TOULANGANGA:
A TONGAN MODEL
for
COMMUNITY ENGAGEMENT
and
SOCIAL ENTERPRISE

*Figure 1.* Pacific Women and their helping hands sharing their skills and knowledge of Toulanganga by making a complete tapa. Retrieved from http://www.marlamallett.com/tapa.htm . Reprinted with permission.

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A thesis submitted in partial fulfilment of the requirements for the Degree of Master of Social Practice
UNITEC New Zealand, 2014
DECLARATION

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This Thesis entitled: *Toulanganga: A Tongan Model for Community Engagement and Social Enterprise*

Is submitted in partial fulfillment for the requirements for the Unitec degree of:

**Master of Social Practice**

**CANDIDATE’S DECLARATION**

I confirm that:

- This Thesis Project represents my own work;
- The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.
- Research for this work has been conducted in accordance with the Unitec Research Ethics Committee Policy and Procedures, and has fulfilled any requirements set for this project by the Unitec Research Ethics Committee.

Research Ethics Committee Approval Number: No UREC 2011-1222

Candidate Signature: ____________________________ Date: June 2013

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This thesis, Toulanganga: A Tongan model for community engagement and social enterprise, investigates a Tongan model of tapa-making and a process of Toulanganga which it is argued, could be viewed as a metaphor for the community development of a New Zealand-based Pacific social enterprise. This research was carried out for the multicultural members of the Multi – Educational Support and Services Trust (MESST) who shared common goals within their community development work. The research took place in Auckland, Aotearoa / New Zealand where there is a significant Polynesian population.

The findings of the research suggest that the Toulanganga model has the potential to make significant contributions to enhance the sustainability of Pacific not for profit services in Aotearoa / New Zealand. The Toulanganga model also has the potential to attract community collaboration and contribute to social connectedness for community engagement. The Toulanganga model is a Tongan model for embedding educational and social enterprise opportunities for Pacific people’s initiatives in New Zealand.
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I wish to acknowledge the support I have received from the not for profit agencies who generously availed their time and granted me interviews. I would like to express my wholehearted gratitude to all who have collaborated in this academic milestone.

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TABLE OF CONTENTS

DECLARATION ........................................................................................................... i
CANDIDATE’S DECLARATION .................................................................................. i
ABSTRACT ............................................................................................................... iii
ACKNOWLEDGEMENTS ........................................................................................... iv
TABLE OF CONTENTS ............................................................................................ 6
LIST OF FIGURES ................................................................................................... 9
PROLOGUE ............................................................................................................... 10
CHAPTER ONE ......................................................................................................... 16
Introduction ............................................................................................................ 16
Introduction ............................................................................................................ 16
What is Toulanganga? ............................................................................................ 16
Aims and objectives ............................................................................................... 17
Research question .................................................................................................. 25
The Key Sub Questions .......................................................................................... 25
Summary .................................................................................................................. 26
CHAPTER TWO ......................................................................................................... 27
Literature Review .................................................................................................... 27
Introduction ............................................................................................................ 27
Tapa in the Pacific and New Zealand ..................................................................... 27
Key Issues Facing Pacific People in New Zealand .............................................. 30
Pacific Traditional and Cultural Values ............................................................... 35
Pacific Leadership and Characteristics of Leadership ........................................ 41
Personal Foundation of Pasifika Leadership ...................................................... 41
Definition and Characteristics of Leadership ...................................................... 42
Not for Profit and Community Engagement ..................................................... 44
Definition of Not for Profit .................................................................................. 44
The Concept of Community ................................................................................ 45
Defining Community Engagement ..................................................................... 49
Community Capacity Building or Community Development ......................... 51
Social Enterprise for Pacific Community Development ..................................... 56
Significance of Tapa in Pacific Communities ..................................................... 61
Talanoa Research in the Pacific Context .............................................................. 64
Procedures of Talanoa Research ........................................................................ 64
Summary .................................................................................................................. 65
CHAPTER THREE: ................................................................................................. 68
Research Design and Methodology ...................................................................... 68
Introduction.................................................................................................................. 68
Qualitative Research Methodology and Design: ......................................................... 69
  Stage One: Talanoa .................................................................................................. 69
  Talanoa: Our First Meeting .................................................................................... 72
Kakala Model: A Process for Data Collection ............................................................ 76
  Stage Two: Data collection ..................................................................................... 76
The Research Sample and Research Methods ............................................................ 78
  Stage Three: Data Analysis .................................................................................... 83
Internal Validity .......................................................................................................... 85
Ethical considerations ............................................................................................... 86
Strengths of the Research ......................................................................................... 88
Limitations of the Research ......................................................................................... 89
Summary ..................................................................................................................... 90
CHAPTER FOUR ............................................................................................................. 92
Discussion and Interpretation ...................................................................................... 92
  Introduction ............................................................................................................. 92
  The Material and Process of Toulanganga .............................................................. 93
    Findings from Participant Interviews ................................................................ 93
    Definition of Traditional Toulanganga .................................................................. 96
    Defining Contemporary Toulanganga .................................................................... 102
A Tongan Model for Community Engagement ......................................................... 105
  Toulanganga is a Tongan Model for Community Engagement......................... 105
Toulanganga is a Tongan Model for Social Enterprise ............................................... 106
  The Usage of Tapa ............................................................................................... 106
Tapa Products are a Great Business .......................................................................... 107
  Ways of Marketing and Selling Tapa .................................................................... 107
Summary ..................................................................................................................... 109
Toulanganga is a Tongan model for the Not for Profit Sector .................................... 109
  Findings from Manager and Coordinator Interviews ........................................... 109
Good Governance and Management ........................................................................ 112
  Defining Good Governance and Management .................................................... 112
  Strong Governance Body ..................................................................................... 113
Defining Leadership .................................................................................................. 114
  The Leadership Role is to Serve ......................................................................... 115
Success in the Not for Profit Sector .......................................................................... 117
  Not for Profit Successes ....................................................................................... 120
Improving Quality Service into the Future ............................................................... 122
Challenges in the not for profit sector ...................................................................... 124
Summary ..................................................................................................................... 125
CHAPTER FIVE ............................................................................................................. 126
Conclusion and Recommendations ........................................................................... 126
  Conclusion ............................................................................................................. 126
  Challenges .......................................................................................................... 128
  Strengths ............................................................................................................. 130
  Recommendations .............................................................................................. 131
    Footsteps to Follow ........................................................................................... 131
    A Compass for the Future in Not for Profit Organisations ............................... 134
LIST OF FIGURES

Figure 1. Pacific Women and their helping hands sharing their skills and knowledge of Toulanganga by making a complete tapa. ................................................................. i
Figure 2. Maile Feletoa Finau Uluave. ................................................................. 10
Figure 3. Maka ko Fele’unga Ha’ano. ................................................................. 10
Figure 4. Makahilitaha Fotuha’a. ................................................................. 10
Figure 5. Siapo, Samoa .................................................................................... 19
Figure 6. Masi, Fiji ......................................................................................... 20
Figure 7. Tapa, Cook Island. ......................................................................... 20
Figure 8. Hiapo, Niue. ................................................................................... 20
Figure 9. Ngatu, Tonga. ................................................................................ 20
Figure 10. Map of the Pacific, identifying the locations of Fiji, Niue, Tonga, Cook Islands and Samoa. ................................................................. 27
Figure 11. The Governance, risk management and compliance (GRC) model of Organisational Governance. ................................................................. 40
Malo e lelei my name is Maile Feletoa Finau Uluave from Maka ko Fele'unga Ha’ano, Ha’apai. I was born on the island of Ha’ano Ha’apai where my father’s ancestors came from; his ancestors also came from the island of Uiha.

My mother’s ancestors came from both Makahilitaha Fotuha’a Ha’apai and Kolovai in Tongatapu.

My father passed away in 1977 when I was 16 years of age. His passing impacted significantly on my personal dreams, my career and my family circumstances. My mother was not strong enough to support her two children’s lives and education because she was unwell. Therefore, I decided to step up and take care of my mother and my younger brother.
In 1978, a new beginning started in my life journey as I became an untrained primary school teacher for the Ministry of Education in the Kingdom of Tonga at Ha’ano Primary School. I was interested in this career because it would enable me to access further study via Tonga Teacher’s Training College and at the same time work to support my family.

In 1991, I completed all the qualifications required for my teaching job with the Ministry of Education. The last school I taught at was Tonga Side School, the Primary School for Tonga High School. I obtained a Diploma in Education and Certificates in classes one, two and three, and then seven papers for my Bachelor in Education from an extension course run by the University of the South Pacific in Fiji.

Life went on, I had no choice but to travel to New Zealand in December 1991 to visit my mother and my brother who had migrated to New Zealand a couple of years before. During that visit, I decided to settle with my family in New Zealand.

From 1993 to 2004, I was blessed with five children all born and raised in New Zealand. My dream for my children is to excel in education so that they can find a better job and also choose their own jobs for the future. Part of that dream was about ensuring that their environments were healthy, safe, full of joy and free from violence. I decided to bring up my children in a way that enables them to achieve the best in their education. Therefore, I also decided I must be prepared to be a role model for my children and my family.
My career in New Zealand began with volunteering in the community. My volunteering in the community allowed me to share my time with my five children. It also allowed me to serve several Tongan people who sought my support and help. From this experience, I discovered that many people needed help to translate the complicated forms they had to complete. Many of them also needed my support to accompany them to meetings and appointments with government agencies and departments.

In 1994, I worked as a teacher aide for a Tongan not for profit organisation but within four months the project was terminated due to insufficient funds. Before the project was terminated, the playgroup members had mourned the possibility of being disestablished, so we decided to establish the playgroup at a new space. Not long after, the families involved registered a Tongan Charitable Trust which was designed to support Tongan families and communities in New Zealand.

Between 1994 and 2003, the Trust provided a range of services and support towards the Tongan community. In 2001, it also changed from a Trust to an Incorporated Society. During this time, I worked part-time providing English literacy support and driving lessons for Pacific people in New Zealand. Unfortunately, the agency experienced significant challenges due to a lack of understanding of the transparency and accountability required of charitable trusts and government funded agencies. This led to the agency closing down in 2003.

In 2004, I decided to move on and find a new career for myself; I did not want to work with the community anymore because it was not easy to work with people, especially at a grassroots level. Then the late Rev. Jenny Harrison, the Co-Vicar of my church, Saint Peter’s Anglican in Onehunga, informed me that Saint Peter’s had formed a new relationship with UNITEC New Zealand. As a consequence, UNITEC would be running a community skills course at Saint Peter’s in 2004. I was not sure that I could cope with
the course fees because of my five children, but Jenny offered me financial support. I started the course part-time at Saint Peter’s and I hoped that it would be the first step in my new career. Then in 2005 I gained a part-time job at a college in Auckland where I observed more of the challenges faced by Pacific families in Aotearoa. I worked at this college as an Outreach Worker for the Tongan community for five years.

Following this, I volunteered with three friends to operate a family homework centre from the Onehunga Community Centre. In 2006, we registered this family homework centre as a charitable trust called the Multi-Educational Support and Services Trust (MESST). Our goal was to support Pacific children in Auckland New Zealand; our vision, to enhance children’s academic achievement through family members working together to support one another. Part of MESST organisational goal is to build strong relationships between schools, the parents and their children for success in education and life. We hoped to achieve this by weaving understanding through effective communication between each of these three groups about how to support each other in education and in life.

In 2007, I obtained a certificate in community skills from UNITEC New Zealand and that opened my eyes to further study; I hoped further study in the not for profit field would enable me to support my community much more. I was able to gain a scholarship to complete the Graduate Diploma in Not for Profit Management. I was motivated to find out

- Why so much of my work in not for profits was part-time not fulltime;
- Why I had to volunteer and was not paid; who did get paid?
- Why did the Tongan not for profits I had worked for failed?
- Why our Pacific people stuck at welfare in New Zealand when their overseas qualifications and skills could be assured of great assets?
The governance and financial management papers in the Graduate Diploma in Not for Profit Management helped me answer many of these questions and gave me the skills to manage the governance and financial obligations of MESST. Once I had gained the Graduate Diploma, I decided to go on and complete a Masters in Social Practice. However, if I had known how challenging it would be to complete a Masters, I would not have started! I drew courage and strength from thinking about my mother and how she had once saved my life when our boat sank in deep blue water off the Coast of Ha’apai Island in the Kingdom of Tonga.

Here I am today; I have almost completed this high-level qualification which I will use to empower our Pacific community and Pacific families in New Zealand. This qualification has given me skills and knowledge for improving the practice within the not for profit sector in New Zealand. In particular, it has given me knowledge and skills to improve the Multi-Educational Support and Services Trust. I would also be very pleased to support other Pacific organisations in New Zealand.

My interest in the model of Toulanganga and social enterprise stems from many years of my community services work and volunteering. At present I am a part-time paid Coordinator at MESST. We want to encourage collaboration within communities so that these same communities flourish and benefit. I hope to contribute by building a legacy that lasts generations; a legacy that showcases Pacific skills and talents, which is also relevant to multicultural New Zealand.
I have learnt from my community work experience that words alone do not work, there must also be action. To take action is to join our hands to work together and support each other in New Zealand. The MESST website (www.multied.org.nz) shows the many ways to succeed from inside the Not for Profit Organisation to Pacific families. That is through the financial support and help from the Government, foundations, philanthropies and not for profit organisations.

It is imperative to remember that there is a time to live and there is a time to give. I am determined to make use of all the gifts and blessings in my life. This includes repaying my contribution to all my family and friends, networks and communities, supporters and helpers, and also to the government of New Zealand.
CHAPTER ONE

Introduction

This research set out to explore the Pacific Island practice and art of tapa-making with a focus on Toulanganga as the metaphor to inform this project. The core of the research is about Toulanganga, a Tongan community practice that can provide a model for community engagement within social enterprise in Auckland. It explores:

1. How Multi-Educational Support and Services Trust (MESST) can develop the practice of Toulanganga to encourage community engagement with the organisation from its community in Auckland (both metaphorical and literal). MESST members are from different religions and ethnicities.
2. How Toulanganga as a model for community engagement can inform and provide educational and social enterprise initiatives as opportunities for Pacific Island peoples in Auckland and throughout New Zealand.

What is Toulanganga?

Toulanganga is a Tongan word for a group of 12 to 16 women assembled in a row around the wooden board for tapa-making. Although Toulanganga is predominantly considered women’s work (Kepler, 1998), men also participate in this process. Men are often the designers and producers of stencils used for the tapa designs. The process of tapa-making includes: piecing together, gluing, stenciling and dyeing tapa to its required length (James, 1988). The work is done by a group of women working on a convex bench. They seat themselves in pairs facing each other across the bench to begin to work together from two strips until a whole tapa (ngatu) is completed (Neich & Pendergrast, 1997a). A policy for the group at the end is that each member who
belongs to the Toulanganga must own a tapa (ngatu). Everyone must be so proud of the outcome of working together that each member must own a Tongan treasure.

Aims and objectives

The aims and objectives of this research were to:

- Explore the potential contribution of Pacific Islanders in Auckland by applying the Toulanganga model of tapa-making as a metaphor to encourage educational, social and economic development
- Describe the unemployment issues and barriers faced by Pacific Island people in Auckland
- Identify traditional and cultural values in tapa-making in the Pacific Islands as a metaphor for Pacific community development in Aotearoa
- Identify the barriers to both education and entrepreneurship (social and business) faced by Pacific people in Auckland, New Zealand
- Explore how Pacific Island Toulanganga can create educational and social enterprise for Pacific Islanders in Auckland

This project is only focused on Auckland; however, it is hoped that it will have broader implications for the wider New Zealand context. The Ministry of Pacific Island Affairs (2009) stated that “Auckland has more than 190 cultures and is home to the largest Pacific population in the world where two-thirds of the Pacific peoples in New Zealand live in Auckland” (p. 8). In comparison, Bishop (1996) asserted that only:

Two peoples created this nation of Aotearoa / New Zealand when Lieutenant-Governor Hobson, as a representative of the British Crown and the chiefs of New Zealand, on behalf of their people and their descendants, sign the Treaty at Waitangi on February 1840 (p. 12).
Pacific Islanders migrate to New Zealand with their traditional cultural values. According to the Ministry of Pacific Island Affairs (as cited in Cave, Ryan & Panakera, 2007) “the term Pacific people does not refer to a single ethnicity, nationality or culture. It is used to encompass a diverse range of peoples’ from the South Pacific region” (p. 438). It seems that Pacific people understand their own problems and they also have an understanding of some of the solutions in adjusting from their small islands to life in New Zealand.

Education and employment are two issues that Pacific Islander communities in New Zealand are concerned about. Although education and employment are two separate factors, they influence each other and are in fact integral to the social and economic well-being of Pacific peoples in New Zealand. Education is a key factor to better employment and having better paid employment or a job can be dependent on getting an education or a higher qualification.

It is becoming increasingly difficult to ignore the problems faced by many Pacific Islanders. Many members of MESSST experience financial struggles trying to survive in New Zealand’s multicultural environment. Most of MESSST’s members are unemployed and dependent on government welfare. They have little to do with their time and spend most of it on church and family tasks and responsibilities. There are also few Pacific people’s businesses in New Zealand. Statistics New Zealand (2006) shows only 2% of Tongan adults is employers and only 4% are self-employed in New Zealand.
In 2009, the Ministry of Pacific Island Affairs (MPIA) (2009) Strategy for Pacific people stated that “the current economic recession is severely affecting Pacific workers and families” (p. 14). This statement highlights the significant need for a focused approach by government agencies and the whole community to access support information. Pacific communities need to be enabled to take advantage of all available opportunities, to seek their entitlements and then prepare themselves for future employment and business prospects.

This thesis argues that a Pacific model of community engagement adopted and adapted to suit the context of New Zealand, will alleviate both educational and employment issues for Pacific peoples in Auckland and throughout New Zealand. This model can also contribute more widely to other communities within New Zealand. Although this project will use the Tongan practice of Toulanganga, tapa-making is a practice used in most Pacific Islands. Figures 5 to 9 below present five designs that represent five different cultures with their traditional and cultural values, their skills and knowledge, their designs and patterns. These cultures could be integrated, thereby creating new products to attract the interest of multicultural New Zealand. Such integration would allow members to produce for commercial purposes or to own by their family members and their community at large. The productions may have a flow-on effect which not only contributes to their families but to MESST as a whole and the economy and country.

MESST is looking at utilizing new millennium technologies that would enable the transferring of skills and knowledge of Pacific designers and their patterns into raw material and resources available in New Zealand and overseas. The art work that represents a thousand ideas needs to be passed on to the next generation and preserved through the Toulanganga model for community engagement and social enterprise purpose.
The Toulanganga model seeks to explore the effectiveness of community engagement in social enterprise initiative within the organisation of MESST. Graig (as cited in O’Brien, 2009) argues for a social policy framework that is based on the acceptance of difference and diversity and that values fairness and equality. This framework focuses on the strengths and skills that already exist among Pacific people of this particular community. The framework could be used to empower MESST, the multicultural Pacific community in New Zealand and promote the social well-being of its diverse community in New Zealand.

Mayeno (2007) suggested that a multicultural organisation has the following characteristics:

1. “It focuses on bringing about social change and providing empowering programs and services” (p. 4).

MESST plans to bring about social change by expanding the current tapa production from making traditional tapa and samples to making tapa for commercial purposes. The income will be used to help meet the social needs in MESST’s Pacific community. It will empower the skills and knowledge of those involved and showcase their willingness to contribute to Pacific families in New Zealand. On one hand they have the support from welfare while on the other hand they show what they are capable of doing to help others.
2. “It values, encourages and affirms diverse cultural modes of needs, and cultural and social experiences” (p. 4).

The focus of the tapa social enterprise work is to encourage all the cultures involved to come together and work for one common goal. In this way they will clearly see their similarities and differences. They can see things clearer knowing what they can do together to help each family, no matter what culture they belonged to before moving to New Zealand.

3. “It commits to work for the elimination of sexism, racism and other forms of oppression; empower all voices and social groups to participate fully in setting goals and making decisions” (p.4 ).

The commitment this group of people makes within the organisation demonstrates their similarities and the ways they interact together to find the solution for any differences. They can solve problems for themselves, utilising their shared experience, rather than relying on people with no association with the organisation and that therefore have little to no experiential understanding of the problems.

4. “Empower all voices and social groups to participate fully in setting goals and making decisions” (p. 4).

When multiple cultures move and act together within one organisation they enhance inclusion, feel belonging and ownership. They feel strong enough to share their ideas and make their voices heard appropriately in open space discussion.
5. “Reflects the contributions of diverse cultural and social groups in its mission, operation, products or services” (p. 4).

We see the power and strength of diversity from a diverse community transforming their vision, mission and values into art and craft work. This not only supports the organisational goals but also contributes to upgrading the standard of living of individual families. They work together to produce quality products and to share and apply new ideas like designing and painting tapa as well as designing and painting fabric. There is always an opportunity for discussion within the organisation and its networks about new ideas and new products from different cultures’ arts and crafts.

6. “Aims to create workplace conditions that reflect multi-cultural principles, values and goals, including equitable social and cultural representation on all levels, structures, norms styles and values” (p. 4).

