grassroots community group supporting Pacific families residing in Ōamaru and across the Waitaki District, OPICG has been an anchor for many families who migrated to Ōamaru in the 1990s–2000s. For many Pacific families, Ōamaru is 'home' so OPICG provides cultural, social, and wellbeing support while actively promoting Pacific culture across the district. Recently identified as one of the fastest-growing Pacific populations in Aotearoa, Pacific people make up approximately 15% of the Ōamaru ward. OPICG also offers a range of social services to cater to the growing needs of the community with an operational team to support not just Pacific families, but the wider Waitaki community too, embedding Pacific ways of taking care of our people, place and community.

<https://www.facebook.com/Oamaru-Pacific-Island-Community-Group-Inc-102082301176171>





Growth of by-Pasifika for-Pasifika services

Tangata Atumotu Trust

Tangata Atumotu is a by-Pasifika for-Pasifika trust set up in Canterbury more than 20 years ago. Tangata Atumotu has enjoyed a period of solid, sustainable growth over the last three to four years and has become a key provider of health and social services in Canterbury. This has been in part due to the philanthropic support provided by Rātā Foundation.

During COVID-19, Tangata Atumotu was afforded the opportunity to pivot and provide a range of vaccination and support options alongside existing contracts and services.

Our response included the setup of a designated vaccination clinic on the west side of Christchurch, and a mobile outreach vaccination service, that now also encompasses broader winter wellness vaccinations. We stepped into the welfare space to support families isolating in their homes; and our Ta'iala programme continues to provide social support for our Pasifika people who find themselves hospitalised with COVID.

Tangata Atumotu's other programmes include a mobile nursing service, navigation support, family harm prevention, financial capability building and healthy lifestyles. We are thrilled to have recently secured a contract for the healthy homes initiative which will help us to address some of the broader determinants of health.

<https://www.tat.org.nz/>

Rātā Foundation and the value of its long-term relationships

Rātā Foundation

Over the past decade, several significant disaster events have occurred in our funding regions. Time and again, we see that organisations that are connected to and embedded in their communities have the agility to respond quickly.

COVID was no exception. While many organisations contributed to the response, two organisations in our Pasifika communities were bright spots.

Rātā has a long-term relationship with Tangata Atumotu Trust, which has enabled the organisation's growth, giving it the confidence to expand, be agile, and respond in times of need. It's now one of the key Pasifika health providers in Canterbury.

During COVID, Tangata Atumotu were out in the community providing essential support for aiga, from advice

to vaccinations, care and food. Their ability to respond was phenomenal.

Further north in our region, Nelson Tasman Pasifika Trust was faced with unprecedented demand during the outbreak. They worked with us to identify capacity-building needs to help them support their community. With our multi-year relationship, we could have a conversation as partners and work together to find solutions.

Operational funding doesn't sound like the cutting edge of philanthropy, but we have learned first-hand its importance in delivering equitable outcomes. This is why Rātā invests in long-term relationships with organisations serving the Pasifika community and other communities of need.

<http://rata01w3.azurewebsites.net/en>

Tonga – six months on

On January 15, 2022, the Hunga Tonga-Hunga Ha’apai volcano erupted, causing significant and widespread damage in the Kingdom of Tonga.

—
Kuli Taumoe’olau,
Fole Finau

Six months on, Tonga has fallen out of the ‘mainstream’ news cycle, but the recovery continues and will do so for years to come. While natural disasters are not new to the people of Tonga and the Pacific, their increasing frequency amplifies the threat of climate change to all island nations.

The initial relief efforts ensured that immediate material needs like tents, tarpaulins, shelter kits, family kits, hygiene kits, safe drinking water and food were met. This also shed light on the lack of suitable recycling infrastructure in Tonga to properly process the extra plastic bottles and waste. The communities of Kanokupolu, ‘Atata, and Mango lost all their possessions and dwellings due to the tsunami caused by the eruption so building new dwellings and relocating to a more ‘climate resilient’ location is the priority for them.

Many have been living in large halls and temporary shelters since the eruption and it is estimated that up to 500 houses urgently need to be built to resettle those most affected. There is a concerted effort from His Majesty, the Government and NGOs to ensure the rebuild will withstand future climate change challenges. To date there has been up to six houses built by the Government and up to four houses built by NGOs. However, COVID-19 has brought extra challenges and costs, and the rebuild is expected to take some time yet.

“There is a Tongan saying, ‘Tākanga ‘etau fohe’ – meaning paddling in unison, that is when people work collaboratively to help each other.”

While many Tongans in Aotearoa continue to support their families directly, there is also an opportunity for philanthropic funders in Aotearoa to bolster this support through a partnership with the Pasifika Funders’ Network on recovery initiatives that can support:

- **Building:** sustainability, materials, training and expertise
- **Clean drinking water:** sustainability, infrastructure and access
- **Food security:** sustainability, production and access
- **Economic development:** circular economy
- **Recycling:** infrastructure and training
- **Mental health:** expertise and support
- **Education:** digital literacy, access and safety.

While a partnership would further accelerate the recovery efforts in Tonga, it would also provide a learning platform and opportunity to work across the Pacific on sustainable recovery initiatives that can endure future climate change challenges.

