

# **LITERATURE SCAN**

## **Unpaid work - a Pacific gender perspective.**

Prepared by Enya Roughan, Tupu Tai intern, 2019

Reviewed and additional analysis completed by Dr Seini Taufa, Pacific researcher.

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## Introduction

Pacific peoples in New Zealand are more likely than the rest of the country's population to engage in unpaid and voluntary work. For this reason, this literature scan has been undertaken to identify research published since 2010, on the nature of unpaid work that is undertaken by Pacific Island women in New Zealand.

The underlying assumption that we are testing through this scan is that unpaid work undertaken by Pacific women is different to unpaid work undertaken by Māori women, Pākehā women and other ethnic women.

Unpaid work has been highlighted as an aspect of wellbeing that is difficult to assess and account for in the way our economy counts 'things of value'. This initial work is also intended to contribute to these ongoing discussions on the measurement and value of women's work.

## Methodology

We completed a broad literature search of electronic databases to identify research published between 2010 and 2018 relating to unpaid work undertaken by Pacific women in New Zealand.

Literature searches were conducted to identify relevant documents available from both government and non-governmental sources. Key words were used in order to find literature published from 2010 to 2018. Key headings included:

- Unpaid work undertaken by Pacific peoples in New Zealand
- Time use in New Zealand – with a focus on information regarding Pacific peoples
- Quantitative research on unpaid work by Pacific peoples
- Qualitative research on unpaid work by Pacific peoples
- Pacific women and childcare.

On completion of the literature scan, five 'reports' were identified. These reports contained qualitative research surrounding unpaid work undertaken by Pacific women or information surrounding the values and cultural expectations that drive Pacific engagement in unpaid work.

The report *A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering* (Tamasese, Parsons, Sullivan, & Waldegrave, 2010) was included as one of the five pieces of literature.

Within this report, Tamasese et al. presented case studies of six separate Pacific nations' volunteering experiences. The six Projects of Pride covered Tokelau, Fiji, Niue, Tonga, Cook Islands – Atiu and Samoa. These case studies have been included in the literature scan.

The literature scan resulted in over a dozen publications that discussed unpaid work undertaken by Pacific peoples in New Zealand. However, very few publications included any gender data or the perspective of Pacific women, in particular, there was a lack of information on unpaid work undertaken Pacific women in New Zealand and even less information on the Pacific-specific ethnicities of women participants in case studies of six Pacific nations' volunteering experiences.

There were three key themes identified across the literature scan that fit the criteria of the review:

### *1. Use of the word 'volunteering'*

Across all the literature, unpaid work that benefits family or the wider Pacific community is not defined as 'volunteering' by most Pacific peoples in New Zealand. Cultural obligations, as expressed through reciprocal relationships and values such as service and generosity, are preferred terms.

### *2. Pacific peoples carry out more unpaid work than the rest of New Zealand's population*

This literature scan shows that Pacific peoples living in New Zealand undertake more unpaid work than the general population. Activities such as household work (e.g. cooking, cleaning, and gardening) were the most common type of unpaid work undertaken. Pacific peoples are also more likely to care for an individual who is ill or elderly than the rest of the New Zealand population – with Pacific women taking on the role of carer more often than men. Unpaid care work makes up a significant portion of the unpaid work Pacific women engage in.

### *3. Breakdown of ethnicity more common than breakdown of gender*

It was more common for there to be data available regarding ethnicity of participants than the gender of participants in studies regarding unpaid work in New Zealand.

## **Definitional issues<sup>1</sup> on Pacific perspectives of unpaid work**

A recurring theme within the literature regarding unpaid work and Pacific peoples was the issue surrounding the word 'volunteering'. The term 'volunteering' is not used by Pacific peoples to describe their unpaid work, which is based on a set of cultural obligations and expectations.

### **The values that underpin Pacific people carrying out 'voluntary' or unpaid work**

The cultural norms that influenced Pacific people undertaking unpaid work or voluntary work include a sense of community and of 'service' – volunteering or unpaid work undertaken due to expectation and assumed contribution to the wider community.

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

**Tui Atua Tupua Tamasese Ta'isi Efi (2009)**

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<sup>1</sup> This work will be informed by part 4 and part 5 of Tamasese et al. (2010) and the Statistics New Zealand discussion in their 2010 paper, on what unpaid/voluntary work is from a Pacific perspective.

In a keynote address to the former New Zealand Families Commission titled “*He who rallies in my hour of need is my kin*”, former Samoan Head of State Tui Atua Tupua Tamasese Ta’isi Efi drew on the Samoan notion of self. He acknowledged that, while individual happiness is important, as people, our sense of belonging will always be in relation to others.

In the available literature, quantitative findings from the 2009/10 Time Use Survey noted that Pacific people spent more time each day with family who live in the same household than Māori and European people. The Pacific projects of pride also highlighted the range of voluntary work conducted by and through Pacific communities.

While these studies fill a void in the existing literature, there has been little documentation on what people say voluntary work is from a Pacific lens. To date, the Tamasese et al. (2010) publication on Pacific cultural obligations and volunteering is the only publication that offers insight on Pacific understandings of volunteering. As a result, this section will provide an analysis of key findings from that report.