We require support from the government for this community development to succeed. At the same time, the organisation ensures that the necessary policies and procedures are in place, so that everyone understands their responsibilities. Some people from outside the organisation could see from inside out and contribute to the improvement of the group without damaging or destroying the ideas of members.

7. “Activity engages in an ongoing process of assessment, planning, and action regarding the impact of culture and difference problem solving on the organisation and its work. This includes envisioning, planning, and activities that allow for equal access and opportunities” (p. 4).

This is where assessment and evaluation is very important; it is equally important to implement action plans from any assessment and evaluation.
carried out as achieving best practice occurs through such implementation. That is required for good governance and good management of a not for profit organisation. It is also the opportunity for outside experts to support such plan by monitoring the skills and knowledge acquired by the group. This helps the group grow the seeds of their own knowledge and improve their community development from their own ends.

8. “Is linked and responsive to communities through its mission, programs, services and involvement in community networks” (p. 5).
Effective communication among the group members, supporters and the community is the key to empowering their strengths to enhance their mission, programs and services. The service is in alignment to its vision and mission values at all time.

9. “Sees itself as an active participant in the wider environment, understanding its role and relationship to broader institutional and social factors that impact its mission and constituents” (Mayeno, 2007, p5).
MESST provides different ethnicities the opportunity to participate together through community groups and groups of their choice. They join this group because it aims to meet basic, daily needs that are not met in the wider environment. This is a key advantage to working together as a multicultural group.
Research question

The overarching research question was what elements lead to the ongoing success of a New Zealand-based Pacific social enterprise?

The Key Sub Questions

The main research question also addresses the following key sub questions:

- What is social enterprise?
- How do Pacific Islanders’ cultural values impact on a social enterprise?
- What are the experiences of people in cultural social enterprises and not for profit businesses in Aotearoa?
- How does social enterprise mirror Toulanganga?
- What internal and external enablers impact Pacific social enterprise?
- What internal and external challenges impact Pacific social enterprise?
- How does social enterprise benefit a community like Multi-Educational Support and Services Trust?
- What is unique about a Pacific social enterprise?
- What economic benefits are helpful for a social enterprise?
- What social issues can be addressed by a social enterprise?
Summary

This research is aimed at unearthing the strength of Pacific immigrants that lies dormant and tapping into that strength and making it alive and productive. Gottlieb (2009) described the following principles as enabling of Pacific people’s strengths:

- Everyone developing the future with our experiences and actions
- Walking the talk of reasonable values to strengthen our strengths not our weaknesses
- To follow where standard policy and procedures guide and lead the way to success.

The main aim of this research is to seek the essential features of successful Pacific social enterprises in Auckland. The outcome will integrate the entrepreneurs’ experiences with the creation of new skills, knowledge and strengths for Pacific peoples. This creation is aimed at strengthening MESST by building and creating a sustainable social enterprise business for its future Pacific community’s development. It is also aimed at improving Pacific peoples’ education and thereby creating a better standard of living for them in New Zealand.
CHAPTER TWO

Literature Review

Introduction

This Literature review examines the uniqueness of Pacific traditional and cultural values shared in a multicultural society. It explores the significance and function of tapa in the Pacific islands and the Pacific community of Aotearoa. It explores a framework for the production and creation of Pacific cultural products in New Zealand and how they might be used to engage the Pacific community in New Zealand in social enterprise through MESST.

Tapa in the Pacific and New Zealand

New Zealand is located not far from the scattered islands of the Pacific Ocean. Larmour (2008) states that the Pacific Islands consist of 14 small countries with three main cultural areas: Micronesia, Melanesia and Polynesia. Statistics New Zealand (2006) states that the seven largest Pacific ethnic groups in New Zealand are Samoan, Cook Island Maori, Tongan, Niuean, Fijian, Tuvaluan and Tokelauan. Gray (2001) also noted that the largest Pacific communities in New Zealand are “Cook Island Maori including each island group, Fijians except Fiji Indians, Niueans, Samoans, Tokelauans and Tongans” (p. 1).

Tukuitonga (2011) stated that, based on the 2006 census, the percentage of Pacific people in New Zealand since 1991 is growing fast in comparison to other cultures. The increase of Pacific people coming to New Zealand has caused high demand for housing, health and education. Gray (2001) pointed out that the increase in the Pacific population in New Zealand is 11 times faster than any other population group and is expected to increase by a much higher percentage by 2031. Therefore, this research targets the largest five Pacific Islands of Samoa, Tonga, Fiji, Niue and the Cook Islands and their people in New Zealand.

Tapa is bark cloth. Neich and Pendergrast (1997a) noted that while most countries in the Pacific have different names for tapa, tapa is now the name that is used worldwide. It is made out of the Paper Mulberry tree (broussonetia papyrifera) which is very common in every part of the Pacific and in many other parts of the world. Tapa is one of the most distinctive products of Pacific cultures including Papua New Guinea, Vanuatu, Fiji, Hawaii, Tahiti, The Marquesas, Tonga, Samoa, Niue, the Cook Islands and also New Zealand. Moreover, Niech and Pendergrast (1997b) stated that the greatest refinement and variety of tapa was found in the South Pacific where tapa-making was one of the ancient skills that the Lapita ancestors of the Polynesians
brought with them and spread through the islands of Melanesia and out into the wider Pacific. Lapita designs and patterns were marked in pottery, tattoos and on bark cloth.

Kooijman (1988) argued that the Paper Mulberry tree is of Asian origin and was introduced into the Pacific by the ancestors of Polynesians. Rondo and Spicer (2004) mentioned that “bark cloth has been documented and found in societies ranging from Alaska, to Mexico, to the Amazon, the Congo, Uganda, Lavita, China, Japan and every island nation in the Pacific Ocean” (p. 26). The same techniques that are used to make bark cloth were used in Ancient Egypt to make cloth and in Japan to make paper.

Pritchard (1984) suggested that tapa designs from Samoa, Tonga and Fiji are mixed and presented simply as “Polynesian” (p. 76) to the rest of the world. Niech and Pendergrast (1997b) noted that there are various techniques of tapa manufacture practiced in the Pacific Islands but within each of the tapa-making cultures, this central theme has been developed in different ways, resulting in various sets of techniques which are specific and special to each culture. “There are now approximately 400 tapa items in the Auckland Museum and further pieces are constantly being added to the collection” (p. 155).

However, James (1988) has pointed out the differences in designs and patterns among islands based on the raw materials available and skills acquired by that culture. Eggleton (2006) highlighted one of the artworks in Auckland museum. The special big print Mana He Aga, Manako swarms (painted artwork), drawn-on scrolls and scribbles, dashes and dots, crosses, stripes and blotting by John Pule of Niue Island. He switched in 1990 to produce artworks that are inspired by the pattern of Niuean tapa cloth (hiapo). John Pule has devised a personal graphic style based on traditional designs found in Polynesian arts and crafts - in tapa making, tattooing, carving and
jewellery. That has to express important stories and symbolism to him personally and as a well-known Pacific artist in New Zealand.

Tabualevu, Uluinacera and Raimua (1997) claimed that “the process of raw material preparation of Paper Mulberry trees is basically the same in all provinces but different terms reflect dialectical variations” (p. 60). The processes of cutting, peeling, beating, stenciling and dyeing tapa are very similar in most Pacific islands and so are the tools and raw materials they have.

**Key Issues Facing Pacific People in New Zealand**

Chapel (as cited in Chile, 2004) identified that 50% of New Zealand families were disadvantaged, at risk or experiencing cycles of disadvantage. At risk families are more likely to have come from low socioeconomic backgrounds and to have experienced parental separation. The cycle of disadvantage shows social and psychological problems within both children and adults, such as substance abuse, early sexual activity, conduct disorders and frequently requesting support from the police. Most of these families have criminal histories, parental substance and alcohol abuse, social and economic issues as well as poor parenting and high geographical mobility.

The Department of Social Welfare (as cited in Chile, 2004) noted that multi-problem families seeking their support often have low health status, psychological disorders, severe mental stress and conflict, poor or non-existent parental skills, no pre-school education and a strong likelihood of family violence. Over 95,000 children and young people live with such family problems and are seriously at risk; this is a serious matter to address.
According to Solutions to Child Poverty in New Zealand (2012):

Children living in poverty are those who experience deprivation of the material resources and income that is required for them to develop and thrive, leaving such children unable to enjoy their rights, achieve their full potential and participate as full and equal members of New Zealand society (p. 1).

The key issues facing Pacific peoples in the Auckland region according to Statistics New Zealand (2006) include:

- The young population structure and associated issues as Pacific youth are currently over-represented in unemployment statistics
- A younger population that increasingly identifies New Zealand as home and an older population who are more likely to have been born outside New Zealand
- A growing blend of cultures and identities with almost 50 per cent of Pacific babies born today also identifying with another ethnic group
- A population with less financial wealth than other Aucklanders; and
- A population under-represented in the leadership and governance of Auckland (p. 7).

The Ministry of Pacific Island Affairs (as cited in Equal Employment Opportunity (EEO) Trust, 2011) identified that “Pacific people still have the highest proportion of those with no qualification” (p. 13). Furthermore, the Department of Labour (as cited in EEO Trust, 2011) has stated that “young workers are more vulnerable to downturns in the labour market due to their lower skill levels and lesser work experience” (p. 13). At Multi-Educational Support and Services Trust, multicultural youth crew service has noticed that some Pacific students have left school with no qualification. They struggle to find the job of their choice and must complete a course to qualify for welfare support. Even
though, this struggle with unemployment rate is also affected by the youth of some other cultural backgrounds.

Tukuitonga (2011) argued that unemployment and the low employment rates are caused by Pacific youth leaving school without a formal qualification. Gray (2001) suggested that Pacific peoples were more likely to have no qualification at all compared to the overall population of New Zealand. Gunasakera & Carter and Perry (as cited in Solutions to Child Poverty in New Zealand, 2012) have pointed out that poverty rates for Maori and Pacific children are consistently higher in comparison to European and Pākeha children.

One of the key messages outlined by the Briefing to the Incoming Minister of Pacific Island Affairs (Ministry of Pacific Island Affairs, 2011) was that Pacific people have some of the worst economic and social outcomes in the country. This statement refers to poor academic achievement, unemployment, employment with no qualification and that 40% of Pacific young people ages 15 to 19 are unemployed. This socioeconomic context damages both individual and community potential and also contributes to a drain on public resources. The Briefing of the Incoming Minister of Pacific Island Affairs (MPIA, 2011) also outlined some of the following key messages:

- For New Zealand to do well, Pacific people must do well;
- Priorities must be given to areas that contribute to economic and social development that are based in education and skills, community enterprise and Pacific languages;
- There must be a focus on making a positive difference to Pacific people lives in particular;
- It is important to develop community relationships and the ability to influence other government agencies like the Ministry of Education to ensure they
respond effectively to educational and learning needs of the Pacific young people;

Walker (2007) has suggested that one way to build social capital and capacity is through establishing partnerships and collaboration. He has argued that collaborations between the state, welfare agencies and the not-for-profit sector are one pathway to addressing the needs of communities through building social capital. For example, Pacific communities could be empowered through:

- Enhancing their capacity by developing trust and respect between Pacific people and citizens of New Zealand;
- Revealing their assets and strengths within the organisations in which they belong and participate.

Joseph (as cited in Weaving New Zealand Future, 2010) has argued that “diversity is not about how we differ it is about embracing one another's uniqueness” (p. 3). Cave, Ryan and Panakera (2003) suggested that building a cultural centre in Auckland, the largest Polynesian city in the world, would be of great help in promoting the well-being of Pacific people in New Zealand. However, this would need to be underpinned by values that would attract the interests of diversity in this country. The following factors would be useful outcomes of establishing a cultural centre in Auckland:

- Providing an opportunity for Pacific people’s creative development as well as opening doors for transforming, for studying and for learning;
- Developing pathways for Pacific contribution to the economy of New Zealand;
- Creating jobs and self-employment opportunities;
- Supporting Pacific people to adapt to New Zealand culture and help their New Zealand-born children to understand their cultural heritage within mixed cultures (Cave, Ryan & Panakera, 2003).
Tabualevu, Uluinaceva & Raimua (1997) have reported that the Fijian government established a Handicraft Centre through the Ministry of Commerce. The centre is not only fulfilled objectives for economic development and tourism, but it also became a main source of income for skilled and experienced people in tapa-making in the islands of Fiji. This outcome is similar to the aims of the Langafonua Gallery and Handicrafts Centre in the heart of Nuku'alofa in the Kingdom of Tonga. This handicraft centre aims to promote and enhance the cultural and spiritual development, economic status and the social well-being of Fafine Tonga, expert Tongan crafts-women (Langafonua Gallery, 2011).

Faith, religion and the church also have a role in promoting the economic and social development of Pacific people, particularly in their work with young people. Vailaau (2005) explained that the church’s role with children is to achieve the following:

- Including children as full members and participants in the common life of worship, prayer, witness and service
- Creating loving and safe families
- Promoting quality public education
- Promoting physically and emotionally safe environments
- Celebrating arts and recreation and culture
- Seeking economic security and justice
- Promoting quality accommodation and healthcare (pp. 20-22)

Fundamentally, most parents seek to do their best and ultimately seek to achieve the best possible outcomes for their children. Good children do not just happen; they are the result of careful cultivation with love and care of their parents and the people
around them. Taku Manawa (2009) noted of the tireless working hands of a responsible parent that “we are like the fingers of the same hands, we share the same passion and the same 25 hours a day mentality” (p. 7). The teaching principles and practices in most faith-based communities could also offer a helpful guide for most parents.

Reese and Clamp (1999) described a faith-based community economic development that is designed to revitalize the community and encourage entrepreneurship to develop wealth through economic sustainability. They highlighted the importance of community needs assessment occurring first and then attempted to find the community resources to meet the community development needs identified. They also noted that economic development as a concept can be seen as conflicting with traditional faith-based communities who resist change and cling to spiritual philosophy based on the holy bible to value and worship most. Therefore, any development plan that is prepared must include fundamental concepts for church members as they are the largest group in the community. However, there is a real need to ensure that the teaching and practicing of faith-based communities is aligned with vision and mission values of social policy for the well-being of the community.

**Pacific Traditional and Cultural Values**

Whilst traditional cultural values are similar in most Pacific Islands, they differ in ways like that of their natural resources and history. Connor (2003) has stated that, for Maori within Aotearoa, Papatuanuku is the natural position found on earth. She continued that Papatuanuku is a geographical space which is fundamental to emotional and identity formation for Maori. It has been called into being by Maori ancestors and is rooted in its culture for Maori people. Hoskins (as cited in Connor, 2003) explained that mana whenua is the authority that connects the relationship of human beings over their
given land and territories. Maori people naturally have a connection to nature through their reciprocal relationship with a guardianship of their land which is also part of their traditional and cultural values.

Pulotu-Endemann's (2001) Fonofale model incorporates Pacific people’s values and beliefs in a model of health for Pacific people in New Zealand. The floor of the Fonofale represents the strong foundation where genealogy and family ties together to the country and island that the person comes from. The roof represents Pacific cultural values and beliefs that shelter family for life and bond Pacific Islanders in New Zealand. These old cultural values and beliefs must be married to the new ones that Pacific people face and attempt to adapt to in New Zealand.

The four main posts of the Fonofale model represent the interconnectedness of the physical, spiritual, mental and other unknown parts within Pacific families. The Fonofale Model for Pacific Islanders in New Zealand also highlights the importance of contextual factors. The new environment in New Zealand, the need for cultural awareness within diversity in a multicultural country and the era of technology are all contextual factors which can influence Pacific people. The strong traditional foundation of a Pacific family in New Zealand could be affected by the New Zealand context. Mailei (as cited in Gray, 2001) has described New Zealand-born Samoans, and even Samoan-born Samoans who have lived practically all their lives in New Zealand, is facing identity crises or identity dilemmas. He states that young Samoans are “forging themselves a new urban Pacific type of identity which can be good and also bad in the long run” (p. 6).

Vailaau (2005) stated that a house in the Pacific culture is the home for family and community. That is where “nurturing and human development is practised, the foundation and platform for cultural education and knowledge, human relationship and spiritual enrichment” (p. 23). Education starts from home where children learn by
imitating good and bad behaviour from their own parents, grandparents and other family members. Many Pacific houses are circular and open to all members of the immediate family and relatives, representing openness and inclusiveness, without boundaries. Gray (2001) has highlighted how Pacific families in New Zealand have very strong ties between parents, grandparents, children and siblings of three or more generations.

Doktor (as cited in Cahn, 2008) has defined Samoan culture through the use of fa’a Samoa, which is about establishing relationships with the world around them, including with other cultures. Maiava (as cited in Cahn, 2008) describes Samoan culture as having three dimensions:

- The beliefs that define who we are and what makes the difference from other cultures;
- The values that form the basis of Samoan society;
- The customs and Samoan ways of acting and doing things.

Castles (2001) stated that “language remains an important barrier that the translation of concepts from one language to another may mask quite different cultural meanings and historical connotations” (p. 28). Cultural awareness is imperative for true interpretation and understanding of cultural meanings. Language for the Pacific younger generation differs from that of their Pacific parents, as younger people are likely to speak and understand English more proficiently than their parents’ mother tongue. This is partly because, as Hunkin-Tuiletufuga (as cited in Gray, 2001) stated, the “Pacific language was discouraged in many homes with the result that many New Zealand-born Pacific children grew up knowing little or nothing of their language” (p. 5). Today’s children are surrounded by new technology and this brings with it a range of mixed-cultural values with new language that their parents may not share.
Furthermore, Tu'inukuafe (as cited in Prescott & Hooper, 2009) stated that Pacific language and culture is mostly practiced in family meetings, worship, church choirs and youth groups, festivals, funerals, special functions and celebrations. Such gatherings have been identified as the key ways to maintain cultural identity. Through these, more effective communication between parents and their New Zealand-born children is built, as well as a better understanding of their first language. Taumoefolau (2009) suggested that many Tongans believed that without their language they lose their identity, the Tongan language and the Tongan ways. Language is at the heart of cultural identity and a great significance traditionally in Tonga and the Pacific.

Satterwhite and Teng (2007) have defined culture as “the common history, beliefs, experiences, language, geography, customs, social norms, life-styles and / or artistic forms that transmitted from generation to generation by a people” (p. 2). Pacific people in New Zealand preserve their customs and norms through church teaching and practice as well as family special functions. They maintain their life-style by building small groups of their own culture within multicultural New Zealand. They speak their first language, they worship their God and celebrate special functions traditionally.

Onge, Cole and Petty (as cited in Satterwhite & Teng, 2007) stated that building capacity for social change and sustainability in the community must be done through the lens of culture. They defined culture with its multiple dimensions as “race, language, gender, socioeconomic status, age, religion, sexual identity, disability and other aspects of human life” (p. 1). The social context in which we provide our community work is different, culturally, in comparison to wider New Zealand society. There are differences between culturally-competent and culturally-based approaches to the work of multicultural communities. Cultural competency provides appropriate health and social services to a diverse population, but culturally-based approaches build capacity and target social transformation from within the culture.
Satterwhite and Teng (2007) have defined cultural competency as having the skills and knowledge with values that effectively work with diverse populations. Once this competency exists, then policies and procedures can be adapted and professional practices and services designed to meet the unique needs of the clientele can be implemented. It is a conceptual framework, a model for developing cultural competence in organisations and can be applied cross-culturally. The three main dimensions to success in cross-cultural services are organisational capital, client support systems and genuine qualities.

The organisational capital must consist of a strong infrastructure and valuing of the organisation’s philosophy. This allows the organisation to serve effectively and successfully in its community. It has its client support systems that guide and support clients, staff, volunteers and stakeholders. The policies and procedures, the processes and practices are in place to guide best performance. Best performance is about improving the quality of service, not only in governance and management, but also fulfilling the requirements for transparency and a system of accountability. This also helps to maintain the relationship between the organisation and its stakeholders, which in turn can help to attract more funders and supporters. However, there are many challenges facing Pacific people in compliance, finance and operational management. One of these challenges is a poor understanding of what constitutes good governance. The Governance, risk management and compliance (GRC) model of Organisational Governance below highlights the interconnectedness of these aspects in organisational success. It is important that Pacific Islanders in New Zealand are aware of the importance of integrating good governance, an understanding of compliance and risk management in business. This model can help ensure Pacific Island organisations are sustainable and thereby meet the social needs in their communities.
Macnamara (2004) stated that culture is the knowledge and belief or capabilities and habits of an individual. Saffu (2003) has suggested that culture is shared feelings and thinking or norms and values. It draws the group of people together with their common interests and values. Your values are also valued by someone else but not necessarily by everyone. A group of people that believe and cling into their cultural values may ignore other people.

