















Can you gather meaningful information from Pacific communities if you use 'mainstream' western frameworks and methods?

How will reporting processes give voice to Pacific peoples and protect the knowledge systems of Pacific communities?

Are emerging solutions meaningful, sustainable strategies for Pacific communities to tackle real problems? What is the community trying to find a solution to?

Thaman KH. 1997. *Kakala; A Pacific concept of teaching and learning*. Paper presented at the Australian College of Education National Conference, Cairns.

Johansson Fua S. 2014. *Kakala Research Framework: A Garland in Celebration of a Decade of Rethinking Education. Of Waves, Winds and Wonderful Things: A Decade of Rethinking Pacific Education*. 50-60.

# Talanoa

Vaioleti (2011, 2006)

Te Tāhū Hauora  
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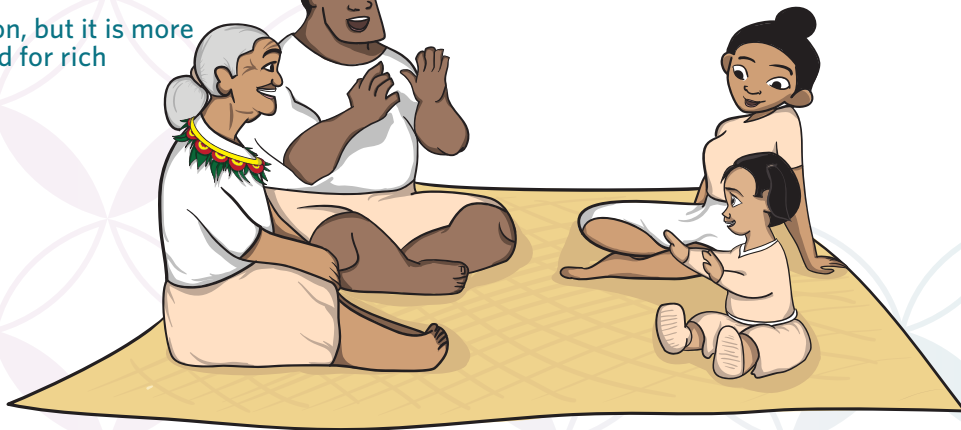
## What does it mean?

Tala means to talk, tell. Noa means the void, empty space, zero or the sense of balance and harmony. In talanoa, it is the sum of noa and tala that adds to the total concept.

Talanoa is often expressed as a conversation, but it is more than that. Four protocols need to be fulfilled for rich conversation and honest sharing.

- ✦ Faka'apa'apa - respect, humility
- ✦ 'Ofa - love
- ✦ Māfana - comfort, warmth
- ✦ Mālie - humour, connection

These four protocols, when activated, allow the safety of topics to be raised, the respect for sharing, the love for reciprocity and understanding in the exchange of ideas, the warmth and comfort of no judgment, the malie to laugh and cry in the exchange of stories and emotions.







How will health services seek to listen to understand and act?

What disaggregated data or soft intelligence do we need to understand our ethnic groups' aspirations and needs in the community?

How do you create opportunities for communities to say what they think and experience and not what they think you want to hear?

Vaioleti TM. 2006. Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education* 12: 21-34.

Vaioleti TM. 2011. *Talanoa, manulua and founa ako: Frameworks for using enduring Tongan educational ideas for education in Aotearoa/New Zealand* (Unpublished doctoral thesis). University of Waikato, Hamilton, New Zealand.

# Vā

Anae (2007, 2005)

Te Tāhū Hauora  
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## What does it mean?

The vā describes the spatial and relational context in which relationships unfold.

With le vā, relationships are given time and space and are valued so that all involved may benefit.

Relational spaces are prioritised to maintain sacred space, harmony and balance.

Our vā or relationship with others defines us.

Le vā is also about how we are within the space; encompassing principles such as reciprocity, respect, and mutual trust.



Teu le vā - establishing and/or repairing the space/relationship



Tausi le vā - maintaining and progressing the space/relationship



Soli le vā - the space that needs work or has been trampled and will have to be addressed



How do we make space for communities to ensure balanced reciprocity of giving and taking?

How do you/your team reflect on the quality of your relationships?

What structures/mechanisms could ensure that health care staff and professionals are 'on tap' as resources versus 'on top' as deciders?

Anae M. 2005. Teu le va: 'New' directions in thinking about doing Pacific health research in New Zealand. Paper presented at the Centre for Pacific Studies, University of Auckland Pacific Scholars Postgraduate Seminar Series.

Anae M. 2007. Teu le va: Research that could make a difference to Pasifika schooling in New Zealand. Paper commissioned by the Ministry of Education and presented at the joint NZARE/Ministry of Education symposium 'Is your research making a difference to Pasifika education?' in Wellington.