In this piece of work, a total of 18 focus groups were conducted. This included two focus groups for each of the six Pacific countries represented in the Pacific projects of pride, namely Tokelau, Fiji, Niue, Tonga, Cook Islands and Samoa. Focus groups were arranged according to age with one (younger) group being 18–35 years, the other (older) 35+ years. They were also gender-specific to allow easier dialogue for both men and women. In addition, the interviews included six pan-Pacific groups made up of Pacific people not already represented in the focus groups. From these focus groups key themes were noted.

### **The context by which we ‘volunteer’**

A shared belief among those who participated in the focus groups is that Pacific people are not isolated beings. Tamasese et al. (2010) argue that Pacific cultural obligation and volunteering can only be understood within a context that includes two notions of self – the first self and the relational self – in which relationship, as a state of being, emerges as paramount.

From a Pacific perspective, in order to better understand volunteering through a Pacific lens, one must understand Pacific ideologies of self.

A commonality throughout the Pacific is the fact that Pacific family structures are elaborate and give prominence to the place of ancestors, elders, leaders and, in some Pacific nations, sisters. Hence, irrespective of age, Pacific peoples are motivated to fulfil cultural obligations or to be engaged in community activities because they view themselves in relation to people and their community in which they have a shared and mutual and reciprocal relationship. In this way, their people and their community’s welfare and wellbeing are also their welfare and wellbeing and responsibility.

Within this context of shared and mutual and reciprocal relationship in community, willingness to ‘volunteer’ can be also influenced by one’s duty under the various positions one holds.

### *Pacific values tied to volunteering*

Through the Tamasese et al. (2010) publication, 14 Pacific values were identified as being motivators for voluntary work or unpaid work. These include:

1. **Guardianship** – The responsibility to ‘guard’ the special relationships in which the self is located, inclusive of Pacific familial, social, political and economic structures.
2. **Alofa** – (love) – Alofa, aroa, ’ofa, loloma, fakalofa and alowha were described as the main values that underpin Pacific structures, protocols and etiquettes of contribution and relational arrangements.
3. **Belonging, participation and inclusion** – Participation is said to be intertwined with inclusion. Both reinforce belonging and give importance to there being a place and space for each role and for each person.
4. **Tautua or service** – Built on the premise that the family, village, motu, province and national structure serves and in turn is served.
5. **Contribution and giving** – From a Pacific perspective, contributions and giving are underpinned by the values and concepts of belonging, participation and inclusion. Pacific peoples participate and contribute because they belong and are included.
6. **Partnership and Equivalence** - Being partner to or in partnership with is an important value of a Pacific relational self.
7. **Responsibility and entitlement** – Responsibilities and entitlements are values on which reciprocal arrangements are premised.
8. **Humility** – From a Pacific perspective, humility is not the denial of one self; rather, a value of a Pacific relational self.
9. **Respect and honour** – Bringing the relational self into juxtaposition with all those entities and people with whom one has a connection. It is about caring and paying tribute to others.
10. **Gratitude, grace and acknowledgement** – Built on the idea that we receive grace and generosity from our God/Atua, the lands, seas and peoples to whom there is a connection. Through these experiences of grace, Pacific peoples respond with acknowledgement and gratitude.
11. **The sacred and spirituality** – The sacred is linked to spirituality. In this sense, spirituality is embedded in the four primary relationships: the self to God/Atua, the self to ancestors and heritage, the self to the waters and lands and the self to other human beings in a context of justice and love.
12. **Hospitality, generosity and giving the best** – Pacific selves located in aiga, matakeinanga, kainga, magafaoa, matauvuale, group and clan, value hospitality and generosity. Hospitality here means the creation of space or place for the existence of those with whom the self is in a relationship. Generosity in one sense is alofa, aroa, ’ofa, loloma and fakalofa. It is about giving or producing the best for others.
13. **Peace and harmony** – Peace and harmony are both the goals and the bedrock on which relational selves are premised. It is about mitigating conflict, by drawing on and strengthening relationships.

14. **Success** – Pacific values of giving the best and being the best for your family, aiga, kainga, motu, group, clan, province and nation extend to be a success in the New Zealand context. The value of success is not only relational but has become individualised. The goal of both is to do well for families, communities and nations.

These 14 values re-emphasise the fact that every individual is born into a position that is connected to kin. From a Pacific perspective, 'volunteering' has emotional, spiritual, physical, mental and cultural elements that are interrelated and cannot be separated. They shape reciprocated wellbeing where each individual has a responsibility to care for family members or people with similar interests.

In Pacific Island languages, there are several words that have no straightforward equivalent in English but cannot be omitted from the Pacific self. Rather than having synonyms, they have to be explained in phrases. For example, the Cook Island term *apaipai* means lifting your hand, having responsibility towards the *enua*, being actively involved in reaching out. In Tongan, *tauhi va* and *tauhi 'eiki* express the sense of what a person does in order to be part of, to be in relationship, to maintain and keep their reciprocal obligations and relationships. These need to be further explored so that a fuller understanding of volunteering and unpaid work from a Pacific lens is had.

While Western definitions of unpaid work and volunteering would include caring for people living in the same or another household, for Pacific peoples, the terms are connected to acts of kindness towards strangers, never towards someone you know. Within cultures that privilege relationship, it was considered offensive to refer to anything associated with the values mentioned with 'unpaid work'. Tamasese et al. (2010) noted that the fact it is so prevalent in international writing about volunteering, and in New Zealand government documents, is a major concern and something that should be taken into consideration in the future.

## Conclusion

This literature scan was undertaken to better understand the available literature surrounding unpaid work by Pacific women living in New Zealand. Through this scan, it has been noted that Pacific peoples engage in more unpaid and voluntary work than the rest of the New Zealand population.