Williams (as cited in Larmour, 2008) defined culture in three broad ways. The first is the procession of human societies in their spiritual and aesthetic development; the second is the way of life of specific ethnicities; and the third usage applies to artistic and intellectual endeavor which results in music, dance, drama and the expressive arts. Cave, Ryan and Panakera (2007) highlighted the importance of affirming of traditional values as a pathway to create cultural products which could promote the well-being, economically, socially and politically, of Pacific people in New Zealand.
Such cultural products can draw Pacific people in New Zealand closer as they showcase their talents with creative community engagement and within not for profit organisations. This in turn enhances the skills and knowledge of Pacific Islanders in New Zealand and helps to connect and build relationships within cultures. Cave et. al. (2007) also identified the importance of connecting to traditional cultural values in creating products that will not only generate income and employment, but will also strengthen Pacific people’s identity and status.

**Pacific Leadership and Characteristics of Leadership**

**Personal Foundation of Pasifika Leadership**

Kavaliku (2007) suggested that to be a Pacific leader you must be aware of:

- Pacific cultural values and their influence;
- One’s own perception and thinking; and
- How cultural values are integral to leadership.

Kavaliku (2007) also suggested that being a Pacific leader you must have the:

Knowing and understanding of one’s culture, customs and traditions as well as of the people you work with, and for, is a necessity, leadership is not just a skill - it is an integral part of one’s life, the creation of trust, not only within one’s organisation and amongst colleagues but also with and in the people that you are serving (pp. 8).

Therefore, according to Kavaliku (2007) cultural awareness is very important in being a great Pacific leader; it helps to build trust in a diverse and multicultural community. The professional experience of a Pacific leader will contribute to them practicing good governance, transparency and accountability. However, it is the leader’s personal respect for and understanding of Pacific religious beliefs, family values and the ownership of those values that makes a Pacific leader great.
Definition and Characteristics of Leadership

The leadership of a non-for-profit organisation lies with the board, the chairperson and the executive. Campbell (as cited in Bolman & Deal, 1991) describes a concept of leadership that draws on the idea of a legendary hero who founds something new:

A legendary hero is usually the founder of something - the founder of a new age, the founder of a new religion, the founder of a new city, the founder of a new way of life. In order to find something new, one has to leave the old and go in quest of the seed idea, a germinal idea that will have the potentiality of bringing forth that new thing (pp. 403 - 404).

In contrast, Howe (2004) defined leadership as having a vision for the organisation and the ability to attract, to motivate, and to guide followers to achieve that vision. For a Trust, the Board of Trustees and Directors own and lead the organisation and must be accountable for all that is done. The chairperson is the captain; the strength of the organisation as a whole hinges significantly on the effectiveness of the leadership style of that person.

Bolman and Deal (1991) defined leadership as the ability to encourage others to do what you want with reason; they equate leadership with power. Leaders motivate followers to get things done; they influence more by persuasion and example than force and seduction. Leaders provide a vision and that vision has the elements of meaning, purpose and mission within it. Leadership is really facilitation; it is about encouraging participation and empowering people to do their work.

Collins (1993) argued that an organisation’s vision needs to be a “clearly worded, results-oriented picture of the future the leadership wants to create” (p. 470). Thus a vision is a combination of purpose, values, beliefs and image. It provides a sense of
direction which in turn motivates and energizes people to be ready challenges and successes. In business organisations, great leaders are instrumental in guiding the efforts of groups of workers to the achievement of goals and objectives which benefit both the individual and the organisation. “Goods and services are to be provided, products and customers need to be united and the worker efforts require integration and coordination. The leader guides the actions of others in accomplishing these tasks” (Mamoria, 1980, p. 769).

Mamoria (1980) goes on to say that:

In the Biblical days, the children of Israel needed someone to guide them out of their bondage, and Moses stepped forward to lead them out of their journey to the Promised Land. Leadership was a matter of concern in the days when Alexander set out with a small band of Greeks to conquer the world, when Caesar led his troops across the Rubicon, and when Columbus set out with a mutinous crew in leaky boats to discover a New World (p. 769).

Bruce (2000) has argued that a principle-centered leader is a new breed, coming out of a new paradigm for leadership. The eight characteristics of good leaders according to Covey (as cited in Bruce, 2000) are:

- They are continually learning;;
- They are service-oriented;
- They radiate positive energy;
- They believe in other people;
- They lead balanced lives;
- They see life as an adventure;
- They are synergistic; and
- They exercise for self-renewal (p. 34)
Not for Profit and Community Engagement

Definition of Not for Profit

According to Brighton and Hove City Council (2012) not for profits can be divided into categories; community groups and voluntary organisations, and social enterprise. They argued that:

Community Groups and Voluntary Organisations cover a whole mass of organisations, ranging from small neighbourhood groups run by local people to large voluntary agencies with staff. They may be working to improve their local area, campaigning for change or providing a service. Some but not all, will be charities.

Social Enterprise had been defined as a business with primarily social objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximize profit for shareholders and owners (p. 2).

Pilchconnect’s (2008) definition of a not for profit has similarities of the definition of social enterprise above, in that:

In a Not for Profit organisation, the profits are not distributed to the individual members of the organisation while the organisation is in operation or when it ends. Instead, any profit that the organisation makes must be used to further the purposes of the organisation. That is, the profits are re-invested (put back) into the organisation, to continue to pay for its activities and functions (p. 11).
Pilchconnect (2008) therefore believed that a not for profit organisation can make profit; indeed, that is an excellent idea for an organisation to aim to have a small profit each year. Profit enables the organisation to cover unexpected expenses, expand programmes, employ people and pay them reasonable salaries, invest in the future of the organisation and to start new programmes. Profit can be made by charging members of the public for services and by selling crafts and art works.

In addition, it is important to be aware of the different laws and regulations that apply to not for profits from for profit organisations (Pilchconnect, 2008). For example, not for profits have particular legal structures like co-operative associations or charitable trusts. They also benefit from particular tax exemptions and concessions that for profits do not.

The Concept of Community

Craig (2007) identified three basic meanings of the word community. The first meaning refers to geographical community; where a collection of people live within a fairly well-defined physical space, for example, like that of Pacific people living in Auckland, New Zealand. The second meaning refers to a community of identity, which may occur within and between the above geographical communities. There might be commonalities or non-commonalities in needs, interests, values, norms and goals within a community of identity. The third meaning refers to issue-based communities; communities which form around a shared issue, such as housing conditions, road and school safety as well as environmental and cultural issues.
Chile, Munford and Shannon (2006) defined community within te Ao Maori (the Maori world) as follows:

In Aotearoa New Zealand, Maori, the tangata whenua, the indigenous population and guardians of the land embrace a specific interpretation of the concept of community that is located within tribal and family-whanau relationships, and a relationship with the land that defines the issues to be confronted collectively and in ways that will benefit all tribal and whanau members. The use of community in this context may therefore incorporate both the geographical community, which is location specific as well as the community of interest, which focuses on the needs of indigenous people generally and also in specific locations (p. 401).

Other communities of interest may be faith-based. Statistics New Zealand (2006) stated that over 2 million people identified themselves as affiliated to a Christian religion and that 80% of Pacific people identify themselves as affiliated with Christianity. The five main religions in New Zealand are Anglican, Catholic, Presbyterian and Reformed, Christian not further defined and Methodist. However, there is a wide range of religions in New Zealand including Hindu, Muslim, Buddhist and Mormon.

Tukuitonga (2011) stated that Pacific people are very religious. He mentioned that “Christian doctrine dominates many customs and traditions, including those surrounding death and dying” (p. 61). Gray (2001) has argued that overseas-born Pacific people also have a higher level of affiliation to Christian religious beliefs, particularly Tongans and Samoans, than New Zealand-born or younger Pacific people. Bruce (2000) suggested that “religion is a great force for good and for the development
of civilization. However, many people believe that religion, rather than being a force for good brings great evil on the world” (p. 10, 11).

Covey (1990) stated that “the Golden Rule says to do unto others as you would have others do unto you” (p. 192). Bruce (2000) suggested that the teaching principles for Hindu, Jewish, Buddhist, Christian, Muslim and Bahai are similar in some ways. I believe in the principle of guarding the possessions and belongings of others as you would guard your own and the principle of treating others the way you like to be treated yourself. In other words, the principle that “one should seek for others the happiness one desires for oneself and blessed is he who prefers his brother before himself” (Bruce, 2000, p. 12). Respect for others flows from this principle, as does a sense of inclusion, empowerment and participation. These principles and philosophies could be useful to underpin community engagement and community participation in community work and development.

Hudson (2009) has defined the community sector as organisations that provide community services, advocacy and a range of other activities. Hudson (2009) added that community organisations sit within the third sector – organisations who are driven by a cause. The third sector includes charities, religions, not for profit organisations and other groups. Hashagen (2002) stated that each community has unique characteristics which can be seen from its people, its socio-economic profile, its community history and its culture. It is important to be aware, however, that there are also communities of interest with a mixture of ages, gender, interests and circumstances. Mulitalo-Lauto (as cited in Gray, 2001) described the key components of cultural identity as social structures, such as families, churches, clubs and other groups, and that these structures serve as strategies to ensure the group’s survival.
The Department of Health and Human Services (2011) has defined community as similar to a living creature with its own activities and interests designed to meet the needs of said community. Henry (as cited in Principles of Community Engagement, 2011) outlined a few examples of communities, such as schools with their focus on education, the transportation sector with their focus on moving people and products, economic entities which focus on enterprise and employment, faith-based communities which focus on the spiritual and physical wellbeing of people and health care agencies who focus on the prevention and treatment of diseases and injuries. Thompson et al. (as cited in Department of Health and Human Services, 2011) has suggested that “a healthy community has well-connected, interdependent sectors that share responsibility for recognizing and resolving problems and enhancing its well-being” (p. 5). Success and sustainability within a community’s activities requires integration, collaboration, and coordination of resources across all sources.

Community also involves the social and political ties between individuals, within community organisations and with their leaders (Department of Health and Human Services, 2011). These days this is often mediated through technology (Kozinets, as cited in Department of Health and Human Services, 2011); individuals and community organisations rely on computer-mediated communications more than ever before. This also expands the boundaries of what can be considered community as television, the internet and telecommunications cross national boundaries.

In thinking about community development work with minorities, specifically communities of colour, Satterwhite and Teng (2007) have identified six key areas that are essential to building capacity; “community engagement, community organisation, community relationships, community development, community advocacy for systems change and community research and evaluation” (p. 4,5). In addition, they noted that building capacity for social change is “a methodology that is rooted in the racial and
cultural of communities based on social equity principles, shaped by voice of the community and focused on social transformation” (p. 5). A community is able to guide its own transformation process when it has good and understandable information, adequate resources available and the right kind of technical support, especially in regards to new technology.

**Defining Community Engagement**

Community engagement is defined by the Department of Health and Human Services (2011) as:

> The process of working collaboratively with and through groups of people affiliated by geographic proximity, special interest, or similar situations to address issues affecting the well-being of those people. It is a powerful vehicle for bringing about environmental and behavioral changes that will improve the health of the community and its members. It often involves partnerships and coalitions that help mobilize resources and influence systems, change relationships among partners, and serve as catalysts for changing policies, programs, and practices (p. 7).

Community engagement is grounded in the principles of community organisation and is designed to encourage fairness, justice, empowerment, participation, and self-determination. Satterwhite and Teng (2007) described community engagement as informing, connecting, and engaging people in social change. It generally brings together a diverse community to envision, plan, implement and put their common goals into practice. In one example stated by Satterwhite and Teng (2007) that “thousands of African American and immigrant residents in six culturally and linguistically diverse neighborhoods to engage in community visioning and planning together and then implement their action plans” (p. 4.)
Rockdale City Council (2006) has undertaken community engagement with a community that includes children of all ages, youth and older people who all live in Rockdale City. This a great example of helping children and youth to succeed, supporting the vulnerable and elderly, strengthening and supporting all members of a family and promoting independence and self-sufficiency within a community. The Rockdale City Council (2006) has stated that its purpose is to “identify, understand and develop strategies and policies to address and respond to their needs and concerns for now and in the future” (p. 1.

In the New Zealand context, Local Government New Zealand (2007) has suggested that local authorities need to understand Maori community values, issues and aspirations in order to understand their economic, social, cultural and environmental wellbeing, just as they need to be aware of understanding the aspects of other communities. It identified three essential factors that strengthen Maori engagement:

- Increasing understanding of cultural awareness and knowledge;
- Enhancing relationships by developing lasting and meaningful relationships through a wide range of relevant activities;
- Building stronger communities by working together to develop and deliver policies and procedures, programmes and services that promote the well-being of Maori communities and the wider community.
In Australia, the City of Charles Sturt (n. d.) has supported community engagement as an important role of the councils. There, community engagement not only enhances the Council’s reputation regarding transparency, accountability and listening skills, it also enhances community understanding and awareness of local government’s role and promotes a sense of belonging within the community. The council further promotes trust by ensuring they take action in line with what the community is expected to measure in community development.

**Community Capacity Building or Community Development**

Community development is an older model which is increasingly being superseded by the concept of community capacity building (Hounslow, 2002). However, capacity building is a global dilemma with a variety of definitions. Many of these definitions change depending on what culture a person is from – and many cultures have varied perspectives within them. For example, Kaplan (1999) identified the difference between the two different worlds of African city and African bush, “we come from such different worlds – we from a South African city, they from deep in the African bush” (p. 3). The capacity building approach that is selected needs to fit with the experiences and ideas of the community within which it will take place. The capacity building solution for Pacific communities in Auckland will need to take into account Pacific Islander’s perceptions, geographic boundaries, cultural values and beliefs, communication patterns and technological capabilities.
Honadle (1981) defined capacity as the activities an organisation should be performing and the results achieved from those activities. Therefore, capacity building is increasing the ability of people and institutions to do what is required of them. Hence a definitional characteristic of capacity is the ability to “anticipate and influence change; make informed, intelligent decisions about policy; develop programmes to implement policy; attract and absorb resources; manage resources; and evaluate current activities to guide future action” (p. 577). Organisations that lack capacity often lack resources (European Centre for Development Policy Management, 2008), such as having too few skilled staff or no skills at all, a lack of equipment and infrastructure, outdated systems and inappropriate incentives.

Labonte (as cited in Simpson, Wood & Daws, 2003) defines community capacity as a set of assets and strengths that both individually and collectively can be used to improve local quality of life. This includes an implicit drive for communities to take responsibility for their own development; to cease relying on government for direction and solutions. If communities are to survive economic and social crises, the popular argument is that they can best do so by becoming empowered, by building their capability and their existing capacity through using the skills and knowledge they have to shape their future activities.

Littlejohns and Thompson (as cited in Hounslow, 2002) defined community capacity as “the degree to which a community can develop, implement and sustain actions which allow it to exert greater control over its physical, social, economic and cultural environments” (p. 20). Developing this a little further, Howe and Cleary (as cited in Hounslow, 2002) defined community capacity as the ability of individuals, organisations and communities to manage their own affairs, enabling them to work collectively and, in partnering, to foster and sustain positive change for success.
Jackson et al. (as cited in Hounslow, 2002) defined community capacity as “a holistic representation of capabilities (those with which the community is endowed and those to which the community has access), plus the facilitators and barriers to realization of those capabilities in the broader social environment” (p. 20). That is, as the assets with which the community is endowed and the accessibility and availability of community resources. Hawe et al., (as cited in Hounslow, 2002) defined community capacity in terms of three activities as “building infrastructure (to deliver programs); building partnerships and organisational environments (to help sustain programs and gains or positive outcomes); building problem-solving capability in communities and systems (to ensure appropriate responses to new problems in unfamiliar contexts)” (p. 21)

Chile (2004) argued that building community is about showing more of the connections among economic, social, political, spiritual, cultural and environmental needs and the opportunities of the community. This guidance approach assures comprehensive coordination and collaboration, and actively engages and encourages community participation as a deliberate process for community empowerment. The government of the State of Victoria Australia (as cited in Chile, 2004) defined community building as a process whereby communities, government, business and philanthropy work together by listening to each other and sharing ideas. That is, to build and maintain close relationships in order to achieve their common goals for the general benefit of the society.

The government of the State of New South Wales Australia (as cited in Chile, 2004) also defined community building as about people from the community, government and business moving together and taking steps to find solutions to issues within their communities. Community building “is based on collective participation of people, individually and as a community, who act together to create change” (p. 3).
Hounslow (2002) has suggested that some people would argue that there is no difference between the older concept of community development and the newer concept of community capacity building; that “many of the aspirations, processes and strategies of community development are also found in the current manifestations of community capacity building” (p. 21). Chile (2004) defined the values base for community development as the enhancement of human potential for social change. The basic principle underpinning this is a commitment to social justice with a vision for a just and equitable society. Therefore the role of community development is to encourage the active engagement of a community to promote their wellbeing, and empower their capacity to participate effectively within the development of their community. Chile, Munford and Shannon (2006) suggested that to be effective, transforming and sustainable, a community development intervention must encourage participation through a participatory approach.

The collaboration and involvement within community development enables community members to define their needs and issues as well as solutions that work well within the context of that community. Chile, Munford and Shannon (2006) have suggested that the appropriateness of community development programmes can be a challenge for both the needs of tangata whenua within a bicultural community, and also for the emerging multi-ethnic community. To ensure good practice within and without the bicultural community, there is always a need to review, evaluate and monitor support. These processes can encourage local initiatives to make the most of available government funding to build autonomous long-term community capacity for sustainable and successful community-defined change.
Craig (2007) defined community development as a way to strengthen community through good actions and great perspectives towards the development of social, economic and environment policy. It seeks the empowerment of geographical communities, communities of identity and communities of organizing around specific goals and policy initiatives. It strengthens the capacity of active people in different community groups, organisations and networks, institutions and agencies to communicate in two-way dialogue to share ideas that shape and determine change within their communities. It supports and promotes the voice of disadvantaged and vulnerable communities to voice out their opinions and can be heard.

Howe and Cleary (as cited in Hounslow, 2002) identified one of five key success factors in capacity building as focusing on education and the development of human and social capital that builds connectedness. Downing, Rosenthal and Hudson (2002) defined community capacity building “as the process that gives local community groups the necessary tools they need for meaningful participation in agency decision-making” (p. 2). However, if community members have a lack of, or no, information about the process they find it impossible to provide a meaningful contribution to the process. Capacity building programmes help poor and disadvantaged communities to improve their ability to participate in environmental decision-making. It gives opportunities and enables communities that would otherwise be excluded to participate in the process. In distinguishing between community development and capacity building, Banks and Shenton (2001) suggested that community capacity building is about participation and empowerment, whereas community development is more about the process in which a community actively participates together to achieve social change.
Skinner (as cited in Banks and Shenton, 2001) has defined community capacity building as:

The development work that strengthens the ability of community organisations and groups to build their structures, systems, people and skills so that they are better able to define and achieve their objectives and engage in consultation and planning, manage community projects and take part in partnerships and community enterprises (p. 289).

**Social Enterprise for Pacific Community Development**

Tilby-Price (2012) identified that social enterprise focuses on business practices to achieve social objectives. Any profits gained can be used to further the social objectives. Social enterprise in New Zealand directly addresses social enterprise needs through products or services or by the number of disadvantaged and marginalized group of people they employ. The operating costs are met by doing trade and there is financial transparency within the community and its stakeholders. At her latest workshop, Tilby-Price (2012) highlighted the definitions of social enterprise from a range of different sources including Wikipedia, an Australian social enterprise sector project, and social enterprise organisations in the UK and America. Factors that were common across definitions included the following:

- A focus on social, economic human or environmental outcomes in the enterprise’s mission;
- The use of commercial or business strategy as the means to achieve the enterprise’s mission;
In addition, social enterprises can take many forms; from co-operatives to social businesses to charities.

Massetti (2008), in a paper presented at the First International Conference on Social Entrepreneurship, Systems Thinking and Complexity, provided a sample of definitions of social enterprise:

Drayton (as cited in Massetti, 2008) defined social enterprise as how entrepreneurs see something in society that is stuck, that is not working, and envision a systemic change that will allow them to shift society to a new and better way. They have a drive that will not stop until it is done.

Mort, Weerawardena and Carnegie (as cited in Massetti, 2008) defined social enterprise as a social movement by those who are driven by a mission to create better social value than their competitors, which results in their displaying entrepreneurially virtuous behavior.

Roberts and Woods (as cited in Massetti, 2008) defined social enterprise as the construction, evaluation and pursuit of opportunities for transformative social change carried out by visionary, passionately dedicated individuals.

Hartigan (as cited in Massetti, 2008) defined social enterprise as entrepreneurs whose work is aimed at progressive social transformation.

Korosec and Berman (as cited in Massetti, 2008) defined social enterprise as individuals or private organisations that take the initiative to identify and address important social problems in their communities. They exhibit vision, energy, and ability to develop new ways of alleviating social problems.
Leadbeater (2007) defined social enterprise as something that offers a new way of doing business and is animated by a social purpose. Social enterprise trade products and services can be used to further social and environmental goals. They are led by a sense of social purpose and aim to show that business and markets can deliver social benefits and tackle intractable social problems. Social enterprise in this sense could open doors for opportunities to share skills and knowledge in one community that is multicultural. It gives them a map with a starting point.

Social Enterprise UK (2012) defined social enterprise as using business to tackle problems in a way that people can see the problems and find the solutions. Social enterprise contributes to improving communities, especially for disadvantaged and marginalized groups in society. It also improves people’s life chances because they can see more of their strengths. They are creating shared wealth and social justice, therefore everyone feels better and grows better to live better.