There is a Tongan saying, ‘Tākanga ‘etau fohe’ – meaning paddling in unison, that is when people work collaboratively to help each other. Are you ready to learn and paddle together to support recovery efforts in the Pacific?

Growing Pacific Health Capability – learnings from the frontline

Chris Mene
and Mafi
Funaki-Tahifote

Equity not equality. It is acknowledging that some of our workforce, especially Pacific health, need more support. Many of our Pacific providers and community groups go the extra mile without any monetary recognition.

It's the Pacific 'ofa (love) coupled with tauhi vā – literally in Tongan meaning “maintaining relationships” but referring to “fulfilling the expectations of one's position”, one of the four golden pillars guiding Tongan society. Sadly, the extra service of love and tauhi vā for some, if not many, have been at the expense of their own health and wellbeing.

Our observation is that many in philanthropy are relatively more risk-averse with health as it's understandably massive and complex and mainly government funded. An opportunity for the philanthropic sector is to invest to pilot and/or amplify the impact of core funding. We encourage you to take a longer view, build relationships with Pacific providers and communities, who have the solutions that would sustain us to a better tomorrow. We are excited that some philanthropic organisations have taken the leap of faith but we do need more to come onto this transformational vaka.

Reflecting on my role (Chris) as the Pasifika equity lead in the COVID-19 vaccination response, we worked out there were five prongs to the approach: where you live, where you pray, where you study, where you work and where you play. In all these places there was philanthropy, giving, generosity and 'ofa that was shared freely.

What is philanthropy through a Pacific lens?

There is an important world view to consider as Pacific people are communalistic, they give of themselves freely and readily. We might think philanthropy is giving and investing money but it's broader than that. It's the unselfish giving of time, skills, care – of one's whole self. If we consider that within the broader definition of philanthropy then that happens every day. Those who are firmly grounded in their cultural values do good in non-financial ways.

“Pacific people are drawn into the health sector because they feel a duty of care. They want to give. And that is one way that they can give and serve.”

Philanthropy needs to be bold, think and do things differently, fund and help with multiyear support. Pacific providers and communities know the solutions, they have the right people. Put that trust in them.

“Ngāue (work) 'ofa (love) – The work of love. Communities have been doing philanthropic work for as long as they have been around and continue to do it without expectation of any return.”

Don't expect to have lots of reports back, stay in touch, be on call – generously care. Go with the island time. This is where PFN can support as we know and have lived experience of the limitations of what can and can't be done.

We can keep the conversations going and support each other. We need to foster an understanding of what funding figures should be, how much should be going into the Pacific and how we can support that funding so we are seeing even distribution.

Growing effective giving



Philanthropy New Zealand | Tōpūtanga Tuku Aroha o Aotearoa is the peak body representing and supporting philanthropy and grantmaking in Aotearoa New Zealand.

Our members include trusts, foundations, individuals, friends of philanthropy, investors, local government, iwi and sector stakeholders. We have a membership category for community organisations.

As the hub of philanthropy in New Zealand, provide training, share best practice, data and research, connect with Government and convene our members to enable collaboration.

Join now

To become a grantmaker, individual, friend, community member or to find out more, go to www.philanthropy.org.nz

Check out our newest service to help both those seeking and distributing philanthropic funding in Aotearoa New Zealand. Visit match.org.nz

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A special thank you to the Pasifika Funders' Network for all their work on this edition.

Links for further reading or involvement in the PFN activities

A blog by Vu Le on international statistics of philanthropic dollars that make it to indigenous/marginalised communities: <https://nonprofitaf.com/2021/03/funders-heres-a-tool-to-make-your-grantmaking-more-equitable/>

Creating the 'talanoa' conversation is all it takes: <http://blog.core-ed.org/blog/2014/12/creating-the-talanoa-conversation-is-all-it-takes.html>

An MOH podcast (Episode 4) features Josiah Tualamali'i: [Ao Mai Te Rā: The Anti-Racism Kaupapa podcasts - YouTube](#) – Josiah generously offers his aiga lived experiences and his perspective for a deeper understanding of historic trauma.

Episode 5 of the Innovation Nation podcast by TSI: features Fole Finau <https://open.spotify.com/episode/6jpPaX3SfuUHBfjLgn7QT>

2021 Bula Sautu report by HQSC https://www.hqsc.govt.nz/assets/Our-data/Publications-resources/BulaSautu_WEB.pdf

2018 Lalanga Fou report by MPP <https://www.mpp.govt.nz/assets/Reports/Pacific-Aotearoa-Lalanga-Fou-Report.pdf>

2020 Pacific Peoples in Aotearoa snapshot by MPP <https://www.mpp.govt.nz/assets/Reports/Pacific-Peoples-in-Aotearoa-Report.pdf>

2018 United Nation ESCAP Inequality in Asia and the Pacific report. <https://www.unescap.org/sites/default/d8files/knowledge-products/ThemeStudyOnlinequality.pdf>

www.hqsc.govt.nz

Pasifika Equity and Community Engagement. Chris Mene reflects on his time in the equity leadership role in their regional health response to COVID-19. <https://iap2.org.au/news/pasifika-equity-and-community-engagement/>

Pacific Climate Injustice, Action research and Co design Fono in 2023 led by the PFN: National Pasifika Funding Strategy – stakeholder engagement and report led by PFN in 2023 – 4

Contact the PFN

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