For the Pacific population in Aotearoa New Zealand, unpaid care work makes up a significant portion of unpaid work undertaken by Pacific women. However, once women return to the workforce, there is no acknowledgement of these contributions despite the high value placed on it within Pacific communities.

Finally, this short report has highlighted the lack of published literature on unpaid work undertaken by Pacific women in Aotearoa New Zealand and the need to know and understand more.

## Overview of the literature scan

### Literature Scan Number One

**Title:** *The New Zealand Pacific Economy Report*

**Author:** The Treasury

**Year:** 2018

**URL:** <https://treasury.govt.nz/sites/default/files/2018-11/nz-pacific-economy-nov18.pdf>

### Key points relating to unpaid work

This report explores the contribution of Pacific peoples living in New Zealand to the national economy.

The report is made up of two parts highlighting quantitative and qualitative findings. The quantitative section covers the assets and income that Pacific peoples bring into New Zealand's economy. The qualitative portion of this report analyses the way Pacific worldviews influence the definition of wealth. Within this portion of the report, participants reported 2–30 hours of unpaid work each week with an average of 12.4 hours.

Although Pacific peoples acknowledged undertaking a large amount of voluntary work on a weekly basis, most people did not like to label time they gave to their community or churches as voluntary. Participants stated that it was "*something we naturally do*", reflecting how deep the concept of service is embedded in the Pacific community.

This report notes that Pacific peoples in New Zealand undertake a lot of unpaid work (volunteer hours) that is not acknowledged or quantified as human capital. The distribution of wealth – both financially and 'in kind', is yet to be accurately captured although it has been recognised that skills and experience gained through unpaid work are important and valuable.

While this report provides great insight on the economic contribution of Pacific people in New Zealand, the qualitative section gathered the interpretation of leaders, largely from Wellington, with a lack of Pacific voices from the regions coming through the report. Hence, the report highlights the gaps in the collection of data surrounding the Pacific economy in New Zealand.

### What is it about?

This report covers the Pacific population currently in New Zealand. There is no gender breakdown in this report, or a breakdown analysis based on Pacific-specific ethnicity or age.

### Insights to Pacific women's 'unpaid' and 'voluntary' work

This report highlights the contribution of Pacific people to the New Zealand economy as a collective. It also notes the consensus that Pacific people often do not like referring to the fulfilment of cultural or communal contributions as voluntary work.



## Literature Scan Number Two

**Title:** *Pacific Volunteering: A Personal Perspective*

**Author:** M. Faleolo

**Year:** 2013

**URL:**

[https://www.researchgate.net/publication/307901393\\_Pacific\\_volunteering\\_A\\_personal\\_perspective](https://www.researchgate.net/publication/307901393_Pacific_volunteering_A_personal_perspective)

### Summary and key points

Moses Faleolo provides a personal narrative of his experience undertaking unpaid work in New Zealand. It details various voluntary roles Faleolo undertook within his church as a youth leader, his community, for the Safe Waitakere Alcohol Project, the Ranui Action Project and the National Youth Workers Collective. While activities relating to his time are defined as unpaid work, Faleolo notes:

*I don't define and describe my activities as 'volunteering' because it is philosophically linked to a Western history of altruism and charity and will not encapsulate ideas that come from other cultures and traditions. Instead, he likens it to Samoan notions of tautua (commitment, service, loyalty without question) and alofa (love, kindness, generosity, compassion ... I learnt to serve over and above my calling and continue the culture of being Samoan. We are not volunteers, and we don't do voluntary work. We are servants and we serve out of love. (p. 67)*

Faleolo acknowledges that there is a difference between Western and Pacific understandings of volunteering. From a Samoan perspective, to be asked for reimbursement for unpaid work would bring both personal and collective shame. In this instance he highlights the importance of balancing commitments so that the cultural notions of *tautua* and *alofa* are not taken for granted.

Te Momo (2003)<sup>2</sup> adds that Western transliteration of Māori concepts used to describe voluntarism were 'misrepresented' and created collective burdens rather than collective gain. He warns that, in communities where unpaid work is undertaken as part of a value system (for example, in Māori and Pacific communities), exploitation can occur. In his concluding statements, Faleolo reminds readers of the importance of "*being aware at all times and not be complacent*".

While this publication does not give voice to a Pacific female, the themes provided by Faleolo, a Samoan male, are consistent with Tamasese et al. (2010), that volunteering and unpaid work in New Zealand are strongly Euro-centric with Western concepts, and do not connect with Samoan definitions and practices. There a need for further research on Samoan women's perspectives and journeys to be detailed and told.

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<sup>2</sup> Te Momo, FH. (2002). *Demystifying a relationship between voluntary work and Maori*. (Doctoral Thesis, University of Waikato, Hamilton)  
[Doctoral Thesis]

## Literature Scan Number Three

**Title:** *Gender and Unpaid Work: Findings from the Time Use Survey*

**Author:** Statistics New Zealand, Geoff Bascand

**Year:** 2011

**URL:**

[http://archive.stats.govt.nz/browse\\_for\\_stats/people\\_and\\_communities/time\\_use/TimeUseSurvey\\_HOTP2009-10.aspx](http://archive.stats.govt.nz/browse_for_stats/people_and_communities/time_use/TimeUseSurvey_HOTP2009-10.aspx)

### **Key points relating to unpaid work**

In 2010, Statistics New Zealand published a report on *Time Use Survey: 2009/10*. The survey provides information on how New Zealanders aged 12 years and over (12+) spend their time.