Social enterprises need to be clear and specific about which community they are intending to engage with, the type of activities they are interested in and the ways to do this that will benefit the community. It is important to find ways that are valuable and meaningful for the particular community the social enterprise is designed to help. In addition, each community must have an opportunity to learn how to do things with appropriate time and resources.

Dart (2004) further added that social enterprise utilizes commercial forms of income generation and then invests the profits into non-profit organisations in order to gain financial sustainability to support the delivery of the non-profit vision and mission. He highlighted the importance of understanding the difference between social enterprise and the traditional strategy, structure, norms and values of non-profit organisations.
The social enterprises support social services and produce products that promote the wellbeing of its clients and address the failure of the government services.

Dart (2004) has also suggested that social entrepreneurs play a very important role in change in the social sector. Social entrepreneurs sustain social value, recognize every opportunity to serve their mission, engage the community in a process of innovation, adaptation and learning, and are responsible and accountable for gaining opportunities and the best outcomes of a service.

Social enterprise has a business focus on the concept of moral legitimacy, which is in contrast to non-profit organisations' more traditional focus (Dart, 2004). There is a shift away from traditional strategy, structure, norms and values and towards a focus on market-based solutions and business models. Kerlin (2006) has supported the use of a non-government market-based approach, arguing that it has a purpose in addressing social issues.

Traditional enterprise in Tonga, based on observations made by James (2002), shows the strength that is woven through the extended family structure is derived from interaction, cooperation and supporting each other. These values underpin the great idea of working together in community enterprise, despite facing challenges such as the lack of resources, because it is through these values that people can still support each other to achieve their goals. Ka'ilī (2005) supported those values by saying that he believed that the connection that linked his kin and ties in Tonga, Samoa, New Zealand, Tahiti, Rapa Nui and Hawaii was based on nurturing Tongan sociospatial. It connects the sociospatial of family around the world and kin folks still help and support each other no matter how far they are from each other. He believed that the core Tongan principles of love, generosity, respect and mutual assistance could be used to empower social relationships and maintain mutual exchange and continuity. Therefore,
it is paramount to bridge social enterprise through community engagement, participation, cooperation and generous support of extended families, friends and members within the community and throughout the wider world.

Tang, Fung, Au, Lee and Ko (2008) identified the following characteristics of social enterprise through an empirical study of the international experiences of Britain, the United States of America and Spain:

- Operate with a “heart” (94);
- Be entrepreneurial / innovative and take calculable risk to pursue opportunity;
- Be demand-driven, tapping unmet demand;
- Make profits and have room to grow, thus yielding more benefits;
- Be run by well-rounded personnel with different backgrounds (social workers, businessmen);
- Operate transparently that allows evaluation
- Have competent and autonomous governance

Hence the study also came up with the following four conceptual models for social enterprise in Hong Kong which could be guidance resource for the present research:

1. “Empowering Social Vulnerability Model
2. Process / Employment Model
3. Social Investment Model
4. Social Entrepreneurship Model” (Tang et al., 2008, p. 94).

Those models could support a shift from welfare dependence to the field of workfare by promoting security, opportunity and empowerment. This could help to overcome social barriers for example exclusion and discrimination as well as rejection in the community. This could also help to overcome the social barriers within MESST multicultural to strengthen its vulnerable communities through entrepreneurial input and background
policy support. MESST aims at emphasizing the labour process and the creation of employment opportunities in social enterprise initiative to contribute to connect and reveal social-capital within the community.

Dart (2004) identified the roles of social entrepreneurs as follows:

- To create a mission that sustains social value;
- To create new opportunities to serve that mission;
- To engage the community in a continuing process of innovation, adaptation and appropriate learning;
- To find the accessibility and availability to resource materials in the community to serve the identified mission;
- To build up sustainability where accountability, governance and management is possible and adaptable for the knowledge and level of understanding of Pacific people in the community.

The U.K. Department of Trade and Industry (as cited in Graham & Cameron, 2007) stated that for social enterprise, the “core business is not to maximize private benefit but to produce community well-being … directly, particularly for marginalized groups” (p. 21). Therefore, it is a business with primarily social objectives whose surplus goes towards supporting community needs rather than maximizing profits for shareholders and owners.

**Significance of Tapa in Pacific Communities**

The Langafonua Gallery and Handicrafts Centre (2011) mentioned the importance of having a centre for women who are talented and active in crafts; it is called the Langafonua a Fafine Tonga in Nuku’alofa Tonga. It aims to promote and enhance the social, cultural and spiritual development and economic status and wellbeing of Tongan
women. Neich and Pendergrast (1997b) further added that crafts made of tapa have served a wide range of purposes in Pacific cultures, such as being used for clothing, used for ceremonial and ritual purposes, gifting, for festival costumes or for making masks and more. Apart from sales it is also used for gifts and exchanges at traditional ceremonies, the celebration of births, wedding and funerals in the Kingdom of Tonga and in New Zealand.

In Samoa, tapa, (siapo) “designs have been adapted for use on a wide variety of ceramics” (Pritchard, 1984, p. 76). In addition to its purely decorative function, tapa has been used to make placemats, napkin rings, earrings and bookmarks; it has also been used for creative teaching and learning and to sell. The designs and patterns are used further to decorate “shells, jewellery, storage, jewellery boxes as well as casts for concrete building blocks used in construction” (p. 76). Kooijman (1988) noted a wide variety of uses of tapa, ranging from ordinary daily clothing to elaborately ornamented ceremonial pieces.

Addo (2004) developed a communal project with Tongan women in California in partnership with California College of the Arts (CCA). The project was known as “Pieces of cloth, pieces of culture”, and its aim was “to create community partnerships based on creative practice that serve the CCA community and the diverse population of the Bay Area” (p. 1). Their dream was that the exhibition of the “Otufelenite” (Friendly Island) tapa-cloth would convey to viewers a sense of unity and transform the diversity of tapa-cloth into a Pacific Island cultural form. This sense of unity identified as a part of tapa making in the US is also a significant feature of tapa making in other diaspora communities, including New Zealand.
Guenther and Frank (as cited in Butler, 2005) identified the importance of social norms and values in forming the basis of social identity, networks and social interactions. These relationships must be established in order to create and produce the right results. Winter (as cited in Butler, 2005) emphasized the role of building relationships within community through norms of trust and reciprocity in establishing social capital.

Putman (as cited in Butler, 2005) defined social capital as “those features of social life that enable participants to act together more effectively to pursue shared objectives” (p. 5). It motivates the efforts of the group in being creative and productive. Blakeley and Suggate (as cited in Denley, 2009) defined social capital as one of the key threads which is used to weave and enhance social cohesion where different groups and institutions knit together.

Leonard and Onyx (2004) suggested that a shared understanding of given tasks and shared motivation to achieve a goal is empowered through the spirit of cooperation, and trust within group members. Coleman (as cited in Leonard and Onyx, 2004) stated that “social capital is the invisible resource that is created whenever people co-operate” (p. 1). Putnam (as cited in Leonard & Onyx, 2004) has defined social capital as “those features of social organisation such as trust, norms and networks that can improve the efficiency of society by facilitating co-ordinated action” (p. 1). Putnam (as cited in Dale & Newman, 2010) defined social capital as social networks that underpin norms of reciprocity and trustworthiness within community members and their community development.
Talanoa Research in the Pacific Context

Procedures of Talanoa Research

According to Otusuka (2006), in talanoa research in Fiji, researchers are commonly expected to meet a chief in the village to ask for permission before beginning their research. Following this, a meeting with the people of the village is organized to discuss further the permission to conduct fieldwork. At such a meeting, the researcher is asked to prepare yagona (a formal or casual social and ceremonial drink), which is normally used when gathering together. The researcher must be part of this drink ceremony and it is not polite to refuse to drink yagona during this process. This is a chance for both parties to exchange information about the request that researcher has made to research.

Otusuka (2006) argued that talanoa research in the Fijian ethnic community makes fieldwork more reliable and valued. Talanoa research methodology helps to bridge the gap between researchers and participants; they feel at ease in communicating with each other and that communication is open and free for all attendees to participate in. The researchers and participants share not only their time, interests and information, but also the intentions of both parties to care, trust and respect before the sharing of reliable and valid data.

Vaioleti (as cited in Otusuka, 2006) divided talanoa into two different meanings. “Tala literally means to inform, tell, relate, command, ask and apply. Noa literally means to any kind, ordinary, nothing-in-particular, purely imaginary” (p. 3). Hence talanoa literally means face-to-face conversation whether it is formal or informal. Burns (as cited in Otusuka, 2006) argued that the concept of talanoa is similar to the concept of rapport-
building in Western social research: “face-to-face interaction assists in the establishment of rapport and higher level of motivation among respondents” (p. 5).

To engage in talanoa is “to chat; to tell stories; to relate something; to chat to someone; to chat together; to chat together about; a story; and account legend” (Chapell, as cited in Otusuka, 2006, p. 3). However, it also established “a deep, interpersonal relationship, the kind of relationship on the basis of which most Pacific activities are carried out” (Morrison, Vaioleti & Verneulen, as cited in Otusuka, 2006, p. 3). Otusuka (2006) has argued that the custom of talanoa encourages ethnic Fijians to form social gatherings and to use talanoa to enhance their sense of sharing and caring within their communities.

**Summary**

Pacific people migrated to New Zealand with their traditional and cultural values and with different reasons, but largely to gain a better life through education and employment. They brought with them cultures that have added to multicultural New Zealand and also with cultures that have showed their identities, norms and core values. They also brought with them problems that need to be solved in the new country by observing and learning from other cultures.

In comparison of Pacific Islands with New Zealand, community engagement and social enterprise is new in the Pacific context. Talanoa research is an appropriate methodology for this study to identify how to engage Pacific people to do better in New Zealand and how to sustain a social enterprise initiative in the new country. Talanoa approach could help to connect the Pacific groups to other multicultural groups to experience together the new culture in New Zealand. Then Pacific people would have the opportunity of sharing, supporting and leaning from one another, observing and
learning other cultures, revealing and recognizing their assets, strengths and talents to showcase their capacities in community development work.
Pacific leaders have the great opportunity of applying talanoa approach in community development work for the benefit of the community. That could be the great way for improvement and the pathway for success. Therefore, the standard of living of Pacific families in New Zealand must also improve by taking responsibilities for their family members at home, at schools and the community.
CHAPTER THREE:

Research Design and Methodology

Introduction

The Toulanganga model is a Pasifika qualitative method that has been perceived as being appropriate for exploring this topic. The interviewing for this research used a conversational approach (talanoa) because this is seen as natural in a Pacific context. For processing the data I used a kakala (fragrant flowers) model which is further explained below.

The research explored the elements that led to the ongoing success of a New Zealand-based Pacific not for profit social enterprise. The research was focused mainly on the elements that bonded, bridged and linked the Pacific communities in New Zealand. By utilising a not for profit social enterprise in Onehunga, Auckland, I could explore how the Toulanganga model could help the business to flourish and become more sustainable. Multi-Educational Support and Services Trust (MESST) would like to develop the Toulanganga model within the organisation as a model for engaging with its multicultural community in its community development work. This was a great opportunity for a multicultural group like MESST to develop collaboration and to work more cooperatively together, sharing resources, discussing their problems and finding out the solutions together.

This research is situated within Pasifika research more broadly; research that is intended to contribute to the weaving of Pasifika knowledge and experience in Aotearoa. The essence of Toulanganga was found in the midst of two well-known not for profit organisations in Auckland: the Vaka Tautua Trust and the Tongan Tamaki Langafonua Community Centre Incorporated. They have both been in operation for a
few years and they both have a team of qualified staff with successful experience in social enterprise management. An analysis of an in-depth discussion with participants from these two organisations follows in Chapter Four.

Qualitative Research Methodology and Design:

Stage One: Talanoa

According to McFall-McCaffery (2010), talanoa:

Is a good example of both a method and a methodology which uses formal or informal discussion in Pacific island research. The Talanoa process is a data-gathering interviewing method which can be used in one-on-one interviews or focus group discussions, and is also a useful method / methodology to use across disciplines (p. 3).

Patton (as cited in Vaioleti, 2006) has situated talanoa alongside “qualitative research, grounded theory, naturalistic inquiry and ethnography. Talanoa belongs to the phenomenological research family. Phenomenological research approaches focus on understanding the meaning that events have for participants” (p. 25). Talanoa is similar to a conversation, talk, an exchange of ideas or thinking, whether formal or informal. It is always carried out face to face, for example, in face to face in-depth interviews. Tala means to inform, tell, relate and command as well as to ask or apply and noa means of any kind.
At the beginning of the data collection, talanoa opened the door to spread the mat for dialogue to begin between the researcher and participants. Kepa and Manu’atu (2006) have stated that the concept of fetuiakimalie (talking together) brings the group together to talk about the research. “The interrelationship between Fetuiaki and Malie fosters and encourages relationships grounded on trust, respect, kindness, generosity, sincerity, emotion, feelings, experience, reason, intellect and honour” (Kepa and Manu’atu, 2006, p. 54).

Porsanger (2004) stated that defining the indigenous agenda for research projects utilising indigenous methodologies is key. Part of this process is to ensure that indigenous peoples are participants in the research, not solely subjects or consultants. This gives them the opportunity to predict possible negative outcomes, to share and protect their knowledge, to use appropriate language and the appropriate form for communicating research results back to the public and the organisations involved. All these issues are based on the principles of respect, reciprocity and feedback, which are crucial for indigenous methodologies. Smith, L. (as cited in Porsanger, 2004) has stated that where indigenous research is being carried out by an outsider to the group, the pre-research dialogue must address the following questions:

“Whose research is this?
Who owns it?
Whose interests does it serve?
Who will benefit from it?
Who has designed its questions and framed its scope?
Who will carry it out?
Who will write it up?
How will the results be disseminated?” (p. 113).
My first talanoa with the groups of Vaka Tautua and Langafonua was to confirm their permission to allow my research to be conducted with their organisations. Then a participant information form was given to each person that explained the purpose of my research. I requested the opportunity to provide them with answers for the above questions. This talanoa was through a monthly meeting for managers and coordinators of the many communities that belong to these two organisations.

One of the coordinators questioned why a previous researcher, who had worked with the group before, had never shared the results of their research with the group. In my response, I drew the conversation back to the ethical principles underpinning my research, particularly around the confidentiality of information and that consent forms would be given to every participant to sign before being involved. I also explained clearly their right for cancellation or to contact the UNITEC Research Ethics Committee with any concern they may have had.

I had to strongly develop the trust between myself and this community. I started to clarify my academic goals and make them clear for their understanding. Pacific Research Protocol (2011) reminds us that there are certain common Pacific values, such as “respect, reciprocity, family links and obligations, community oriented—the good of all is important, collective responsibility, older people revered—gerontocracy, humility, love / charity, service and spirituality, most commonly associated with Christianity” (p. 7). Therefore, to gain this community’s trust I needed to respect their values and be honest.
Talanoa: Our First Meeting

I began this talanoa by sharing that my research is in order to complete my thesis for my Master Degree in Social Practice at UNITEC New Zealand. It is not only to gain a higher qualification, but also to develop a foundation knowledge-base to engage in community engagement and community development of the not for profit trust known as Multi-Educational Support and Services Trust (MESST) in Onehunga, Auckland, New Zealand. The identified development was to apply the metaphor of Toulanganga as a model to engage all ethnic groups belonging to MESST in a social enterprise business. Such a development could attract highly talented and skilled people who have language barriers and have been rejected from the field of employment in New Zealand. If gifted and talented Pacific people work together in an organisation like MESST, they would have the opportunity to share their skills and knowledge and find ways to grow and improve their standard of living in this country. Sustainability is their goal and they must have policies and procedures as guidelines towards maintaining sustainability and success.

The Pacific community will benefit from this research as other organisations like MESST can learn what works and what does not in engaging a multi-cultural community. The questions, scope and framework of the research were designed by me, with the support and assistance of my UNITEC supervisors and monitors of Saint Peter's Anglican church of Onehunga. The information obtained from the research could be used to establish guiding principles for good governance and management, including policies and procedures, for MESST and similar organisations in New Zealand. The research results will be prepared for dissemination at the end of the research.
I stated that the participant’s information would be secure and confidential. I continued that a consent form would be given to each organisation to get their permission for the research, and that each participant must also complete a consent form to confirm their willingness to participate in the research. I also explained to the group that they had the right to withdraw their participation if they had any concerns during the research interview. At the end of my talanoa, the group willingly agreed to take part in and support my research. In appreciation, I honoured the permission offered by the management committee at this meeting, the time being made available for participants to contribute, and that their knowledge and their insights would contribute to supporting my research.

The managers and coordinators then voted and agreed to support my research. In response, I explained once again the ethics application process and the confidentiality of the information that would be collected from the study. Afterwards, we booked an appointment for me to meet with two different groups, one was the ‘Langafonua Centre’ of Glenn Innes and the other group was the ‘Amanaki Lelei Group’ of Mangere. I followed the same procedures to meet with the coordinators of these two different groups. At the end of each meeting the 13 people provided their contact details to arrange a time suitable for each interview. I explained at each meeting that my final draft must be returned to the organisation for any consent and comments from participants. That was to be done before handing my thesis to UNITEC for examination.
The researcher’s guiding principles defined by Koloto, Katoanga and Tatila (2006) state that respect, collaboration, honesty, compassion, and empowerment could be used to underpin trust between the researcher and participants. Therefore the permission was offered for my research to begin.

Mo’ungatonga (as cited in Vaioleti, 2006) claimed that once they accepted and trusted me as a person, out would come their stories, including the right information needed for the purpose of the research. “On some occasions, I would do so, however, in order to probe and to maintain the malie (continuing) of the talanoa” (p. 24). This was to strengthen the interesting strings that joined the meanings of a story I was being told. That is how a researcher finds out more of the deep meanings in answering the research questions (Vaioleti, 2006).

Mack, Woodsong, MacQueen, Guest and Namey (2005) defined qualitative research as a type of scientific research which consists of an investigation that:

• Seek answers to a question;
• Systematically uses a predefined set of procedures to answer the question;
• Collects evidence;
• Produces findings that were not determined in advance; and
• Produces findings that are applicable beyond the immediate boundaries of the study.

Qualitative research shares these characteristics and it may seek to understand a given research problem or topic from the inner perspectives of the selected population. “Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations” (Mack et al., 2005, p. 1).
Miles and Huberman (1994) suggested that:

Qualitative data, usually in the form of words rather than numbers, have always been the staple of some fields in the social science, notably anthropology, history and political science. With qualitative data one can preserve chronological flow, see precisely which events led to which consequences and derive fruitful explanations. Then, too, good qualitative data are more likely to lead to serendipitous findings researchers to get beyond initial conceptions and to generate or revise conceptual framework. The findings from qualitative studies have a quality of ‘undeniability’. Words or stories from qualitative data have a concrete, vivid, meaningful flavor to all readers (p. 1).

Ulin, Robinson, and Tolley (2005) have suggested that there is no universal blueprint for doing qualitative research, but that qualitative methods are a pathway to understanding people’s experience and life. They argue that qualitative research can investigate a subject’s personal and social meaning-making, both individual and cultural practices, and the material environment or context.

In-depth interviews are one of the most common qualitative methods (Mack et al., 2005). Participating in interviews can be a rewarding experience for participants in that they offer the opportunity to express themselves in a way that they like. Many people find it flattering and even cathartic to discuss their opinions and life experiences. However, what is paramount is not only to have someone listen with interest, but the value and usage of the information they have shared. Most interviewers engaging in in-depth interviews are offered the privilege of being entrusted with a glimpse into a virtual stranger’s personal life. Prescott and Hooper (2009) have stated that talanoa is an open interview type format which can be used to gain the insight and perceptions of participants.
Kakala Model: A Process for Data Collection

Stage Two: Data collection

Helu-Thaman’s (as cited in Vaioleti, 2006) kakala model is a process for data collection; kakala refers to both a royal garland and the fragrant flowers used to make it (Koloto et al., 2006). The key processes used in making a kakala can be thought of as a metaphor used in the research process as follows:

- **Toli** (gathering the kakala flowers) - the person doing the toli needs to have the skills and expertise to select and gather the kakala. In this study, the researcher selected and gathered the transcribed data from face to face in-depth interviews, and prepared it for data analysis. The principles of good research suggested by White (2006) include the importance of the researcher acquiring the appropriate knowledge around information gathering techniques, an understanding of research issues, as well as of the research area.

- **Tui** (making or weaving the kakala) - the gathered (toli) flowers are woven into various kakala fashioned for the people receiving them. In this study, the analysis of the data and the writing up of the final report UNITEC New Zealand will be the main tui kakala. The interrelationship of fetuiakimalie described by Kepa and Manu'atu (2006) encourages the person who makes the kakala to demonstrate and highlight the experience of tui kakala.