This report is focused on the Pacific population residing in New Zealand. There was a gender breakdown in sections that examined the top 10 roles in which Pacific men and women were employed – but no gender breakdown in the sections relating to unpaid work. There is a breakdown of ethnicity in the unpaid work section, with seven Pacific ethnicities listed. The age of participants included in the unpaid work section is not specified.

In the report, men and women spent a similar amount of time on all paid and unpaid work activities combined (productive activities), but most of the work conducted by men was paid (63 percent) and most work conducted by women unpaid (65 percent). Analysis was conducted looking at four different age groups in New Zealand.

Findings suggest that young people (12–24 years) did the least productive work (both paid and unpaid work), primary working-aged people (25–44 years) spent more time raising young children and middle-aged people (45–64 years) spent more time on household work. In the survey, older people (aged 65+) spent more time on unpaid work than people at other life stages – with Europeans having the highest proportion of people in that age bracket. However, it is suggested through the survey that unpaid work is not just related to age but cultural duties also.

In the survey, people of Pacific and Asian ethnicities spent more time each day with family who live in the same household than Māori and European, with Pacific peoples spending, on average, 15 hours and 40 minutes with this group compared to Europeans who spent 13 hours and 6 minutes. In all ethnic groups, women spent more time than men with family members from the same household. However, variations are seen with Pacific women spending 3 hours and 31 minutes more each day than Pacific men, while the difference for European men and women was 50 minutes.

The Time Use Survey covers the participating Pacific population residing in New Zealand. Included in this report is insight on Pacific people and unpaid work. This report states that more Pacific people take on unpaid or voluntary roles compared to the rest of New Zealand's population. About 81 percent of the Pacific population carries out unpaid work on a weekly basis – with Pacific Islanders born in New Zealand more likely to carry out this work than those born overseas. This can include activities ranging from work around the household to looking after sick members of the household to taking on voluntary work for an organisation.

This report also states that Pacific peoples are more likely to care for an ill or disabled person than New Zealand's general population. Pacific women are more likely than males to care for an ill or disabled person within or outside of their household.

There is a table within this report in the unpaid work section that breaks down the different ethnic groups and shows what unpaid work each group is taking part in. There are nine different activities listed and seven specific ethnic groups and the percentages of participation for each listed in this document.

According to data compiled within this report, the three most common unpaid activities were consistent across all Pacific ethnicities. These three activities were household work (cooking, repairs, gardening etc. for own household), looking after a child who lives in their household and looking after a child who does not live in their household. On average, the population of Pacific peoples in New Zealand engaged in these unpaid activities more than the New Zealand population.

## Literature Scan Number Four

**Title:** *Contemporary Pacific Status Report – A Snapshot of Pacific Peoples in New Zealand*

**Author:** Ministry for Pacific Peoples

**Year:** 2018

**URL:** <http://www.mpp.govt.nz/assets/Uploads/Contemporary-Report-Web.pdf>

### **Key points relating to unpaid work**

The *Contemporary Pacific Status Report* provides a snapshot of the Pacific population currently residing in New Zealand. The report is made up of 13 sections, inclusive of where people live, education, labour market outcomes, housing situation, households, health, wellbeing, population growth, crime and justice, Pacific languages spoken and religion. This report compiled data from seven different databases to make statistics surrounding Pacific peoples in New Zealand easily accessible. It also provides Pacific-specific data that allows comparisons across the Pacific ethnic groups.

A large proportion of this report uses data from the 2013 Census – other data sources included the labour market statistics 2016, the New Zealand health survey 2014/15 and the New Zealand crime and safety survey 2014. Included in this report is a segment on the time being put into unpaid/voluntary roles.

This report is based on collated data on the Pacific population residing in New Zealand. There was a gender breakdown in sections that examined the top 10 roles in which Pacific men and women were employed – but no gender breakdown in the sections relating to unpaid work. While there is a breakdown of ethnicity in the unpaid work section, with seven Pacific ethnicities listed, the age of participants included in the unpaid work section is not specified. This scan recommends consistency across the analysis.

This report states that more Pacific people take on unpaid or voluntary roles compared to the rest of New Zealand's population. Within the findings, 81 percent of the Pacific population carried out unpaid work on a weekly basis – with Pacific people born in New Zealand more likely to carry out this work than those born overseas. This included activities ranging from work around the household, to looking after sick members of the household, to taking on voluntary work for an organisation.

According to data compiled within this report, the three most common unpaid activities were consistent across all Pacific ethnicities. These three activities were household work (i.e., cooking, repairs, and gardening) for their own household, looking after a child who lives in their household and looking after a child who does not live in their household. On average, the population of Pacific peoples in New Zealand engaged in these unpaid activities more than the New Zealand population.

For example, data suggests Pacific peoples are more likely (41.0 percent) to look after a child in their household than the New Zealand general population (30.6 percent). Pacific people (12.8 percent) are also more likely to care for an ill or disabled person than the general population (7.4 percent), with Pacific women more likely than males to care for an ill or disabled person within or outside of their household.