- **Luva** (giving away of the kakala) – the final report will be presented to UNITEC New Zealand, and will also be available to the Board of Trustees and management of Multi-Educational Support and Services Trust and the participants from Vaka Tautua and the Tongan Tamaki Langafonua Community Centre Inc (Koloto et al., 2006).
According to Vaioleti (2006) “the making of kakala (tui kakala) involves three different processes: toil, tui and luva” (p. 27). Vaioleti explained that:

- “Toil involves deciding on, selecting and picking the different flowers and leaves required for making kakala. The type of kakala made depends on the occasion and who is expected to wear it. In terms of a traditional research approach, toil equates with the stages where a problem is recognized, the research is decided on, the participants are chosen and the data are collected and analysed.

- Tui is the process of making or weaving the kakala. It will involve sorting, grouping and arranging the flowers and leaves according to their cultural importance before the actual weaving. In tui kakala, the meaning, the visual impact, beauty and the right bouquet are achieved by the skillful use of the right types, right amount and right combinations of flowers, as well as how they are arranged. Tui is vital stage of the research. This is where the stories, spirits and emotions from the deep Talanoa encounters are arranged and woven further, in other words, the integration, synthesis and weaving of knowledge made available by the Talanoa.

- Luva is the giving away of the kakala to the weaver, who may be a dancer, a special guest or someone leaving on a long trip. Luva is important in the context of Polynesian values of ‘ofa (love, compassion) faka’apa’apa (respect and fetokoni’aki (reciprocity and responsibility for each other)” (p. 27).

Qualitative research seeks to describe the meanings and put together the central themes revealed in interviews. Kvale (1996) mentioned that the main task in interviewing is to understand and uncover the meaning revealed from participant’s experiences and ideas. A qualitative research interview seeks to find both factual and meaning levels of information. Interviews are particularly useful for getting the story
behind a participant’s experiences in which the interviewer can pursue in-depth information around the topic.

**The Research Sample and Research Methods**

Purposive sampling is a common sampling strategy that groups participants according to preselected criteria that are relevant and useful to a particular research question (Mack et al., 2005). “Purposive sampling is therefore most successful when data review and analysis are done in conjunction with data collection” (Mack et al., 2005, p. 6).

Kuzel and Morse (as cited in Miles and Huberman, 1994) noted that qualitative samples tend to be purposive rather than random. Miles and Huberman (1994) added that qualitative researchers usually work with small samples of people nested in their context who are studied in-depth. The present research aimed to interview skilled and experienced managers and coordinators about their experiences in social enterprises and of manufacturing Pacific cultural products. It also aimed to find out how they shared their experience as an essential feature for successful partnerships. The Pacific Islanders in Auckland could therefore gain a better understanding of how to contribute their skills and talents, actions, teaching and practice to live a successfully sustainable life. Success in this sense refers to success in community engagement and success in the creation of social enterprise initiative for the Pacific people they serve.

The sample for the research was selected from the two organisations of Vaka Tautua of Ellerslie and the Tongan Tamaki Langafonua Community Centre Inc. of Glen Innes. Vaka Tautua is jointly owned by PIASS and Malolonga Trusts and is a provider of disability, mental health, older people’s, public health and other support services for Pacific people in New Zealand. Vaka Tautua also offers shared management services to its parent trusts and other NGOs in New Zealand. Tongan Tamaki Langafonua
Community Centre Inc. is a member in Vaka Tautua partnering network. The purpose of this sample was to discover the answers to the research questions through in-depth interviews of participants from these two organisations. Vaka Tautua is a well known organisation who has connections with most Pacific cultures in Auckland through its networks and services. Langafonua has more affiliations with church communities and government departments in supporting their services for the Pacific community in New Zealand.

The sample chosen was intended to reveal an in-depth explanation for if and why Toulanganga should be used as a model for community engagement and social enterprise for the organisation of Multi-Educational Support and Services Trust. It was thought that this sample would contribute the most meaningful information for exploring the concept of Toulanganga as a Tongan gathering of women working together to achieve a common goal. These women provided their personal perspectives on the importance of Toulanganga as related to community engagement, particularly when applied to the work of MESST and its networks. The researcher hoped this sample would demonstrate the skills and experience of Tongan women in the process of Toulanganga and its significant contribution to the economy of Pacific people in New Zealand.

The core interest of the research was to hear from the two different groups and compare the information collected from their experience, skills and talent in the process of Toulanganga and to analyse and report for MESST and its community development in the not for profit sector. The 13 participants agreed to participate in the research. There were three participants selected from the managers and coordinators who steward the governance bodies and financial management of the organisations. The rest of the participants were selected according to their skills and the experience they have in the production of tapa, the buyers of tapa, as well as in the marketing of tapa.
They agreed and were interested to share and contribute their experience and perspectives for the research.

The research carefully followed the seven stages of an investigation as described by Kvale (1996): thematizing, designing, interviewing, transcribing, analyzing, verifying and reporting. Taylor-Powell and Renner (2003) stated that “individual interviews can produce data in the form of words and it is a summary of the individual’s interview or word for word transcripts” (p. 12). Once this is done, you are able to identify themes and pattern from data gained and organize them into coherent categories.

Eysenck (2004) asserted that “qualitative research is of clear usefulness within some areas of social psychology, and it can shed much light on the motivations and values of individuals” (p. 2). The conceptual framework used in the present research was designed to reveal a better understanding of the phenomenon. The questions focused on the following four main areas:

- The managers of organisations who are skilled and experienced people in social enterprise management.
- Skilled people involved in the production of tapa.
- Skilled people involved in the marketing of tapa.
- Skilled people involved in buying of tapa.

The research questions aimed to dig deeper through the inner perspectives of the participants. It was hoped that their perspectives could be used to underpin Toulanganga as a Tongan model for community engagement. Their perspectives could also be used to identify essential factors that could maintain sustainability in social enterprise for MESST. The areas of questions for in-depth interviewing and the groups that they related to were prepared as follows:
1. Questions for Managers of the organisations

As mentioned earlier, three experienced and skilled managers and coordinators were selected to explore their management and operational skills. This selection was also made in order to find about what kept their organisations growing and sustainable. As also noted above, the organisations that the managers and coordinators came from have vast experience in managing multicultural Pacific communities in all aspects. Sustainability is not only related to how they govern and manage their organisations, but also to how they improve the life of Pacific people in Aotearoa / New Zealand through their service.

2. Questions for producers of tapa

A group of four women were selected based on the understanding that they loved to produce tapa back in the Island with their close relatives and friends. They immigrated to New Zealand and continued to produce tapa as part of group activities and towards organisational goals. Their production of tapa in Auckland showed how significantly they wanted to preserve the work of Toulanganga and the traditional value of Tongan tapa (ngatu). Such work is of great help in preserving the traditional design and patterns of tapa. Unfortunately the material that is traditionally used in tapa making must be brought from overseas but they still seek similar resources available in New Zealand and make use of them.

3. Questions for marketers of tapa

There were four women selected in this field and they were all involved in the marketing of tapa in New Zealand. They made different products from tapa and I was interested in investigating what they made and how they marketed what they made. If
tapa products are valued in New Zealand then the products made out of tapa must be also valued by the people of New Zealand. This could be a great business idea to attract the interest of Pacific people in tapa making. Then to producing tapa products which would in turn encourage to build social enterprise initiative within the not profit organisation

4. Questions for buyers of tapa

Three women who loved to buy tapa, mostly tapa designed to be kept as treasures or for special occasions and functions, were selected for the buyers of tapa questions. The main reason for their buying tapa was to sell it again to make more income for their family needs and obligations. There are key obligations that Tongan families must fulfil, for example, funerals, weddings, birthdays, celebrations and the birth of a child. Traditional tapa is made and kept for those special obligations. With this group, I was interested to find out how the value of traditional tapa compared with new products made out of tapa like gifts and decorations, as well as to products valued by non-Tongan people in New Zealand.

Golafshani (2003) describes the difference in quantitative and qualitative research paradigms as:

- “Quantitative [research is] designed to address questions that hypothesize relationships among variables that are measured frequently in numerical and objective ways; [and]
- Qualitative [research is] designed to address questions of meaning, interpretation and socially constructed realities
Golafshani (2003) noted that with quantitative research, the researcher has to “familiarize with the problem or concept to be studied and perhaps hypothesize to be tested” (p. 597). Hoepfl (as cited in Golafshani, 2003) noted that “qualitative researchers seek instead illumination, understanding and extrapolation to similar situation” (p. 600). Patton (as cited in Golafshani, 2003) has suggested that “both quantitative and qualitative researchers need to test and demonstrate that their studies are credible, credibility in quantitative research depends on instrument construction, in qualitative research the researcher is the instrument” (p. 600).

Kitwood (as cited in Cohen & Manion, 1997) noted that “if respondent is sincere and well-motivated, accurate data may be obtained” (p. 275). Furthermore, Woods (as cited in Cohen & Manion, 1997) argued that to promote a bond of friendship and feelings of togetherness for successful interviews, there is a need to build “trust, curiosity and naturalness between the interviewer and interviewee” (p. 275). Once such a rapport was established, then the interviews could progress “The purpose of interviewing then is to allow us to enter people’s perspective which with meaningful, knowable and able to be made explicit” (Patton, 1990, p. 278).

**Stage Three: Data Analysis**

Mack et al., (2005) stated that typed tape recorded transcripts are the most utilized form of interview data. “During [the] data analysis phase of the research, after data collection, transcripts are coded according to participant responses to each question and / or to the most salient themes emerging across the set of interviews” (Mack et al., 2005, p. 30). Taylor-Powell and Renner (2003) have suggested that with all data, analysis and interpretation are required to bring order and understanding to it. This mostly requires creativity, discipline and a systematic approach where the exact process will “depend on the questions you want to answer, the needs of those who will use the information and your resources” (p. 12). The most important thing in preparing
for data analysis is rechecking your data and identification numbers or codes. (Taylor-Powell & Renner, 2003).

Creswell and Clark (as cited in Sweetman, Badiee & Creswell, 2010) argued that the collection, analysis and integration of qualitative (open-ended) and of quantitative (closed-ended) data is useful in a research study. Neuman (2006) suggested that data collection techniques may be grouped into two categories: “quantitative as collecting data in the form of numbers or qualitative in the form of words and pictures” (p. 41). Miles and Huberman (1994) stated that “the words [from a transcript] can be assembled, sub clustered and broken into semiotic segments. Then [they] can be organized to permit the researcher to contrast, compare, analyse and bestow patterns upon them” (p. 7).

Data analysis ultimately attempts to answer the five different questions of who, what, where, when and why (Foss & Waters, 2003). Eysenck (2004) has suggested that “a key principle of qualitative analysis is that theoretical understanding emerges from the data, and is not imposed by the researcher” (p. 29). By this, he meant “that causal relationship and theoretical statements be clearly emergent from and grounded in the phenomena studied. The theory emerges from the data, it is not imposed on the data” (p. 2).

Data emerging from the interviews was transcribed immediately to allow reading, indexing and coding to begin. Gibbs (2010) described the three stages of coding in Grounded Theory where open coding is a procedure for developing categories of data information; axial coding is for interconnecting the categories; and selective coding is for putting together a story that connects all the categories.
According to Foss and Waters (2003), research coding is generally done at the end of the research by breaking down data into units then grouping them according to their characteristics through the process of coding used in Grounded Theory. The first stage in the coding process is to trawl through the data to find out what is there and what patterns are emerging from the data. By engaging with the material gained from the four groups’ interviews, I began to identify the key features and how different parts of the material seemed to relate together.

**Internal Validity**

The credibility of the research relied on ensuring that the right participants were chosen from each interview group. The research method for this study had chosen to measure the inner perspectives of participants for the purpose of the study. The talanoa made at the beginning with the organisation of Vaka Tautua Trust and Langafonua Inc. did not only give the permission to start the research but it connected the study to the right participants to be interviewed. At the end of this talanoa, we agreed to the policy to be used to complete the research and still keep the safety and confidentiality of participants. Part of this policy was to make available the complete thesis to each organisation, the Vaka Tautua Trust and Tamaki Langafonua Inc. for every participant to view and comment or make corrections.

Shenton (2004) suggested the following provisions could use by researchers to promote confidence that they have accurately recorded the phenomena under scrutiny:

a) “the adoption of research methods well established both in qualitative investigation in general and in information science in particular

b) the development of an early familiarity with the culture of participating organisations before the first data collection dialogues take place

c) random sampling of individuals to serve as informants

d) triangulation
e) tactics to help ensure honesty in informants when contributing data
f) iterative questioning
g) negative case analysis
h) frequent debriefing sessions
i) peer scrutiny research project
j) the researcher’s reflective commentary
k) background qualifications and experience of the investigator
l) member checks
m) thick description of the phenomenon under scrutiny
n) examination of previous research findings” (p. 64 – 69).

**Ethical considerations**

It can be argued that there is a universal principle underpinning general ethical considerations when it comes to research:

It is morally wrong to cheat, deceive, exploit, abuse, harm, or steal from others, that everyone has a moral responsibility to respect the right of others including their freedom and well-being, to help those most in need of help, to seek the common good and not merely their own self-interest and egocentric pleasures, to strive in some ways to make this world more just and humane (Paul, as cited in Bruce, 2002, p. 13).
Furthermore,

Truly universal values do exist. They lie at the core of all the major religions and our most noble cultural traditions. The values of universal brotherhood, love for one’s neighbor, and the golden rule of treating others as we ourselves would wish to be treated are just some of the ideas that are common to all cultures (Laszlo, as cited in Bruce, 2000, p. 13).

A research ethics application was submitted to the UNITEC research ethics committee for their approval. Neuman (2006) suggested that a researcher “has a moral and professional obligation to be ethical and the ethical issues are the concerns, dilemmas, and conflicts that arise over the proper way to conduct research” (p.129). Neuman (2006) further adds that the process of “informed consent” should include a written statement that explains the research to participants and asks for their “voluntary agreement to participate before the research begins” (p. 135).

A consent form was given to every participant and no one was coerced into the research by the researcher. Participant’s rights for privacy and confidentiality were kept. This research followed Miles and Huberman (1994) considerations regarding ethical research practice:

- That participant must be given a consent form that clearly explains what their part will be in the research prior to taking part in the research.
- That the researcher has an obligation to ensure that the environment for the research is free of harm and unlikely to have risk.
- That there must be no hidden agendas or power and therefore the researcher must honestly clarify the aims and objectives of the research to participants.
• That the researcher must ensure they protect the privacy, confidentiality and anonymity of every participant.

• That the researcher must prepare a policy or be able to deal with any case of harmful and illegal behaviour by participants during the course of the research interaction.

At the outset, consent was gained through a consent form approved from the managers of both Vaka Tautua and the Tongan Tamaki Langafonua Community Centre Inc. Following this, each individual participant also signed a consent form prior to the interview beginning. I also signed each consent form as the researcher.

Mack et al. (2005) described the importance of ethics in qualitative research so that researchers ensure that they are not at risk of perpetrating abuse on the people they study:

Agreed-upon standards for research ethics help ensure that as researchers we explicitly consider the needs and concerns of the people we study, that appropriate oversight for the conduct of research takes place, and that a basis for trust is established between researchers and study participants (p. 9).

**Strengths of the Research**

A key strength of the research was the permission given by the organisations and the time offered by participants to participate in the research. This enabled deep insights and understanding of the research participant’s to contribute relevant perspectives towards the goal of this research.

Another strength of the research was that it was original; it produced new knowledge in the area of community participation and with knowledge that is of benefit to the Pacific community in Aotearoa.
Lastly, the collaboration within and between the organisations involved strengthening the aim of the research to work collaboratively with other communities for community engagement and social enterprise initiative.

**Limitations of the Research**

One limitation of the current research was the possibility of “social desirability bias” (Eysenck, 2004, p. 4). This is where participants respond to researcher questions in what they perceive to be a socially desirable fashion rather than being honest. This can make it hard to interpret the information to gain the right meaning. Social desirability bias can happen to both the researcher and the participants. The importance of probing questions during the interview is to search for truth and ensure meaningful answers from participants. However, at the end of the day, participants might decide what information to give and what information not to give.

Another possible limitation of the research is that qualitative data can be unreliable and hard to replicate if there is confusion and misunderstanding in the dialogue between the researcher and the participant. If a question is not understood by the interviewee and the interviewer does not express herself clearly in an understandable way, the information gathered has little or no value.

Finally, another limitation may have arisen from the need to translate questions for non-English speakers and then to translate their responses in to English. Meaning can be lost in such processes, despite how essential they were for the present research.
Summary

The organisation of Multi-Educational Support and Services Trust (MESST) is looking forward to apply Toulanganga, a Tongan model for Pacific community engagement and for Pacific social enterprise business in Auckland New Zealand. Toulanganga model is aiming at connecting Pacific leaders and to weave the knowledge and experience of Pacific people in Aotearoa. This essential feature is to flourish and sustain their community development work within the multicultural community in New Zealand.

That essential feature is to maintain the vision and mission values with strategic planning that led for good governance, good management and best performance within the organisation’s services. Hence the most significance is for Pacific people to live a life that counts and provide to most successful ever within Pacific communities to Pacific families in New Zealand. That is to open opportunity doors for Pacific communities by developing collaboration within communities with more cooperatively together by sharing resources, discussing their problems and finding solutions.

The conversational approach (talanoa) has chosen as the correct form of research method and methodology for this study. Talanoa has given the opportunity to understand each other, the researcher, the management and participants. It offered permission for me as an outsider to involve and participate as an inside member of these two organisations. Talanoa made available to form the policy could apply to support the completion of the research and at the same time keep the safety and confidentiality of each participant. The understanding of the purpose of the research led to gain sustainability and success at the end of the research.
Toli was chosen from experienced and skilled participants in the field of making kakala from both organisations of Vaka Tautua and Langafonua. Tui was putting together every perspective of participants to make a whole kakala, kakala that is relevant and useful, kakala that is attractive with quality. Luva is giving away of the complete kakala, giving away the complete thesis to the right people, the audience of this research. Tui kakala (making kakala) and its significant part to this research helped the researcher to make the right kakala to take home to my family, to UNITEC New Zealand, to Multi-Educational Support and Services Trusts and the community.
CHAPTER FOUR
Discussion and Interpretation

Introduction

The findings of this study revealed the inner perspectives of 13 participants and highlighted the potential of Toulanganga as a Tongan model for Pacific community development in New Zealand. The essential features shared by participants range from policies and procedures must be in place for the not for profit service; the understanding of transparency and accountability being the responsibility of the board members; the performance required for good governance and management by staff and volunteers; the qualifications and relevant skills needed at governance and management level; the leadership skills needed in the not for profit sector for community activities; and the client support systems needed.

The Toulanganga model is aimed at strengthening the bridge that connects, integrates and bonds cultures in their common goal. As a model, it offers an opportunity for multicultural members to share their skills, knowledge and talents to support one another at their own level of understanding. The Toulanganga model is also aimed at providing a sustainable foundation for multicultural community engagement within social enterprise development by Pacific leaders for Pacific people in New Zealand. It is a pathway for community development for the services of Multi - Educational Support and Services Trust (MESST) of Onehunga Auckland New Zealand.
The Material and Process of Toulanganga

Findings from Participant Interviews

A few participants discussed the early stages in the process of making tapa, beginning with mulberry plants (hiapo) that are planted in rows and wisely cared by family members for a few years. The husband and wife work together with their children in the process of growing mulberry plants stage by stage:

The husbands always helped with the first part of the work of Toulanganga by planting and growing the mulberry plant (hiapo) until one year and when it is old enough to harvest (amus). We have to visit the garden regularly to prune the branches ensuring it’s growing perfectly. Our husbands helped the peeling of hiapo skin for women’s to pairing them before starting to stretch (fakapa) on the smooth stick to the shape of a canoe (tutua) then repair of holes and pasting (‘opo’opo) with paste (Participant C, personal communication, April 11, 2012).

Participant F stated that most husbands used to grow and provide cassava (manioke koka’anga) as the paste could be used for Toulanganga (koka’anga). Good partnership and teamwork between husbands’ and wives’ helping hands, not only to grow mulberry plants to obtain the quality required for Toulanganga, but in other small kinds of support as well. Traditionally, Toulanganga is women’s work but it cannot be done without the help of men from the planting stage through to the harvest stage. Participant G said that:

There is a waiting time of approximately two years for hiapo to grow and being maturity enough. When cutting hiapo, I leave them for two weeks before peeling its skin, rolling them to spread out, drying in the sun then watering them in one
night to become softer and be ready to beat the next day (Participant G, personal communication, April 13, 2012).

Participant A described the process as follows:

Skin from hiapo is peeled and beat with a strong and short stick known as ike and it is beaten on another strong and long piece of log called tutua to stretch and spread (fakapa) then paste (monomono) to make the piece of tapa (feta’aki) out of it and that is how a piece or (langanga) is made (Participant A, personal communication, March 20, 2012).

She also said that “different patterns are made of coconut fronds (tu’aniu) from coconut leaves and parts of coconut spathe (kaka) from coconut tree where each pattern has a name like that of Manulua, Tokelau Feletoa and Fata” (Participant A, personal communication, March 20, 2012). Participant H suggested that “the most popular patterns are Tokelau Feletoa and that of the Common Zeal of the Kingdom of Tonga” (Participant H, personal communication, March 27, 2012). Furthermore, Participant C said that “people of today make their own pattern but in the past the group designed patterns and kept them for the group work” (Participant C, personal communication, April 11, 2012).