## Literature Scan Number Five

**Title:** *A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering*

**Authors:** T. K. Tamasese, T. L. Parsons, G. Sullivan, and C. Waldegrave

**Year:** 2010

**URL:**

<http://www.familycentre.org.nz/Publications/PDF%27s/Cultural%20Obligations%20and%20Volunteering%20Main.pdf>

### **Key points relating to unpaid work**

This research project was carried out to help inform government policy on the meaning of volunteering from a Pacific perspective. The project aimed to examine the nature of volunteering and cultural obligations for Pacific peoples residing in New Zealand, and acknowledge the unpaid work Pacific peoples undertake within their communities.

This report is broken into six parts including an introduction, literature review, case studies, focus groups, and discussion, and provides recommendations to inform future policy.

The project was carried out in partnership with the Faafaletui of the reference group whose membership consisted of people from Samoa, Cook Islands, Tonga, Niue, Fiji and Tokelau, as well as representatives from the Office for the Community and Voluntary Sector and the Ministry of Pacific Island Affairs.

It incorporated the wisdom, knowledge and support of the Pacific researchers and key Pacific elders from each of the Pacific nations that participated in the project. This allowed the researchers to explore Pacific peoples' conceptions and descriptions of voluntary and cultural obligations.

The report also discussed how values such as inclusion and reciprocal relationships drive Pacific people to carry out 'voluntary work' – which differs from the sense of altruism that is part of Western volunteering.

The report includes six case studies (the Pride Projects) on the six largest Pacific ethnic groups living in New Zealand: Samoa, Cook Islands, Tonga, Niue, Fiji and Tokelau. In the case studies, representatives from the six Pacific communities have chosen to describe a project that their community developed and were proud of. From these projects, three to eight members were interviewed – members were selected based on their level of contribution to the project as well as other members collectively selecting these individuals to speak on the project's behalf.

The Pacific members being interviewed about the Pride Projects were often elders. The voices of younger members were sought where possible. However, there was no specific gender breakdown around who undertook certain roles in the development of the Pride Projects. The genders of those interviewed were determined by the projects themselves. In some of the projects, those interviewed were mainly women and in others the genders were evenly balanced.

The study found that 'volunteering' was identified as a foreign concept in traditional Pacific cultures. Work that would be described as 'voluntary' by Europeans is not considered work by Pacific peoples. Many unpaid/voluntary activities carried out by Pacific peoples are linked to concepts relating to service, cultural obligation and reciprocal relationships. Therefore, Pacific peoples do not necessarily view unpaid work they carry out or contribute to in their communities as 'volunteering'.

## Literature Scan Number Six

**Title:** Projects of Pride found in *A Qualitative Study into Pacific Perspectives on Cultural Obligations and Volunteering*

**Author:** T. K. Tamasese, T. L. Parsons, G. Sullivan, and C. Waldegrave

**Year:** 2010

**URL:**

<http://www.familycentre.org.nz/Publications/PDF%27s/Cultural%20Obligations%20and%20Volunteering%20Main.pdf>

## The six Project of pride case studies

### Project of Pride 1: Tokelau – Atafu He Matauala Hall, Porirua

#### **Summary of the project**

Tokelau is made up of three atoll groups of Atafu, Nukunonu and Fakaofu. The largest atoll is Nukunonu at 4.7 sq.km. Fakaofu and Atafu are 4 sq.km and 3.5 sq.km respectively. Since 1926, Tokelau has been a non-self-governing territory under New Zealand administration where the Tokelauan population have full rights of New Zealand citizenship.

In the 1960s and early 1970s, the New Zealand Government operated the Tokelauan Resettlement Scheme to overcome crowding on the atolls. At the time, the New Zealand government was concerned that Tokelau's population of 1,900 was too high and was growing too quickly for the small islands to sustain it, so assisted passage to New Zealand was widened to include Tokelauan family groups. Over this period, a large group of Tokelauans moved to and settled in Porirua where the community continued to grow. Today an estimated 48 percent of Tokelauans in New Zealand reside in the Wellington region.

In Tokelau, people lived as a collective. The Matauala project was motivated by concerns from the elders for the future wellbeing of Tokelauan people in New Zealand and for the community to have a place of their own where the Tokelauan community could be mobilised and services could be offered to their own community.

In 1979, the community bought land in Porirua, and in 1982 the construction of the hall commenced. Mortgage payments were met by families' fruit picking and continuous fundraising efforts by those in the community. Elders in the community negotiated with builders, who completed the initial structure and internal rooms with the families in the community carrying out all other finishing work. After five years of construction, the hall was officially opened.

Almost four decades later, the Matauala Centre remains a significant part of the Tokelau community and a hub for those in Porirua and wider Wellington. The hall is a popular venue for schools, youth groups and cultural events and, in 2013, their ability to draw the community together was recognised when the Atafu Tokelau Community Group received a Heritage Arts Award for their continuous sharing of their knowledge and culture with the wider community.



## **Definitions**

Tokelauan cultural leadership and governance is described in terms of the day-to-day leadership in the villages. This is organised by the Council of Elders, the *taupulega*. There are two other major groups in the village – the *aumaga*, which is the men’s group, and the *fatupaepae*, which is the women’s group. Leadership of the collective is provided through the *taupulega* who work together with the leaders of the *aumaga* and *fatupaepae*.

Volunteering for this community has the purpose of benefiting the common good of the collective. While the *“individual self and kaiga are unique like the pa, they work together and respect the guidance of the Taupulega to achieve wellbeing as a collective ... working together as a sequenced collective as in the formation of the O Tu”* (Tokelau analogy of the bait fish).

This project was funded and built by families in the community who used their traditional forms of leadership and governance to maintain and sustain the many hours and days to ensure the completion of their hall.

## **What is it about?**

The Atafu Tokelau Community Group is made up of over 700 members in Porirua. It serves ‘every Tokelauan’ because every person of Tokelauan ancestry has *“a blood line into the other two island groups of Nukunonu and Fakaofu”*.

## Insights from the project

A female elder involved in the Matauala project stated that she felt more pride for her involvement in the Matauala project than she did in her employment-related achievements. She quotes:

*At Matauala I had the chance to honour the elders, to serve the community where the women had a place as well as the men, where the young ones had the chance to be like me and to serve the Tokelau way.* (Tamasese et al., 2010, p. 67)

This project of pride highlights that, for this community, volunteering means working together towards a common goal which benefits the entire community.

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## **Project of Pride 2: Fiji – The Canterbury Fiji Social Services Trust**

### **Summary of the project**

During the early 1990s Fiji began to experience political instability in the form of militarily-led coups, which led to many Fijian people and their families moving to New Zealand. In 1990, a Fijian native, Tony Qalivutu, visited Auckland and in the early hours of the morning saw a group of Fijian youth who were wandering the streets after drinking alcohol. This vivid experience worried Qalivutu, who became committed to starting a social service to support Fijian young people.

In 1992, Qalivutu established the Fijian Advisory Council with the initial intention to *“advise, support and care for our Fijians”* (Tamasese et al., 2010, p. 75). Over the following years there was a dramatic growth in the number of people who required the Council’s services – including native Fijians who had migrated to New Zealand, Fijian Indians and other people

who were of Pacific origin. As a result, in 1995, the Canterbury Fiji Social Services Trust was formed with the vision to “. . . create and develop cultural, vibrant, academic and social programmes for all Fijian people and other ethnic living in the Canterbury area” (Tamasese et al., 2010, p. 76). The Trust currently provides a range of programmes that cater to all aspects of the Fijian community. There are programmes for the elderly, school holiday programmes, a Fijian language nest for preschoolers, a programme targeted at helping youth at risk and many more that support and care for the community.

### **Definition**

**Cultural:** *Dui Seva Ga Na Bua Ko a Tea* is a Fijian proverb that demonstrates the Fijian world view of *loloma* or loving and caring for others which fulfils a Fijian sense of self and wellbeing.

### **What is it about?**

The Canterbury Fijian Social Services Trust, its founders, trust members, volunteers and workers acknowledge Fijian cultural values of collective support when caring for newly settled Fijians, students and other Pacific families. Support from the collective helps foster cultural, social and academic success in the context of New Zealand life in Christchurch.

### **Insights from the project**

Within the Trust, the elders recognise that ‘voluntary’ contributions over time were based on the reciprocal principle of *loloma*. Fijian elders acknowledge that communal support is practised in Fiji which has allowed for the practice to be carried on in New Zealand.

There has been positive outcome for elders, men, women and youth following the establishment of the Trust. Qalivutu states: “*In Fiji, things are structured differently, and speaking is normally done by men. Living in New Zealand we see that people are starting to share things more fairly and there are changes in the life of families. Women can go out and mingle now and go to work or do volunteering work...*” (Tamasese et al., 2010, p. 82). Women are given responsibility and the Trust is inclusive, which differs to the cultural norms in Fiji.

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## **Project of Pride 3: Niue – The Contribution of Niue to New Zealand in World War I**

### **Summary of the project**

This project of pride is a summary of *Niue and a Great War* (Margaret Pointer, 2000) . Pointer lived in Niue from 1997–2000 and was involved in the research undertaken to trace the lost story of Niue’s contribution in World War I.

In 1915, an estimated 150 Niuean men volunteered themselves to support the New Zealand armed forces on the other side of the world as the number of men volunteering to enlist in the armed forces in New Zealand began to wane. Conscription took effect in New Zealand in 1916 and, although it never reached the Pacific, over 200 men from Niue volunteered to enlist in the armed forces due to a sense of honour and duty.

These men travelled from Niue to Auckland from where they sailed to Egypt. From Egypt they moved to France and then to England, a journey that faced numerous challenges. From breakdowns of communication due to language barriers, to the introduction of illnesses that

they were not yet immune to, these Niuean men faced and overcame many hardships over the course of their time away from Niue.

Within this research, Pointer understood the importance of acknowledging this group of men. The findings from this piece of work resulted in two outcomes. They included an exhibition created in the Huanaki Cultural Centre in Alofi to record the story of the Niuean Contingent as well as the publication of the research by the Institute of Pacific Studies at the University of South Pacific.

In 2004, the Centre was destroyed by Cyclone Heta – along with the exhibition. Fortunately, the published material ensured records of these men were not completely lost. This project of pride acknowledges the service these Niuean men gave for New Zealand and “*The losses are remembered by Niuean elders as immense physically, emotionally, economically, culturally and spiritually for both the men who volunteered and for the families and the dual nations that they went to war to honour*” (Tamasese et al., 2010, p. 97).

### **Definition**

**Cultural:** Pointer identifies that the wartime concept of ‘volunteering’ is different from its peacetime meaning. As a society, New Zealand promoted the rights of individuals to express their ‘free will and choice’ which was taken away from those enrolled in the armed forces during 1916 to maintain troop numbers. These men drew on their cultural values, the importance of honour and duty and made the decision to enlist themselves.

### **What is it about?**

The 150 men who volunteered to assist New Zealand’s armed forces on the other side of the world. Niue mourned the loss of 16 of these men at war and a further 15 who died within five years of their return due to continuing health problems.