Three participants added that the preparation for Toulanganga starts at home by beating tapa (tutu), drying them in the sun, joining and pasting small pieces of tapa (feta’aki) into pieces of langanga, and preparing dye and paste. Participant A said that the preparing of red and black dyes starts by scraping off the skin of bischofia javanica (koka) and candle nut trees (tuitui) from the bush and the mangrove trees (tongo) from the beach. The skin is squeezed together to produce a red juice and from the juice, a red dye is made. Participant I said that she “made dye from the skin of tuitui, koka and tongo trees” (Participant I, personal communication, March 22, 2012). Participant A
described how in the past, “cassava seeds (manioke koka’anga) were used for pasting tapa” (Participant A, personal communication, March 20, 2012). Participant B said that “koka and tongo skin are collected and leave for one or two days before creating red colour” (Participant B, personal communication, March 12, 2012).

Participant H explained how she created black dye by putting the skin of koka in a piece of mat, rolled it and squeezed it to get a red liquid, then put rusty old pieces of iron into that red liquid for a few days until the red turns black. “My painting brush is collected from fa seeds of fa trees” (Participant H, personal communication, March 27, 2012). Participant C added that “fa seed is my natural paint brush which is different from painting brushes at the shop” (Participant C, personal communication, April 11, 2012)

There were two participants that discussed the dye and paste must be prepared as part of the preparation for Toulanganga. Cassava is boiled and can be used for pasting two pieces of tapa together. The dye is made from the skin of koka and tongo trees. The mixture of the skin from two trees creates a red colour, and the two main colours for dyeing tapa are red and black. Tapa patterns and designs are then painted with those two colours. “I can make a pattern of my own choice or choose from already made ones like the common zeal” (Participant J, personal communication, March 22, 2012).

Participant H described the way that a “pattern is prepared to be ready for Toulanganga and that is to lay on the table (papa koka’anga) then dyeing langanga on top of it. The paste is made of cassava (manioke koka’anga)” (Participant H, personal communication, March 27, 2012).
Definition of Traditional Toulanganga

In accordance with Tongan tradition, Participant C described that:

In our village there were a number of women or men interested in group work. The womens’ work together in a separate place from home called (fale kautaha) belong to the people of the village. Then women’s work with tapa (ngatu) called koka’anga or weaving pandanus called lalanga. For men they mostly work in groups from the garden in the bush” (Participant C, personal communication, April 11, 2012)

Three participants suggested that Toulanganga is two words; the first word is ‘tou’ and the second word is ‘langanga’, therefore Toulanganga can have two different meanings. Tou refers to group of members involved in and sharing group work, ensuring the necessary responsibilities are fulfilled by each member. Langanga is the duty, the obligation (ngafa), of each member to provide pieces of tapa (langanga) and the materials required for each working day.

The combination of these two words was expressed by the participants in describing the rules that are followed by each member of a Toulanganga group in the making of tapa. Traditionally in the past, women used their hands for measuring the length and width in weaving and tapa production. One foot was one langanga, two feet was two langanga and so forth. Participant C explained that “if we have four members wishing to make twenty feet long of tapa then each member must provide five feet (langanga) of tapa material four times to be able to complete twenty feet long of tapa for each member” (Participant C, personal communication, April 20, 2012). Participant C went on to say that:
When it comes to my turn I must bring extra langanga in case of shortage of langanga, any of the members may not provide the ngafa, and with a case like that I must apply the rule of eye for an eye and tooth for a tooth by doing the same thing, provide no ngafa when it comes to that member's turn (Participant C, personal communication, April 11, 2012).

The importance of keeping the rules is to enable the production of a complete tapa for each member in the group to own. The rules are clarified and known by each member and whatever is owed will be paid back to the group in the next working day.

These descriptions highlight how the word ‘tou’ relates to how everyone plays their role (ngafa) and takes their turn by providing the same amount of langanga to complete each member's round. At the end of each round, every member owns the same length of tapa as agreed at the beginning and before the Toulanganga began. They apply the same rules to twenty feet of tapa as one hundred feet tapa. They equally share the length of langanga according to the number of members belonging to the particular Toulanganga group and always clarify the number of lalanga (ngafa) to be prepared and provided by each member for each working day. Most participants are fond of tapa either 50 feet long (launima) or one hundred feet long (lautefuhi) as these are traditional lengths. Such lengths help preserve Tongan traditions and customs by ensuring the fulfillment of obligations and responsibilities to families, churches and communities.

The traditional work of tapa (koka'anga) is started from home by individual members when preparing the langanga (tapa), pattern, dye and paste. Toulanganga begins when the koka'anga is moved from an individual's home to the village house (fale fakakolo or fale kautaha) to work in a group. Participant C explained that:
When I moved from home and my individual work to work in the village house (fale kautaha), it is a very big day and a very special day for us. Every member of the group took turn by preparing big feast to feed not only those who belong in the group but those who were interested to donate their time in supporting us with this work of Toulanganga. It is a huge success for a woman to own a complete tapa of almost fifty feet long (launima) or hundred feet long (lautefuhi) in one day. Therefore we prepared the big feast and played loud sound from drum (nafa) as part of a special day celebration for our success (Participant C, personal communication, April 11, 2012).

Participant F and Participant G also referred to the practice of Toulanganga in Tongan traditions and customs as a group of people working together to complete a task. “Toulanganga is a group of 10 people come together to produce a launima, we must obey the rules and that is the way to own a launima at the end” (Participant G, personal communication, April 13, 2012). Participant F suggested that “Toulanganga provides for obligation and responsibility as in funeral to wrap the dead and in wedding to provide for the bride’s and groom’s bedding stuff” (Participant F, personal communication, March 30, 2012).

Participant A said that “we must have a meeting at the beginning to clarify our responsibility (ngafa) of tapa (langanga) to provide for our group work” (Participant A, personal communication, March 20, 2012). Everyone is likely to be welcomed and join if they agree to follow the rules set by the group members. They encourage every member to share ideas and to keep peace and harmony within the group. A member must apologise if absent or late and still provide the ngafa and langanga that has been announced at the meeting. Participant H said “a rule is applied by paying lateness and absentees fees if a member wishes to come late or absent” (Participant H, personal communication, March 27, 2012).
Participant D said that “we meet and choose our leader, coordinator and a secretary. They lead, coordinate, ensuring our small rules are kept by us members. We can accept up to a number of fifty members per round” (Participant D, personal communication, April 3, 2012). Participant B highlighted that people experienced in tapa making are often older in age and must be valued by the group; “the right person for each position does not need to have good qualification but old enough with Toulanganga and leadership experience to lead our group” (Participant B, personal communication, March 22, 2012).

The important work for leaders is to ensure that the Toulanganga members follow the rules in order to produce a complete fifty feet long tapa (launiuma), to own as a treasure by every member. The leader is responsible for ensuring that each member provides the langanga that is needed. Participant D explained that “a group of fifty members can make up to three launima in one week and simply complete the round for the fifty members within one year before the group rotates to begin again” (Participant D, personal communication, April 3, 2012).

Participant B explained that:

Toulanganga is work that requires group work and it is a main job for me because of lack of education. I had to follow my mother and help her when she was out for Toulanganga. I grew up noticing the group was formed by my mother, her sisters and their children. It was like a family group where my mother’s oldest sister was always our leader. She coordinated the group by reminding small rules for every one of us. There were ten of us that the leader must raffle ten numbers to mark each turn. We had five members sat from each side and we worked to make one launima for each one of us. We must stop
working if there is a funeral and the leader must inform us members when to start again (Participant B, personal communication, March 22, 2012).

Then Participant I said that:

Toulanganga group is formed by spreading the message around the village to reach those that may be interested to join. We then choose the right person, a trustworthy leader to be able to coordinate Toulanganga for our group members. She must have the skills and experience to support those who have no experience in Toulanganga (Participant I, personal communication, March 22, 2012).

Participant H explained that the:

Toulanganga group for us is spreading the message around our suburb informing that everyone is welcome to join. We vote for our leader but then vote again if two women’s have equal number of votes. If our leader is leading the group effectively she then continues leading the group for few years. We must change the leader if she cannot abide our rules and lack the experience required of good leadership to support our group. There is a fee for lateness and absentee to encourage our member’s to participate and take responsibility and that is to bond and strengthen the group at all time (Participant H, personal communication, March 27, 2012).

Sometimes the Tongan government seeks Toulanganga groups to make tapa for the government. As participant G explained:

A group of Toulanganga can work to produce a launima for the village or for the government. A government officer can call for Toulanganga groups to produce a tapa requested by the government. It is important to have a leader who understands how to lead Toulanganga group for the fulfillment of small
obligation required by the government, village, churches and families. The leader informs us with date and time for Toulanganga to start in a case like this. She will explain our special responsibilities with right material required for this special working day and this is all voluntary work (Participant G, personal communication, April 13, 2012).

Participant E provided a definition of Toulanganga that refers to sharing: “it is a group of people like four, five or six have to share like they take part, they bring their own langanga to share and get together to do the work of Toulanganga (koka’anga)” (Participant E, personal communication, April 19, 2012). Participant E believed that sharing in Toulanganga is part of the inheritance one is born with as a Tongan. It is part of a culture that values the passing on of history, traditions, skills and knowledge to the next generation by grandparents and parents.

Participant A defined Toulanganga as:

A group of people working together and of Tongan work for women’s. We come with good hearts willing to work together with peace and harmony, sharing ideas and support each other. Toulanganga is a beautiful model for group work, it has strong power within that decreases the amount of work load in group work (Participant A, personal communication, March 20, 2012).

Similarly participant H defined Toulanganga as a group of women that get together to produce one launima for each member. With “good leadership, it sustains the group to work efficiently and continually in the following year” (Participant H, personal communication, March 27, 2012).

Participant C described the importance of Toulanganga as “trusted and understanding among members and of faster and lighter of the work load” (Participant C, personal communication, April 11, 2012).
Defining Contemporary Toulanganga

The research findings highlighted that the rules for contemporary Toulanganga today are very similar to those of the past. Furthermore, the rules applied to a Toulanganga group in Tonga are much the same as the rules applied to a Toulanganga group here in New Zealand. There have been changes to the material used for Toulanganga these days. The original material used to produce tapa is not available in New Zealand, hence it has to be shipped from Tonga. If that is not possible, then paper (pepa) material (interfacing violene) is the most common material used to replace original tapa in New Zealand. Apart from Toulanganga being used for cultural purposes and obligations, participant J noted that Toulanganga of today “is to make tapa to sell for money. The group members have a time to socialize, we are like one family that worked together to help and support one another” (Participant J, personal communication, April 21, 2012).

Participants A and G noted that “paper (pepa) is the material use for Toulanganga these days” (Participants A & G, personal communication, March 20, April 13, 2012). Participant D said, “we use paper (pepa) in New Zealand for the purpose of fulfilling obligations, paper (pepa) is available but that does not have the value of original tapa” (Participant D, personal communication, April 3, 2012). Participant H said that “paper (pepa) is used for Toulanganga because that is the available resource in New Zealand but according to our customs, we cannot wrap the dead with interface violene (pepa) in a Tongan funeral” (Participant H, personal communication, March 27, 2012).

Some of the original material for Toulanganga is found in Tongan small businesses and shops in New Zealand. Tongan people buy the rest of the materials for the work of Toulanganga from the supermarket. They buy interface violene (pepa), red and black
paints, brushes for painting and flour for pasting all from the supermarket. However, participant A noted that “the flour from the supermarket does not last long because it is attracted by insects for decaying. The paste made from flour does not really have the quality in comparison to that paste made from cassava (manioke koka’anga)” (Participant A, personal communication, March 20, 2012).

In New Zealand, Tongan women work from tables or floors instead of the right koka’anga table (papa koka’anga) that was normally used for Toulanganga in the past. Participant E said that:

The work of Toulanganga is pretty much easy here in New Zealand than that in Tonga. There are two different values between tapa with original material and tapa with paper (pepa). The real tapa (ngatu) has the most value, then to tapa with one side original material (half-cast) and tapa with no original material at all. We can buy tapa original material from small Tongan businesses in New Zealand but it is very expensive. Tapa with pepa does not attract most Tongans as their interests are with their traditional Tongan tapa for the fulfillment of family, church and community’s obligations and responsibilities (Participant E, personal communication, April 19, 2012).

Participant E described the importance of preserving traditional patterns in New Zealand. She also talked about how there are many multicultural designers in New Zealand who can make new patterns with different designs from shapes and flowers, and also designs from other materials like fabric (Participant E, personal communication, April 19, 2012).
Participant E also highlighted the value of tapa:

Here in New Zealand and in some small loan companies they accepted tapa as a security for a loan. If the borrower does not pay the loan and break the agreement, the loan company will put that tapa for sales to gain the amount of money has been borrowed (Participant E, personal communication, April 19, 2012).

Participant G’s comments supported by participant E’s that:

We can buy and sell tapa from small loan company, from a family member who needs urgent cash and through church members from church fair and special events. The value of tapa is always double up in sales like this to earn a real profit out of the sales (Participant G & E, personal communication, April 13, 2012). Tongan people understand the importance and value of tapa and its usage in their culture, including the importance of tapa in every household for family obligations. Participant E said that “foreigners and non-Tongans are not interested to buy big tapa, they buy small square piece of tapa for memory, souvenir or wall decoration. They buy tapa because pattern and design is unique” (Participant E, personal communication, April 19, 2012). Participant C noticed that “a few offices in New Zealand have tapa decoration on the wall which means tapa attracts some people for decoration use” (Participant C, personal communication, April 11, 2012).
A Tongan Model for Community Engagement

Toulanganga is a Tongan Model for Community Engagement

Toulanganga is a Tongan model for community engagement where members of any group like MESST can build engagement through sharing their time, abilities, talents, skills and utilising community resources. The model can also build engagement through the process of members creating and completing a plan together; this helps to build understanding and trust. As participant F explained, the workload of Toulanganga is lighter and easier when its members join hands together to produce tapa product (Participant F, personal communication, March 30, 2012).

Participant C stated that Toulanganga is important in Tongan culture and tapa is part of the culture (Participant C, personal communication, April 11, 2012). We give away tapa as gifts to royal people and people with high rank in the hierarchy of a family. An aunty, like my father’s sister, is respected and offered gifts in traditions and customs like weddings, funerals and birthdays. Therefore, the Toulanganga model can be a bridge not only to connect cultures, but also to assess the fit of cultural values in the New Zealand context.

Tapa is a treasure that every woman must be proud to have. The most important elements for sustaining Toulanganga as suggested by Participant C were “the understanding of rules and the trust shared among the members to follow the rules” (Participant C, personal communication, April 11, 2012). Furthermore, participant G suggested that if any group has a lack of trust and respect, abuses or breaks the rules, it breaks the bond and bridge within the Toulanganga as well as the bond and bridge within community groups for community engagement and community development (Participant G, personal communication, April 13, 2012).
Toulanganga is a Tongan Model for Social Enterprise

The Usage of Tapa

Tapa (ngatu) in our Tongan culture is very useful for our family, church and community obligations such as funerals, weddings and birthdays. Participant F said that “one launima can fulfill a lot of my obligation towards my daughter’s wedding but for some people they mostly use more than one launima to fulfill an obligation in traditional wedding” (Participant F, personal communication, March 30, 2012). This illustrates the power and strength of a person’s hands, the result of working hard and diligently to own a treasure for life.

A lot of money is made from tapa products both in Tonga and in New Zealand. That money contributes to fulfilling obligations and responsibilities to our families, church and communities. Participant G said that “I am interested to buy heaps of tapa and keep them home for obligations and responsibilities for families, churches and communities” (Participant G, personal communication, April 13, 2012). Furthermore, participant H said that “every Tongan woman must own a launima (50 feet long tapa) and that is part of our Tongan culture, that is part of Tongan preparation for obligations and responsibilities” (Participant H, personal communication, March 27, 2012). However, participant C suggested that “the role to play by tapa in Tongan culture has been changed. Before, launima is very popular in most Tongan obligations, today we mostly use hiki / toka hongofulu / fuatanga (ten feet long tapa) in the place of launima” (Participant C, personal communication, April 11, 2012). Participant G agreed, saying that:

Our generation is getting older, we hardly make more tapa from Toulanganga these days and that is decreasing the length of tapa we can make. I used to collect tapa and save for my funeral but now I wanted to make a change. I encouraged my daughter to sell tapa and save money in the bank for my
funeral instead of keeping tapa in my house like that in the past. Then
couraged some families and friends to make different products of tapa and
sell for money” (Participant G, personal communication, April 13, 2012).

Tapa Products are a Great Business

Ways of Marketing and Selling Tapa

Three participants mentioned the ongoing exchange system, where Tongan tapa can
be exchanged with Samoan hete, or with Tongan mats. It can be done from home or
from any suitable place for exchanging goods, no matter how far away and from
anywhere around the world. For example, participant G said that “Samoan people saw
tapa outside my property, they come and ask to exchange with Samoan hete (mat)”
(Participant G, personal communication, April 13, 2012). Participant C says that
“women in Tongatapu exchanged tapa with mats from women in the Ha’apai groups
one of the main six islands in the Kingdom of Tonga” (Participant C, personal
communication, April 11, 2012).

Tapa can be sold to loan companies or from home to family and friends if there is an
urgent need for money. Participant E described her practice of buying tapa from a loan
company at the market value, then redesigning, repainting and reselling them again at
a higher value. “I can sell tapa back to the loan company if I need urgent cash rather
than a loan” (Participant E, personal communication, April 19, 2012). She continued
further, saying that:

I can sell tapa from home because I know my customers very well. Customers
like myself who like big and original tapa, our traditional tapa not that small
piece and half-cast tapa. Tongan business people can produce different
products from small tapa. For my case, I can join tapa and produce a big black
tapa (ngatu’uli) with no design or pattern which is mostly used for funeral of royal family. To date everyone can use ngatu’uli for special occasion as long as you have one for your special function (Participant E, personal communication, April 19, 2012).

Participant C said that “three launima can sell to relatives in the United States of America at once when I need urgent money” (Participant C, personal communication, April 11, 2012). Products from tapa make a lot of money because Tongans and non-Tongans are interested in buying it. Participant F said that “foreigners are interested to buy small tapa for decoration” (Participant F, personal communication, March 30, 2012). Three participants assured me that tapa is a real product for fast money. Non-Tongans are interested in buying small tapa, whereas Tongans are interested in buying big ones because of their traditions and customs. Some tapa products are made because they are bought repeatedly; they are popular. We have made new and different kinds of products from tapa which depend on skills each of us have. We can turn tapa into Christmas cards, different style of baskets, fans, table mats, shoes, clothes, dancing costumes, decorations and more. Participant H suggested that “making tapa products from small pieces of tapa is attracted buyers for wall decoration tapa, fans, baskets, table mats, wallets and dresses. There are different cultures were interested to buy those products but not only Tongans” (Participant H, personal communication, March 27, 2012).

Participant I emphasized that experience in producing tapa is vital. In the past, Tongan people were interested in making launima, but today they are more likely to make tapa in lengths 20, 10, 8, 6 or less. Foreigners are attracted to buying small pieces of tapa that they can use as wall decorations or photo frames; this makes small tapa a quick and easy business (Participant I, personal communication, March 22, 2012). She added that “tapa is moving from that stacking and keeping in Tongan households for
traditional obligations to stacking in shops in New Zealand for sales like fabric shops” (Participant I, personal communication, March 22, 2012).

Summary

Toulanganga is a Tongan model that reminds group members of today about the roles (ngafa) and responsibilities to be fulfilled at home for each family member, and at the centre, for each community member. The work of Toulanganga is a Tongan model that builds trust and respect among members and for people within and around Pacific communities. The Toulanganga model can be used as a compass for life that leads to the updating of skills and knowledge by sharing and learning from one another. It can be used to build a common space for community development where everyone can access the learning and gain understanding. It creates a space of understanding of what is right to be done in groups, and provides a guide for working hard, working together with individual’s strengths and assets. Participant C suggested that “the group members wear the fabric of good behavior not the fabric of Satan” (Participant C, personal communication, April 11, 2012). At the end of the work of Toulanganga, every member has a treasure to own, whether living in the island or the new country; they can walk home with a smile and happiness to own a treasure made by their own hands.

Toulanganga is a Tongan model for the Not for Profit Sector

Findings from Manager and Coordinator Interviews

Participant K stated that: Vaka Tautua is a result of an amalgamation of two trusts - the Malolonga Trust and the Pacific Island Advice and Support Services (PIASS). In the year 2000, the Malolonga Trust was providing mental health and PIASS was providing for disability and elderly services. In the last five years, Vaka Tautua became a shared management company by looking after the back room functions, administration,
payrolls, human resources and all that supports the two trusts (Participant K, personal communication, April 12, 2012).