### **Insights from the project**

To volunteer during wartime differs from volunteering during times of peace. These men understood that by ‘volunteering’ for the army they would be leaving their home and families behind with little certainty about when and if they would come back. Conscription meant that it was mandatory for men to enlist in the armed forces in New Zealand due to a lack of soldiers to replace those who were wounded or died at war. As conscription never reached the Pacific, the men from Niue who volunteered in 1916 did so due to a sense of honour.

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## **Project of Pride 4: Tonga – The *Siu Ki Moana* National Library Exhibition**

### **Summary of the project**

This Pride Project focuses on the contribution the Wellington Tongan Community had to the *Siu Ki Moana – Reaching across the Pacific* exhibition at the National Library. The exhibition spanned from November 2005 until March 2006. It featured photos, documents and artefacts that illustrated the relationship between New Zealand and the Kingdom of Tonga from 1880 to 1950.

An important aspect of the Tongan community’s contribution to the exhibition was the hosting of the Honourable Angelika Lātūfuipeka Halaevalu Mata’aho Napua ‘O-ka-lani

Tuku'aho, a Tongan Princess who spoke at the opening. Contributions by the community were significantly shaped by the hosting of the Princess.

Preparations leading to her arrival began several months prior to her landing in New Zealand. Although the hours cannot be quantified, the time contributed by all members of the community including children and young people to prepare for the Princess is an indication of the nature of the *ngāue 'ofa* and *faifatongia* within this project. A literature translation of *ngāue 'ofa* means love-work, adding emotive values to the notion of volunteering. These Tongan values underpin the commitment, participation and contribution to the preparations – in the form of catering, accommodation and cultural activities, which were achieved by the Wellington Tongan community.

### **Definitions**

#### **Cultural: Ngāue 'Ofa – Voluntary work**

While the National Library had a budget for the exhibition, the non-monetary contributions provided by the Wellington Tongan community included time, knowledge, skills and material resources. The spirit of *ngāue 'ofa* with which the contributions were given resulted in the richness of the event to welcome the Princess. A leader of the project explained this concept stating, “*We don't look at our heads to see what we have got to do – we just plan it and do it from the heart.*”

#### **Faifatongia – Cultural obligations**

There were multiple instances in which *faifatongia* were demonstrated throughout the preparations for the arrival and hosting of the princess. For example, at times people felt drawn to assist because their family member had a responsibility or duty to the Princess through the *kainga* system. Another example of this was that a community leader borrowed money from her adult children in order to buy produce, for which she would later be reimbursed. Such contributions demonstrate the values of collectively and *fetokoni'aki* (mutual helpfulness).

#### **What is it about?**

The Tongan community in Wellington, who were involved in the *Siu Ki Moana: Reaching across the Pacific* exhibition. Princess Lātūfuipeka's attendance at the opening of the exhibition played a major role in the preparations for exhibition.

#### **Insights from the project**

The people of Kolovai, the village of Ata, the father of the Princess, gave fine mats and money as gifts to Princess Lātūfuipeka. This was not a planned part of the *Siu Ki Moana* project but was a Tongan community response demonstrating *tauhi vā* or *tauhi 'eiki* (keeping the reciprocal obligation and relationships to the 'eiki, chief/noble). This illustrates that the Wellington Tongan community went above and beyond the requirements for their project and undertook this action to further honour their cultural obligations.

For the Wellington Tongan community, pride in their achievement was increased as they carried out a well-managed and organised project that contributed to the public good.

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## Project of Pride 5: Cook Islands – The Atiu-Niu-Maruarua Hostel Building Project

### **Summary of the project**

Prior to European contact and colonisation, there was no country or entity called the Cook Islands. The Russian cartographer Von Krusenstern is accredited with having grouped the islands and naming them in honour of Captain Cook as ‘discoverer’ of the 14 island groups in the mid-1820s. Each of the 14 islands had unique cultures, customs and dialects. Fearing a take-over by the French from neighbouring Tahiti, paramount chiefs from Atiu and Rarotonga petitioned Britain for protection.

In 1888, a British Protectorate was declared, initially only for the islands in the southern group. With the formation of a consulate on Rarotonga in 1898, this was extended to the northern group. In 1901, the Cook Islands were formally annexed to New Zealand and include the named islands of Rarotonga, Aitutaki, Mangaia, Atiu, Mitiaro, Mauke, Manuae, Manihiki, Rakahanga, Palmerston, Niue, Penryhn, Takutea and Pukapuka.

During the 1940s, Australia and New Zealand set up phosphate mines in the French Polynesia. Many Cook Islanders earned their fare working at these mines which encouraged permanent migration from the Cook Islands to New Zealand. Upon settling in New Zealand, Cook Islanders preferred to self-identify themselves by their island of origin, *enua* (land), through which village, district and tribal connections are practised with all inhabited *enua* of the Cook Islands having an *enua* group.

Tribal and community efforts to construct specific buildings, where *enua* groups can gather and can be used by the wider community are a common practice in Atiu and wherever Cook Islanders have settled. This project of pride focuses on the Atiu-Nui-Maruarua, the name given to a collection of Atiu hostels built by Atiuans in locations where they have formed Atiuan communities. The name affirms the island of Atiu as being great: *nui*, and *maruarua*: strong and plentiful. Each of the hostels is numbered in the order they were built. This project also highlights how the contributions of the Wellington Atiu Island Trust, the first *enua* (land) group to be established in Wellington, were realised in the opening of the fourth Atiu hostel facility, in Auckland in 1995.

Four Atiu-Nui-Maruarua buildings have been constructed over the past 100 years. The first of these buildings is on Atiu and was originally built as a dance hall and a place where visitors could be received. The second building was built in Tahiti to meet the needs of Atiuan labourers from the early 1900s and the later growing population of Cook Islanders who were phosphate mining labourers during the 1940s. Atiu-Nui-Maruarua III hostel was completed by 1980 and was built on land bought in Rarotonga. Initially it was to provide accommodation for people of Atiu to attend the Cook Islands constitution celebrations.

In 2005, a major renovation project was initiated and officially opened in December 2015. Today, all the *enua* groups have their own hostel on Rarotonga as accommodation for themselves on their way out of the Cook Islands, as they visit from overseas or before they return to their own island. Following a steady increase of Atiuans migrating to and settling in Auckland, the Auckland Atiu community gave notice of their intention to build another hostel. They informed the Trust that the hostel would be like those previously constructed by the Wellington Atiu Island Trust on Atiu, Tahiti and Rarotonga. As a result, construction began on this fourth building and it was officially opened in 1995.

## **Definitions**

*Kake kake i tona puku* means each person must climb their own mountain and is a key driver for the Atiu enua community. This can be interpreted as the responsibility to rise to the challenge to achieve and succeed as a family, village or entire enua.

*Turuturu* (honourable service) is to offer support that people can call on during times of vulnerability.

## **What is it about?**

The Wellington Atiu Island Trust led by the traditional Atiu leaders includes Cook Islanders of other enua groups living throughout the Wellington area. Atiu and its people are recognised as having 'a distinct culture and way of seeing the world'.

## **Insights from the project**

The Trust invested financially in the construction of these Atiu-Nui-Maruarua buildings which served as a home base for those from Atiu in the various countries they settled in. Without the voluntary hours families belonging to this community gave, these buildings would not have been established.

The Atiu elders have described their *aroha* (love) for their *kopu tangata* (families) and *matakeinanga* (peoples of shared ancestry) and the shared land as the concept that best captures the driver behind the fulfilling of their cultural obligations within the community. The elders acknowledge that youth of Cook Island descent may view volunteering differently due to the context they find themselves in, growing up in New Zealand. However, the youth still agree that *tauturu* (carrying out assistance by volunteering) is done out of love and with a sense of care.

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## **Project of Pride 6: Samoa – The So’o ma le Hoani Waititi Marae Project**

### **Summary of the project**

This project of pride covers the historical connections between the Samoan and Māori community following the death of Fineaso Taimalietu Pulotu. The Samoan and Māori community belonging to the Hoani Waititi Marae came together through the leadership of Afioga Tui Atua Tupua Tamasese and Dr Pita Sharples. These two elders and their regard for one another, and the historical connections between Samoan and Māori, underpin this project.

In this project, there were six strands to this So’o (connection) project of pride that are illustrative of the Samoan concept of connectedness. The six strands contributed to the preparations for the So’o inclusive of the contributions of the visiting panel, a three-day fono, Māori and Samoans uniting at the marae, the So’o as an expression of Samoan cultural values and evaluation. The So’o was almost entirely funded by unpaid work from both communities.

This So’o increased indigenous cultural awareness and a sense of belonging. Research on social inequality – which Samoans residing in New Zealand experience – suggests that events that enhance cultural pride strengthen one’s sense of identity and, accordingly, wellbeing.

This So'o resulted in the recognition of similarities between both of Samoan and Māori culture where both groups were able to learn more about culture as well as the other. The voluntary contributions allowed these communities to reconnect with each other and with their cultural roots.

### **Definition**

So'o means connection. It refers to the link between people and God and people and the environment. The So'o in the context of this project explores the connection between the Samoan – primarily the Tamasese family – and Māori community belonging to the Hoani Waititi Marae.

### **What is it about?**

The Samoan community – linked to the Hoani Waititi Marae through the Tamasese family, and the community belonging to the Hoani Waititi Marae. It is also about the strengthening of relationships that had been started in 1980 when the marae was first opened.

### **Insights from the project**

The project gave way to a connection and restoration of historical and mutually beneficial relationship between the Māori and Samoan community.

The So'o allowed both communities to recognise similarities between both cultures. The So'o also highlights that partnerships built and reinforced without cultural dilution or compromise can be achieved.

Young people involved in the So'o from both communities benefited and learnt from each other, restoring pride in their given ethnic cultures, with participants stating during the evaluation that the So'o provided people with a space where they were "*reminded of how family can help each other*".

There was no gender lens in this project of pride. However, the evaluations of both youth and elders from both communities were recorded. Both commented on the success of the So'o and it was acknowledged how much unpaid work went into organising, facilitating and carrying out the So'o.

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The six Project of pride case studies:

Project of Pride 1: Tokelau – Atafu He Matauala Hall, Porirua

Project of Pride 2: Fiji – The Canterbury Fiji Social Services Trust

Project of Pride 3: Tonga – The *Siu Ki Moana* National Library Exhibition

Project of Pride 4: Cook Islands – The Atiu-Niu-Maruarua Hostel Building Project

Project of Pride 5: Niue – The Contribution of Niue to New Zealand in World War I

Project of Pride 6: Samoa – The So’o ma le Hoani Waititi Marae Project

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