Participant K explained that “Vaka Tautua’s logo represents its services through servant hood and Vaka Tautua is a name that comes from a Samoan programme which means, that if you want to be a leader, you have to serve” (Participant K, personal communication, April 12, 2012). It encompasses what the two organisations view together as their broad goal: to serve the Pacific community, particularly older people. However, Participant K also mentioned that “in the nutshell, the purpose of Vaka Tautua as a Pacific service provider is to provide for the Pacific people in the area of health, particularly in mental health, disability and older people” (Participant K, personal communication, April 12, 2012). There are other services available to address the stigma and discrimination for people in the Pacific Community. In general, the Trust’s vision and mission are aimed towards providing services which can support its community.

Participant K continued, saying that: There are community support workers who work to support Pacific people with mental health issues wherever they are, whether they are at home or in their rental places and also provide different types of accommodations to support them with their families. There is also a peer support service with experienced staff in mental health issues. They help to erase the stigma and discrimination that Pacific people have against those who have mental illness. The peer support has the understanding of how Pacific people have been through such a tough journey and they support them in every way in their road to recovery (Participant K, personal communication, April 12, 2012).
In summary, participant K emphasized the need to foster hope that Pacific people with mental illness can recover; that they can find a job and be functional members of society and their families.

Participant L stated that the Tongan Tamaki Langafonua Community Centre has been operating for over twenty years, since 1991, with the purpose of serving the Pacific Island community within the Eastern Tamaki area. It is a not for profit organisation. As of today, "there are four pioneers who are still with the organisation and there is a lot of collaboration with the community, with community organisations, with the police, the schools" (Participant L, personal communication, March 30, 2012).

She further emphasized that Langafonua is a social service provider that can provide support in various areas, including budgeting, government housing, and immigration to name but a few. It provides a wide spectrum of services at present and is well established. The primary goal for Langafonua is to serve clients from low social economic backgrounds in the Pacific Community. The main priority is to help them improve their lifestyles, providing financial assistance and advocacy where needed. She mentioned that a lot of their clients are new immigrants from Tonga, thus need the services of the Langafonua as part of their settlement processes. Furthermore, the organisation has a lot of support from church groups affiliated with the Langafonua, and church leaders are very collaborative in supporting the Langafonua clients.
Good Governance and Management

Defining Good Governance and Management

Graham, Amos and Plumptre (2003) asserted that the concept of governance may be applied in the different contexts of global, national, institutional and community. They see governance as “about the more strategic aspects of steering, the larger decisions about direction and roles. Governance is not only about where to go but also involved in deciding, and in what capacity” (Graham et al., 2003, p. 2).

The United Nations Development Program (UNDP) (as cited in Graham et al., 2003) suggested five principles of good governance which are also aligned to human rights; they are legitimacy and voice, direction, performance, accountability and fairness. Legitimacy and voice is applied to every human being, so that their voices can be heard within and outside their community. Everyone has the right of freedom but also has duties and responsibilities to fulfill for their communities. Good governance mediates differing interests, so that a broad consensus is reached; it brings out the best possible on policies and procedures for community services. The will of the people shall be the basis of the authority of governance.

Direction is the strategic vision for an organisation; it needs to be grounded in awareness and understanding of the historical, cultural and social complexities of the context the organisation operates within.
Performance is about the responsiveness of the organisation in measuring and meeting the needs of the community by wisely using the resources donated by stakeholders. Performance is closely linked to accountability, which refers to maintaining transparency in organisational systems, so that the organisation’s systems are visible to the public, funders, supporters and stakeholders.

Finally, fairness in the community refers to equity and the right of every single person to have the opportunity to improve and maintain their wellbeing and be treated fairly (Graham et al., 2003). Chartered Accountants of Canada (2010) suggested that not-for-profit organisations must be trusted by their stakeholders and communities. The delivery of services and stewardship of the organisation's assets and funding must be credibly done with honesty and respect and “to earn and maintain this trust, the organisations must be well governed by an effective board of directors” (Chartered Accountants of Canada, 2010, p.3).

**Strong Governance Body**

Participant K pointed out that with any organisation there must be a strong governance body:

A group who sit in the decision making and governing the organisation are fortunate to have some high status and they are good leaders in our Pacific community. Dr Foliaki the Chairman, Mark Goshe a former member of parliament, Dr Francis, a Cook Island Psychiatrist, Ava Faamoe being a leading person in the disability sector, Villami Toafa who has been a CEO in various Pacific organisations. That group of people who know strategically how an organisation can achieve the services that the organisations provide. They experienced the system in accessing the support and help for our Pacific people (Participant K, personal communication, April 12, 2012).
Participant K suggested that the organisation’s objective is to provide information for Pacific people who have very little knowledge about accessing the disability and mental health services. Participant K went on to mention that:

Our leaders, the good leaders within the governance body despite the fact that they are respected by the community because of lots they have done but they know the western system in managing, they understand how the governance runs, they understand the western way of doing things and they understand why and how things are important to put in place for an organisation to be strong in a way they are really well verse in their cultural aspects, they are culturally competent as leaders but also they have the skills base to oversee an organisation of Vaka Tautua to be able to contribute to a strategic thinking of where the organisation will be in the next five, ten to fifteen years’ time. Therefore the balancing of the two organisations is varying and is very important (Participant K, personal communication, April 12, 2012).

Defining Leadership

In the Toulanganga model, leaders are chosen by the group. Traditionally, they choose their leader from someone they trust or pick from someone they respect from the group members of Toulanganaga. A leader is someone who has passion for the community and is able to efficiently serve the people, someone who has a vision for the community, a mission and values. A great leader has many followers, for “without followers, there can be no leader” (Mamoria, 1980. P. 770).
Participant K suggested that a leader is a person that a community has nominated or selected because they look up to them; often because they have done good work for the community.

Participant A saw leadership as “well known leaders of a country, well-educated and trustworthy” (Participant A, personal communication, March 20, 2012). Participant B noted that her “leader is a hard working person, she always begins our meeting with a prayer and ensuring we understand the rules for our Toulanganga group. She can hold the position permanently without change because her leadership skills lead effectively our group work” (Participant B, personal communication, March 22, 2012). Participant F explained that “a leader is someone who gives us instructions and advises with small responsibilities. A leader is also a kind of person who is old enough, has leadership skills and that we trusted her to lead our group” (Participant B, personal communication, March 30, 2012).

**The Leadership Role is to Serve**

Participant K described his official title as the General Manager of Operations. Hence, he oversees all the operational sides of the vision and mission and the strategic planning of the organisation. At the governance level, we have a business plan with an operational function to ensure our governance body is functioning well. The service we provide to our Pacific Island people has to align with that business plan. The plan must also to align with the specifications in our contract with the District Health Board and the Ministry of Health. We also ensure that we deliver a service that meets the needs of our people.

Participant K also saw himself as a leader for his staff because he is able to get his whole team understanding the vision and the journey to get there. He also has skills in
connecting with the people on his team (Participant K, personal communication, April 12, 2012). He talked to his staff about the concept of “vā”, where relationships are forged from a dynamic space not an empty space. He explained that vā:

Is a common language in all our Pacific different ethnic groups and in Tonga we do have tauhi vaha’angatae about keeping relationship with your neighbour or close colleague. We use that kind of language because we understand that we are well verse within our culture and that can be a strength for us and the staff (Participant K, personal communication, April 12, 2012).

Participant K emphasized that a key part of his role as leader is to balance cultural aspects with the business cycle and business structures that need to be in place (Participation K, personal communication, April 12, 2012). This is about ensuring the right platform to deliver culturally appropriate services. This highlights a key difference between Pacific and mainstream organisations; we do some things differently but still achieve the same outcomes as required by the Ministry of Health.

However, there are spaces where managers who understand the Western ways are able to articulate and negotiate; this is called the negotiation space. In the past, when there has been a lack of understanding in the environment, the Western ways are where we usually clash in thinking and usually end up in a mess. The organisation has some good leaders who can articulate and negotiate for them. Therefore participant K has the courage to empower his staff to take ownership with everything they do, be responsible in every responsibility and be accountable in all accountabilities (Participant K, personal communication, April 12, 2012).
Participant K hopes to leave a legacy in the organisational culture he has fostered. His background is clinical, therefore he hopes to see the organisation become a centre of excellence where people are highly skilled in what they do and have the appropriate tools to carry out their responsibilities, their roles and be professional (Participant K, personal communication, April 12, 2012). His view of Vaka Tautua is that it is the right place to incubate leaders. Participant K says that “incubation means you are a mentor, you train people up in case of leaving the organisation right now, there is somebody can step right up and carry his job” (Participant K, personal communication, April 12, 2012).

Participant L describes her position as Acting Manager; she comes from a social work background. She has been with Child, Youth and Family Services (CYFS) for almost six years. This was just a natural progression for her after her mother fell ill. For her role as Acting Manager she primarily manages the workforce, the capacity at the centre and the Tongan-language childhood centre at the back.

Participant M explained that she has only been at the organisation for three months and she can see how it brings people together for social contact and to have a healthier life style, with lots of activities; there is a focus on outdoor activities and how to assist and support one another.

**Success in the Not for Profit Sector**

Success is built from the assets of the management committee that weaves their skills and knowledge together to address the needs in the community for the benefit of the people they serve. They draw out the situation they have and act together to find the right solution.
Participant L stated that a big success for their organisation was meeting the goals that addressed the needs of the Pacific people they serve. Most of the clients come back not with a little koha but primarily just with some feedback, positive feedback and that comes mostly from the community and church leaders. Another big success is the completion of the surveys for families. These gathered all the statistics needed in a period of five to six years before funding came through. They had as many as one hundred families come through the language nest school and it continues to grow.

It is quite a long term process getting something like this to be done, so maintaining their goals intact throughout those years has been positive and successful. “The organisation is growing and flourishing at the moment, showing sustainability from the assets of our employees” (Participant L, personal communication, March 30, 2013).

Participant L went on to explain that the greatest strength of the employees was sustaining the service for twenty years; it is well established in the area and everyone knows them - especially the Citizens Advice Bureau (CAB). Most of the clients that come through the organisation are referred by the CAB (Participant L, personal communication, March 30, 2012). At the beginning, the service was primarily for Tongans but now they have been able to expand the service to the Samoan community as well. There is a Samoan colleague on board and that is a great outreach within the service of the organisation at the moment (Participant L, personal communication, March 30, 2012).

Participant K acknowledged the success their group had had in reducing hospital admission rates for their clients. Participant K stated that: “A holistic benefit is a huge benefit for older people when they come they have the chance to address their physical wellbeing through exercise, dietician and diets educations sharing information. It is not only physical test required from a GP but being socializing with their own kind and improves their mental state. Older people from this group in compared to people who
just stay home likely to visit less their GP and the hospital” (Participant K, personal communication, April 12, 2012).

Participant K pointed out that a big success for them in the organisation is that they have a healthy population, healthy in all aspects of mind, spirit and physically fit. The biggest strength of their staff is having the cultural confidence to speak different languages. They can translate materials to suit the culture of the people, interpret documents and information, communicate with people through their own language and ensure things are done (Participant K, personal communication, April 12, 2012). He mentioned that “when they do not get the needs address quickly, they go home and wait for things to get worse and the pieces are picked up by the secondary services by the hospital” (Participant K, personal communication, April 12, 2012).

Participant K also pointed out that:

The greatest strength is that we are plain Pacific but we have a specific ethnic within the plain Pacific looking that they are very confident in delivering services to their whole group of people”. In the past it was plain Pacific so everybody was lucky it was a Pacific person but there more specific ethnic groups, we have commonalities even though we have our unique differences. We need to be mindful so as the staff we have here to be able to serve to the whole ethnic groups and that’s the strength of us here (Participant K, personal communication, April 12, 2012).

Participant K went on to say that in nearly five years, the organisation has built a reparsed organisation:

Reparsed vehicle that it is in a place where, when there are sub changing in the environment they always use the analogy of a good vaka (ship). Our locals say you have the vaka if it is so strong and reparsed that the changes in the
weather of the environment doesn’t do any changes, it is just. We can adapt to
that change and still continue to move. Whatever the changing in the
government if it is a political change or new government policies change we still
able to adapt to that change. That is a reparsed vaka to stronghold the
organisation and build sustainability in the long run. The visions are visible and
clear to the governance group and the leadership group still remains in that
vehicle to adapt to the changes and still on the right way to achieving the vision.
I see that as quite a significant development and will continue to develop and I
think with the plan in place to making sure that all the staff are skilled in what
they do the governance will remain true to their missions in providing the
journey of Vaka Tautua where it can only go from strength to strength
(Participant K, personal communication, April 12, 2012).

Participant M said that everyone is welcome to the group and they focus on
maintaining a steady membership as well as increasing the numbers of people
attending. She noted that sharing and teaching techniques for healthy eating is helping
to enhance healthy lifestyles in the Pacific community.

**Not for Profit Successes**

Participant L mentioned that their language nest school is to serve the Tongan
language and the Tongan people within the community. There is no Tongan language
school in Auckland other than that service. It was a challenge to get it up and running
and they tried for many years just to get funding approved (Participant L, personal
communication, March 30, 2013). She continued that the biggest challenge for them is
funding; they are still trying to get out there and get their voices heard. There have
been many reviews and Langafonua is at the top of the list in terms of needing more
funding (participant L, personal communication, March 30, 2013).
Participant K stated that there is a long standing perception that Pacific organisations always struggle with being efficient and effective; it has been seen as a cultural weakness. It is a challenge that people always talk about “Pacific Time” especially for those who always come late or do not complete their task on time, but they want to change and improve this (Participant K, personal communication, April 12, 2012). He said that:

We migrated from the Pacific to New Zealand and so at one point we migrants’ population but now we are established population in New Zealand. We are part of Aotearoa and now we are contributing to the community we are established a lot of New Zealand born, New Zealand race, and the new generation. There is still challenge of how we can tailor some of the situations and our structure to suit our population here at present (Participant K, personal communication, April 12, 2012).

The organisation has achieved full accreditation against the “EQUiP4 Standards”. Participant K stated that:

If they reach the standard they give the organisation accreditations from two, three to four years. We have been accredited for four years and we are coming half way through our accreditations. It basically means from funders and the ministry that here’s an organisation that have all their processes, their structures in place so they can monitor the funding, they have got the system where they can report back to us as funders of activities have been done and the quality of the service made to our target population (Participant K, personal communication, April 12, 2012).
Participant K went on to say that the feedback from their clients was that their quality methods were working for them; they could see the difference in their lives from having used the service (Participant K, personal communication, April 12, 2012). The quality accreditation is not a “one-off”; rather, it is acknowledgement of a continuing cycle of evaluation, assessment and improvement.

**Improving Quality Service into the Future**

Participant K mentioned that their organisation has been involved with disability and health contracts but is thinking that it is about time to move on to looking at other social service areas. He stated that:

> We have our older people programmes to extend and to expand over the years, we get quite a bit of a contracts coming so we consolidated to make sure we don’t get in to the speed wobble as you were but to know and understand that we have a good vehicle to launch other activities and it remains going into social services to address some of the social aspects for Pacific people. We are ready to do that so that’s where we will be heading in the next two or three years and in five years’ time hopefully we’ll get to do more. It just means we have a solid structure because the expansion will need that strength that foundation to remain so we are looking at expanding into other areas (Participant K, personal communication, April 12, 2012).

Participant K said it was good to see the organisation had a solid connection back to the Islands, so that they can contribute to countries like Tonga and Samoa, particularly in the area of mental health area (Participant K, personal communication, April 12, 2012). Mental health services in the Islands have always been poor, for example, in Tonga there is virtually no community service, only the hospital, so it is an area that not for profits in New Zealand can particularly help with.
Participant K noted that "leadership is a quality that needs to be in place because that’s everything for us as hinges on that we have to use the analogy of the vaka again" (Participant K, personal communication, April 12, 2012). Participant K also noted that there is no point in having people row without a captain to guide them. If they do not have the skill base and have no vision and mission to guide them, they might take their boat and smash it into the rocks. The captain must have the ability to marry or balance the cultural aspects with the corporate aspects to ensure that the boat is going in the right direction.

Participant L said that their service is likely to increase in the near future, so they will need to look elsewhere to operate. They have a residential house that is a safe space for children who come from CYFS that they would like to expand on; they would also like to expand their language nest (Participant L, personal communication, March 30, 2012).

For Participant L, what mattered most is capacity and space. However, participant L also saw a need for more services for the Tongan community:

I guess the biggest quality is the inter-personal relationship that we have with the clients, getting our faces out there and actually making the organisation known that we are here. Another quality that there is really important is the sociability and accessibility is the biggest access for our clients at the moment. Probably in a nutshell I think Auckland or probably New Zealand as a whole requires more Tongan services like this social provider there’s so many within Auckland that we are aware of and I guess probably the biggest priority for government at the moment is that they should look at that, it’s a big need. I know there’s a lot of need for Maori sector but you know the Pacific island you know we have to flourish and with especially our younger generations they’re
coming through as well so to be able to develop that generation as well (Participant L, personal communication, March 30, 2012).

Success for Participant M was about the activities they could do as a group, including exercising, Tongan dancing, crafts they can make from tapa, pillowcases from embroidery and scarves from knitting.

**Challenges in the not for profit sector**

Participant L stated that there is much competition out there in the not for profit sector and trying to get government funding for initiatives is probably the biggest challenge (Participant L, personal communication, March 30, 2012). On the other hand, the government funding has criteria to follow, with only a few documents to complete, in order to receive that funding. At the end of this hard work, if you get an approval and a contract with the government, it is easier to imagine that sustainability is around the corner. It is very important to gain government help and support to serve the needs in the Pacific community in New Zealand (Participant L, personal communication, March 30, 2012).

Participant L also stated that they are very focused on one to one services in the health area, but there is a real need to look at youth services, as well as other social services for the future. It is a weakness to only concentrate on the health and disability sector; they need to look to the future as well (Participant L, personal communication, March 30, 2012).
Summary

The history of not for profit organisations like Vaka Tautua Trust and Langafonua Trust show that there are pioneers within every organisation that bring them together with the common purpose of serving the people within their community. There are development stages that the organisation must go through as it grows. Within each stage, it is imperative that the organisation maintains the connection and bridge that strengthen the community it serves, so that the community development can succeed.

Learning from mistakes always teaches us a lot. Cultural awareness is imperative; policies and procedures are required for good organisational functioning, where these are often new and complicated in the Pacific context. Accountability systems are also imperative in order to meet funding criteria ensuring to maintain support, trust and respect for both sides.

A strong governance body has good leaders who have had professional experience in the organisation. Their expertise is shared to improve and sustain the organisational goals allowing to effectively sharing the vision and mission set out by the organisation for its members and clients. When considering how best to meet the needs of their communities, the leaders need to have an understanding and awareness of the diverse cultures in their communities.
CHAPTER FIVE
Conclusion and Recommendations

Conclusion

In conclusion, the findings of this research highlight essential features that are most needed for community development work, for community engagement and for social enterprise initiatives. That is to better inform effective communication within and throughout community groups. It is hoped that these findings will improve participation, contribution and involvement in good works for the benefit of the Pacific community in New Zealand. The findings present that a sustainable social enterprise initiative must have a solid platform on significant foundation that will strengthen the services of Multi-Educational Support and Services Trust (MESST). It is to benefit the Pacific people that belong to MESST, Pacific communities as well as other cultures in New Zealand.

These findings will enhance our understanding of the fact that government is more likely to contract with organisations which have fully developed policies and procedures, client systems and processes. Having such systems in place also results in extensions to existing contracts and the establishment of new contracts. This has resulted in more detailed completely reporting back, monitoring of funding wisely and lead to continuation and extending of contracts.

One of the most significant findings that emerges from this research is the effectiveness and cohesion in the process of Toulanganga led by Pacific leaders, guided by traditional governance for managing of small group work. They work perfectly and effectively by taking responsibility with talents and experience and reflect the community with its variety of ages, social statuses and different ethnicities.
The evidence from study suggest that sustainability and success in the not for profit organisation requires financial support from the government. Therefore, an organisation like MESST must have the great understanding of funding criteria and also understand how to fulfill the responsibilities for funding requirements. It is important to have qualified staff and volunteers in the organisation. Overseas qualifications and informal learning are very important but there is always a need for new immigrants to update their skills and knowledge to fully understand the New Zealand context in comparison to the Pacific context. Such practices could guide the enhancing of cultural awareness and promoting inclusiveness of diversity in New Zealand.

The Toulanganga is a Tongan model that brings Pacific people together to work for a common goal. Toulanganga is a significant practice in engaging Pacific communities’ in social enterprise purpose that meets both their social needs and their basic living needs. This model has helped to erase the concept of Pacific people and related communities in New Zealand being defined as homeless, unemployed, poor, non-English speaking, addicted, single parents, violent offenders, old people, at risk youth and the disabled. This model has connected and drawn closer together Pacific people with gifts and talents in order to work for the benefit of the wider community. It is work that needs to be done by Multi-Educational Support and Services Trust members and connected to communities in New Zealand and around the world.

Toulanganga is a Tongan model for a social enterprise business which has resulted in planting roots in the community that reach out to many Pacific families. Many traditional Pacific talents can therefore flourish and leave a lasting legacy for Pacific families and communities in New Zealand. It is a great opportunity; it is also a gateway for new learning that could connect with, and support Pacific families in the islands and other
parts of the world. The Pacific way for success in multicultural New Zealand is to encourage family support. That each parent supports their children in many ways but also learn from them in some ways. This encourages interdependence financially within Pacific families as well as the organisation of MESST. That is the way to upgrade the standard of living of Pacific families in New Zealand. It is to decrease the dependency on welfare support and on government financial support and increases self-sufficiency and self-employment.

**Challenges**

The findings of this study revealed the following challenges:

- There is a gap at grassroots level, where Pacific people with language barriers and a lack of education have little knowledge of government systems and policies; this causes pain, frustration, anger, challenges, fears and problems that they struggling to figure out.

- New technology affects those who have barriers to learning and find it difficult to cope with technology. It is not only that they do not understand the often complicated information on the internet and in social media, but also that they do not have the resources needed to access the new technology.

- There is a lack of governance and management skills; often, this relates to traditional ways of doing things versus new learning from the new culture. Pacific people need to understand that good management and governance is needed; that policies and procedures are needed; that high quality performance needs to be practiced by staff and volunteers. One aspect of this is the practice of transparency and accountability which increases sustainability by maintaining the credibility, good reputation and trust between funders and the organisation.

- A small conflict of interest lies in some community organisations that find it hard to work collaboratively with others. Either the organisation’s culture is very
strong or the organisation’s vision, mission and values do not meet the client’s needs.

- There are almost hundreds of thousands of not for profit organisations and faith-based communities in New Zealand yet poverty and unemployment is increasing.
- Most government properties are only for lease or rent by organisations with strong financial status.
- There is no village house like that used in Toulanganga available for not for profit organisations. There is also no funding targeted solely at grassroots-level community development.
- There is no free space available in Auckland city suburbs for the vulnerable and marginalized groups that emphasize sharing common goals and social purposes for the benefit of the community.
- MESST is one of the marginalized groups that need support at the early stage of its community development in order to become a sustainable social enterprise business. There are limited resources available for tapa as a social enterprise business because they have to be imported into New Zealand.

The Toulanganga model is a Tongan model for community engagement, community collaboration, community connectedness, community participation, community contribution, community involvement and community social enterprise business.
**Strengths**

The findings suggested the strengths of the Toulanganga model are:

- The pleasure of working together with shared goals and aspirations; this helps to decrease cultural differences within the Pacific community and encourages collaboration in preventing poverty within the community.

- The creation of opportunities for creativity and productivity within social enterprise business.

- The encouraging of collaboration within communities, churches and immediate families to lay out a strong foundation for Pacific community initiatives in New Zealand.

- The creation of opportunities for Pacific community members to share experience, good works and activities that highlight similarities in multicultural groups and communities.

- The provision of opportunities for Pacific people to showcase their strengths, their assets, their talents and to shape a pathway towards self-employment and self-sufficiency.

- Enabling the voices of Pacific people at ground level to be heard by government leaders, churches leaders, and community leaders.

- The creation of a unique social moment of gathering together with different cultures to promote the cultural awareness of New Zealand's diverse society.

- Connecting community initiatives in under-developed countries to produce new products that attract worldwide markets, integrating old style with new style and helping to upgrade the standard of living of Pacific families, not only in New Zealand but also in the Pacific Islands.

- Enabling people who experience language barriers in New Zealand, but have a strong desire to work, to contribute.
- People having a chance to showcase talents that could contribute to families, churches and communities if they only knew how.
- The enhancement of informal learning at home and in the community; children learning from their parents and grandparents and vice versa.
- The possibility of together improving our economy; everyone has a role to fulfill and a part to play.

Recommendations

Footsteps to Follow

The following organisations represent services and businesses that much can be learnt from:

Vaka Tautua is a charitable organisation for Pacific people in New Zealand. It is located at Level 3, 15 Sultan Street, Ellerslie, Auckland.

Vaka Tautua's mission is to contribute to the overall health and well-being of Pacific people in New Zealand. This is achieved by promoting, developing and providing quality information and advisory services including educational programmes, resources and activities. Since 2010, Vaka Tautua has achieved full accreditation with Telarc SAI QHNZ against the EQUIP4 Standards. Vaka Tautua holds national contracts and intends to continue growing and providing quality services to Pacific people in New Zealand ("About Vaka Tautua", n.d.)

Tongan Tamaki Langafonua Community Centre Inc. is located at 183 Taniwha Street, Glen Innes. They provide training and education for their staff to enhance their services for their community. Their services include pre-school for the children in the community and activities for the elderly, including planting plantations for the elderly men and weaving for the elderly women.
We work together with Priests (kau Faifekau) and Community Leaders to support and help our local community. Internal Planning for the future includes: Best Practice and Performance, Professional Development, Measurable Outcomes and client feedback systems (Tongan Tamaki Langafonua Community Centre Inc, “Network members”, n.d.)

Pauanesia is a wonderful small Auckland city store that is located at 35 High Street, Auckland. It aims to celebrate New Zealand with an ever-changing array of tablecloths, tea towels, jewellery and crafts.

We collaborate with local designers and craft artisans to commission a unique array of jewellery, ceramics, hand-crafted items and home textiles. All have been inspired by New Zealand's native bush and birds, our coast-line and sea-life; our people and their stories (“Only at Pauanesia”, n.d.).

The Waitakere Pacific Arts and Cultural Centre is the home of the Pacifica Mamas and Pacific based arts and culture in West Auckland. It is located on the Corban Estate the centre and aims to initiate, develop, support and implement activities and projects for the advancement of Pacific arts and culture.

The Pacifica Mamas…are the heart and soul of the centre, creating a welcoming and comfortable sense of community that includes all the centre Pacific artists, community groups and visitors. A strong relationship with the Corban Estate Arts Centre also contributes to the creative energy on the entire estate (“The Pacific Mamas”, n.d.).
Objectspace approached Tongan curators Kolokesa Uafā Māhina-Tuai and Manuēsina ‘Ofa-ki-Hautolo Māhina in 2010 to develop a project for Objectspace after seeing their Fresh Gallery Otara exhibition with Tongan Style. Objectspace’s major funding was from Creative New Zealand.

Nimamea’a: The fine arts of Tongan embroidery and crochet features a selection of crocheted Ta’ovala (waist mats), Kiekie (waist ornaments), and hand embroidered bed linen and clothing made in the Tefisi tradition, all from Tongan family collections.

The works in Nimamea’a: The fine arts of Tongan embroidery and crochet can be recognized as objects of beauty and skilled making. These embroidered and crocheted works have a completely different, and high, status within the fine arts of Tonga compared with the status of embroidery and crochet within the contemporary arts of New Zealand. While these works might look familiar in one sense, as objects they operate in quite a different way, within Tongan culture, to the way embroidery and crochet generally operate within mainstream New Zealand culture (“Past Exhibitions”, n.d.).

Tillia Dyes & Fabric has been the major name in dye supply in 10 Arun Street, Oamaru for over 15 years. Tillia’s aim is to be the best, not the cheapest. Its dyes are fresh imported stock from a major US distributor (www.tillia.co.nz). And there is still more to find out for multicultural New Zealand.
A Compass for the Future in Not for Profit Organisations

- Based on the findings from the current research, Multi-Educational Support and Services Trust (MESST) could benefit from applying the following guidelines:
  Utilising the Toulanganga model as a compass for the future with a clear picture of duties for the board of trustees, its staff and volunteers, duties for the departments of the government, duties for funders and supporters.
- Enabling the updating of community information for community services from the department’s websites and internet worldwide, ensuring it is understood by the community members.
- Making available of educational and useful information on the internet to demonstrate and translate for those with language barriers and with lack of education.
- Developing and implementing good accountability practices, good governance, good management and best performance by improving the quality processes within the organisation and maintaining good records and reports at all times.
- Providing small training sessions and workshops for Pacific people in New Zealand with a choice of their first language. This would increase understanding amongst minority communities and also contribute to seeing the world and New Zealand through multiple points of view.
- Enhancing the connection within Pacific communities, and between Pacific communities and other communities, to work collaboratively to address social policy gaps and needs within Auckland.
- Promoting the vision for Pacific children and their parents to excel in education and be role models in families, schools and the community.
- Encouraging MESST members to make wise decisions for them, to be proactive and produce something to own.
• Operating from a community space that ties together educational activities, professional workshops, creative ideas and productivity from art and crafts by the community for the community.

• Seeking opportunities to expand social enterprise to other areas of skill and experience, such as crafts, tapa, carving, weaving, cooking, gardening and fishing.

• Establishing an international network through contacts with immediate family members, professional connections within organisations and community contacts through the internet.

Now is the time to showcase MESST’s contribution, participation, involvement and engagement in community development work. The Tongan model of Toulanganga could be used to strengthen and direct MESST’s vaka (boat) to face the challenges and unexpected changes ahead in community development work.

It is about time to encourage Pacific people to showcase their strengths and talents, not their weaknesses, to showcase their skills, knowledge and experience. MESST could use the findings of the research to search the availability and accessibility of more resources, the all support and financial help available to grow the seed of sustainability and the seed for success in the Pacific community and multicultural New Zealand.
Toulanganga: the Tongan model for community engagement and social enterprise has the potential to be further developed to achieve these aims. The toli kakala and tui kakala has made is to luva back to the community for the benefit of the community.

**Ala ‘i Sia, Ala ‘i Kolonga**

**Skilful at Sia, Skilful at Kolonga**

Multi-Educational Support and Services Trust members have combined the skilful from own culture and that of new culture for a sustainable community engagement in social enterprise purpose. MESST members have a better chance of surviving in Aotearoa and doing well in the not for profit and community development work. They have the chance to showcase their connectedness and togetherness in a diverse range of cultures and communities. They showcase their talents and strengths if they are adaptable, skilful and functional in the multicultural contexts, the multicultural New Zealand. The members of MESST will share the opportunity to sustain community development work with great understanding of good governance, best performance and with wise financial management in a long period of time.
REFERENCES


Mālō e lelei. My name is Maile Uluave. I am currently enrolled in the Master of Social Practice degree in the Department of Social Practice at Unitec New Zealand. The Master of Social Practice requires that I undertake a thesis research project. I would be very grateful if you could participate in this research project.

This research sets out to explore the Pacific Island practice and art of tapa-making with a focus on toulanganga as a metaphor to inform this project. It will explore:

1. how the practice of toulanganga can be developed for community engagement by the organisation of Multi-Educational Support and Services Trust (MESST) for its community in Auckland (both metaphorical and literal). MESST members are from different religions and ethnicities.

2. how toulanganga, a model for community engagement, can inform and provide educational and social enterprise opportunities and initiatives for Pacific Island members of MESST.

Therefore, I would request your participation through an interview that will last for 30-40 minutes. With your permission, would like to audiotape the interview and transcribe it later. All features that could identify you will be removed from the tapes and transcriptions. If you do not want our conversation to be audio taped, you can also request for it to be turned off. Neither you nor your organisation will be identified in any of the expected outputs of this research.

If you agree to participate, you will be asked to sign a consent form. You can still withdraw from the project once the interview takes place. However, any withdrawals must be done within two weeks after the interview. Your name and information that may identify you will be kept
completely confidential. All information collected from you will be stored on a password
protected computer at Unitec New Zealand for five years and can only be accessed by myself.
If you have any queries about the research, you may contact my Principal Supervisor at Unitec
New Zealand.
Mālō 'āupito
My Supervisor is: Malia Talakai email: maliatalakai@gmail.com

UREC REGISTRATION NUMBER: ( 2011 -1222 )This study has been approved by the UNITEC
Research Ethics Committee from ( 16/11/2011 ) to ( 16/11/2012 ). If you have any complaints or
reservations about the ethical conduct of this research, you may contact the Committee through
the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in
confidence and investigated fully, and you will be informed of the outcome.
Appendix 2

Questions for Managers and Coordinators:

● Can you tell me about the history of your social enterprise?
● What are the organisation’s goals and objectives?
● How to you plan to achieve your goals?
● What is your organisation/social enterprise focussed on?
● How would you describe your role in this social enterprise?
● How do you measure the success for your social enterprise?
● Describe a situation in which you were successful?
● How do you see you social enterprise at present?
● Where do you want to take your social enterprise’s productivity / progression / improvement and development in the next five years?
● What is the group’s greatest strength and weakness?
● What plans do you have for the future like for changing and expanding the products for the enterprise?
● What qualities do you feel a successful social enterprise should have?

Translated Questions:

For skilled people involved in the production of tapa

● What do you know about traditional toulanganga?
● Ko e hā ho‘o ‘ilo fekau‘aki mo e toulanganga ‘o e kuohili?
● What do you know about contemporary toulanganga?
● Ko e hā ho‘o ‘ilo fekau‘aki mo e toulanganga ‘o e ngaahi ‘aho‘ ni?
● Why is the process of working in a toulanganga group important?
● Ko e hā e ngāue mo e mahu‘inga ‘o e toulanganga?
Do you see toulanganga as a form of community engagement?

‘Oku ke pehee ko e toulanganga ko e founa ia ki he ngāue fakataha?

Do you see toulanganga as a form of social enterprise?

‘Oku ke pehee ko e toulanganga ko e fa’unga ia ki he pisinisi?

What is the significance of tapa in the Tongan culture, society and its economy?

Ko e hā e mahu’inga ‘o e ngatu ki he tukufakaholo ‘a Tonga mo e ‘ekonomika?

What materials do you use for producing tapa products?

Ko e hā ‘a e ngaahi me’a ‘oku ke faka’aonga’i ki hono ngaohi ‘o e ngatu?

What sort of tapa products do you make?

Ko e hā ‘a e kalasi ngatu ‘oku ke ngaohi?

Who are your main customers/consumers?

Ko hai ho’o kasitoma pe ‘oku ke ngaohi e ngatu ma’a hai?

For people involved in marketing and selling of tapa

What do you know about traditional toulanganga?

Ko e hā ho’o ‘ilo ki he toulanganga ‘o e kuohili?

What do you know about contemporary toulanganga?

Ko e hā ho’o ‘ilo ki he toulanganga ‘o e ‘aho ni?

Why is the process of working in a toulanganga group important?

Ko e hā e ngāue mo e mahu’inga ‘o e toulanganga?

Do you think toulanganga provides significant income for communities involved in its production to maintain their livelihood?
- ‘Oku ke pehee ‘oku ‘omi ‘e he toulanganga ha ma’u’anga pa’anga ke tokoni ki he mo’ui ‘a a komiuniti ‘oku nau ngaohi e ngatu?
- In terms of marketing tapa products, what items are easy to market? Why do you think this is the case?
- ‘I ho’o fakamaketii, ko e hā e ngatu mo e ngaahi koloa ngaohi mei he ngatu ‘oku faingofua hono fakamaketi? Ko e hā ho’o ‘uhinga ki ai?
- Who are the main customers/consumers?
- Ko hai ho’o kasitoma pe ‘oku ke ngaohi e ngatu ma’a hai?

For buyers of tapa

- What do you know about toulanganga?
- Ko e hā ho’o ‘ilo ki he toulanganga?
- What do you know about the on-going exchange system of tapa?
- Ko e hā ho’o ‘ilo ki he fefakatau’aki ‘o e ngatu?
- What are the differences between Tongan purchasers and non-Tongan purchasers?
- Ko e hā e faikehekehe ‘i he fakatau ngatu ‘a e Tonga mei he muli?
- Why are you interested in working in a business that deals with Tapa?
- Ko e hā ‘oku ke manako ai ki hono fakapisinisi ‘o e ngatu?
- Tell me about your experience in social enterprise?
- Ko e ha ho’o taukei ‘i he mala’e ‘o e pisinisi?
- How would you describe your position in this business?
- Ko e hā ho’o tu’unga pe lakanga ‘i he pisinisi koeni?
- How do you personally define success?
- Ko e hā ho’o ‘uhinga ki he ikuna pe lava me’a?
- How do you plan to achieve these goals?
- Ko e hā e founga te ke ikuna’aki ho’o ngaahi taumu’a?
- Describe a situation in which you were successful?
- Fakamatala’i ange ha palopalema ne makatu’unga mei ai ho’o ikuna?
- Tell me about some of your recent goals and what you did to achieve them?
- Ko e hā ho’o ngaahi taumu’a kuo ke ikuna’i ki mui ni mai pea ko e ha na’a ke fakahoko ‘o ikuna’aki?
- What do you want to see yourself doing five years from now?
- Ke pehee ko e ha ho’o fokotu’utu’u ki he ta’u ‘e nima ka hoko?
- What are your greatest strengths and weaknesses?
- Ko e hāho ngaahi mālohunga mo ho vaivai’anga?
- What plans do you have for the future for changing or expanding the products for the business?
- ‘Oku ‘iai ha’o ngaahi palani ke liliu pe fakalahi ho’o pisinisi he kaha’u?
<table>
<thead>
<tr>
<th>Tongan Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amusi</td>
<td>Cut as in harvest</td>
</tr>
<tr>
<td>Fa</td>
<td>Paint brush from fa tree</td>
</tr>
<tr>
<td>Fafine Tonga</td>
<td>Tongan Women</td>
</tr>
<tr>
<td>Fakapa</td>
<td>Beaten the inner bark to stretch</td>
</tr>
<tr>
<td>Fale fakakolo</td>
<td>Village house</td>
</tr>
<tr>
<td>Fala kautaha</td>
<td>Community house</td>
</tr>
<tr>
<td>Fata</td>
<td>Name of a pattern</td>
</tr>
<tr>
<td>Fetuiakimalie</td>
<td>Talking together</td>
</tr>
<tr>
<td>Feta’aki</td>
<td>Small piece of tapa</td>
</tr>
<tr>
<td>Fonofale</td>
<td>Meeting house</td>
</tr>
<tr>
<td>Fuatanga</td>
<td>10 feet long of a complete tapa</td>
</tr>
<tr>
<td>Hete</td>
<td>Samoan mat</td>
</tr>
<tr>
<td>Hiapo</td>
<td>Paper mulberry tree</td>
</tr>
<tr>
<td>Hiki</td>
<td>10 feet long of a complete tapa</td>
</tr>
<tr>
<td>Ike</td>
<td>Wooden club / wooden mallet</td>
</tr>
<tr>
<td>Kaka</td>
<td>Part of a coconut spathe</td>
</tr>
<tr>
<td>Kakala</td>
<td>Fragrant flowers</td>
</tr>
<tr>
<td>Kau Faifekau</td>
<td>Priests</td>
</tr>
<tr>
<td>Koka</td>
<td>Bischofia javanica</td>
</tr>
<tr>
<td>Koka’anga</td>
<td>Making of tapa</td>
</tr>
<tr>
<td>Lalanga</td>
<td>Weaving</td>
</tr>
<tr>
<td>Langanga</td>
<td>Small piece of tapa (1 foot)</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
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<td>----------------------</td>
<td>----------------------------------------------</td>
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<tr>
<td>Launima</td>
<td>50 feet long of a complete tapa</td>
</tr>
<tr>
<td>Lautefuhi</td>
<td>100 feet long of a complete tapa</td>
</tr>
<tr>
<td>Luva</td>
<td>Give</td>
</tr>
<tr>
<td>Mahoa’atonga</td>
<td>Seeds for paste (kind of tapioca)</td>
</tr>
<tr>
<td>Manuluoa</td>
<td>Name of a pattern</td>
</tr>
<tr>
<td>Monomono</td>
<td>Pasting</td>
</tr>
<tr>
<td>Nafa</td>
<td>Drum</td>
</tr>
<tr>
<td>Ngafa</td>
<td>Obligation</td>
</tr>
<tr>
<td>Ngatu</td>
<td>Tapa</td>
</tr>
<tr>
<td>Ngatu’uli</td>
<td>Black tapa</td>
</tr>
<tr>
<td>‘Opoo’opo</td>
<td>Pasting</td>
</tr>
<tr>
<td>Papa koka’anga</td>
<td>Design wooden table</td>
</tr>
<tr>
<td>Pepa</td>
<td>Interface violene</td>
</tr>
<tr>
<td>Talanoa</td>
<td>Conversation</td>
</tr>
<tr>
<td>Tauhi vaha’angatae</td>
<td>Keeping good relationship with your neighbour</td>
</tr>
<tr>
<td>Toli</td>
<td>Picking</td>
</tr>
<tr>
<td>Toka hongofulu</td>
<td>Ten feet long of a tapa</td>
</tr>
<tr>
<td>Tokelau Feletoa</td>
<td>Name of a pattern</td>
</tr>
<tr>
<td>Tongo</td>
<td>Mangrove tree</td>
</tr>
<tr>
<td>Tou</td>
<td>Group</td>
</tr>
<tr>
<td>Toulanganga</td>
<td>Group work of tapa making</td>
</tr>
<tr>
<td>Tu’aniu</td>
<td>Coconut frond</td>
</tr>
<tr>
<td>Tui</td>
<td>Making</td>
</tr>
<tr>
<td>Tui kakala</td>
<td>Making fragrant flowers</td>
</tr>
<tr>
<td>Tuitui</td>
<td>Candle nut tree</td>
</tr>
<tr>
<td>Tutua</td>
<td>Wide piece of wood / log</td>
</tr>
<tr>
<td>Tutu</td>
<td>Piece of tapa cloth</td>
</tr>
<tr>
<td>Vaka</td>
<td>boat</td>
</tr>
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</table>

153