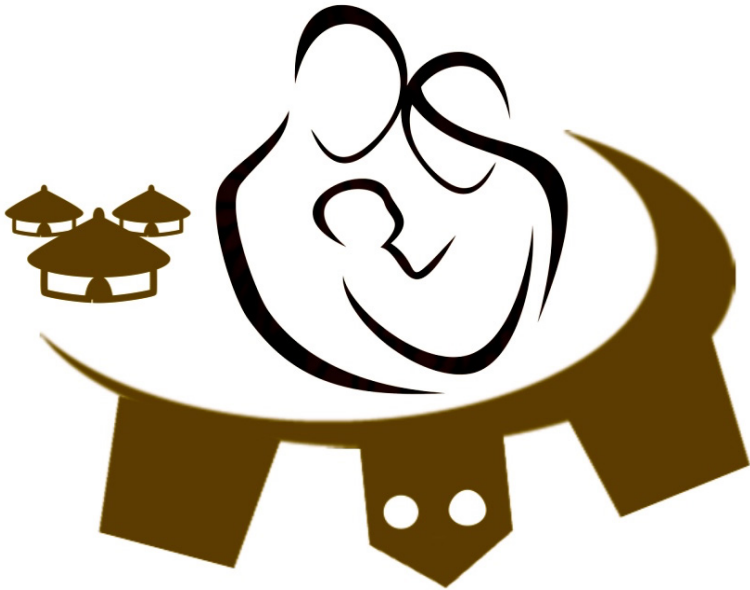


# It Takes a Village



*Giving Our Babies The Best Chance*



Utah Department of  
**Health & Human Services**  
Health Equity

## Participant workbook

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Disclaimer: The contents of this manual are intended for educational purposes only. Consult with your physician for any medical treatment specific to your personal needs.



## IT TAKES A VILLAGE

*Giving Our Babies The Best Chance*

It Takes a Village: Giving our babies the best chance (ITAV) was an effort developed by the Utah Department of Health and Human Services (DHHS) Office of Health Equity, formerly the Utah Department of Health Office of Health Disparities, to address birth outcomes disparities among Utah's Native Hawaiian/Pacific Islander (NHPI) communities. In collaboration with organizations and individuals from the NHPI community, DHHS OHE created ITAV to raise awareness and educate NHPI families and community members about maternal and infant health in the context of Pacific Islander cultural beliefs and practices.



Utah Department of  
**Health & Human Services**  
Health Equity



## Table of contents

<i>Fono 1: Our village and our legacy</i> .....	1
Cultural concept <i>vā</i> .....	8
Video: <i>The unspoken truth</i> .....	10
What is infant mortality? .....	12
Communication activity .....	14
<i>Fono</i> assignment 1 .....	17
<i>Fono 2: Nourishing the fonua or fanua before pregnancy</i> 19	
Cultural concept <i>fonua</i> or <i>fanua</i> .....	20
Video: <i>It takes a family</i> .....	22
What is preconception health? .....	24
Navigation activity.....	27
<i>Fono</i> assignment 2 .....	34
<i>Fono 3: Strengthening the kaliloa or 'aliloa during and after pregnancy</i> .....	37
Cultural concepts <i>kali</i> or <i>'ali</i> and <i>kaliloa</i> or <i>'aliloa</i> .....	40
What is prenatal care?.....	38
Video: <i>From day one</i> .....	42
What is birth spacing? .....	44
Connection activity .....	46
<i>Fono</i> assignment 3.....	50
<i>Fono 4: It takes a village</i> .....	51
Review questions .....	52
Cultural concept <i>tāno'a</i> or <i>tānoa</i> .....	53
Video: <i>A healthy community</i> .....	54
<i>It Takes a Village</i> project.....	56
Reflection questions .....	61
Works cited.....	62
Reliable resources .....	65



## **Fono 1: Our village and our legacy**

- Welcome, consent forms, and roll
- Pre-assessment
- Introductions
- Project overview
- *Fono* rules
- Cultural concept *vā*
- Video: *The unspoken truth*
- Presentation on infant mortality
- Break (optional)
- Communication activity
- *Fono* assignment
- Post-questionnaire

### Cultural concepts

- *Fono*: a meeting where village issues are discussed.(1)
- *Vā*: the space in which we relate, or the relationship that connects us (family or community) to one another.(2)
- *Tauhi 'a e vā* (Tongan) or *tausi le vā* (Samoan): the act of nurturing and developing the *vā*, relationship.(2)

## It takes a village

Welcome to *It Takes a Village: Giving our babies the best chance*. This project was developed by the Utah Department of Health and Human Services Office of Health Equity, formerly the Utah Department of Health Office of Health Disparities.

It is deeply grounded in Pacific Islander culture and philosophy and was created to raise awareness about problems that affect the health of our Pacific Islander mothers and babies here in Utah, which in turn affects our families and our communities.

During this project, you will learn about these problems and work toward addressing them and making a difference in your own families and communities.







## The village

The name of the project *It Takes a Village* was chosen by community members like yourselves and mirrors the Pacific way of life.

In many Pacific Islander societies, both towns and districts were often divided into village communities. This communal, reciprocal, and collective practice was critical for survival in the vast Pacific Ocean.(3)

The purpose of the *It Takes a Village* project is to establish and maintain this communal bond you find woven throughout the Pacific in this concept of a village.

Deep-sea, long-distance migrations were successful because of communal practices. In modern migration, Pacific Islanders continue to help and support one another.(3) This bond with your larger Pacific Islander community in Utah will be central to addressing the problems affecting the health of our mothers and babies.

Together, as a village, we will we will build relationships, communicate, and implement solutions that will maintain this bond on an individual, family, and community level.



## ***Fono***

As Pacific Islanders, we engage in the practice of meeting in councils as families, extended families, clans, and church members. In the islands, important village issues, like the one facing our community in Utah, are discussed by members of the village council at a village meeting or *fono*.<sup>(1)</sup>

From this moment on, consider yourselves as members of a village council, and the workshops you attend as village meetings or *fono*.

During each *fono*, your village council will learn about and discuss important issues affecting your larger village community here in Utah. Each issue will be explained in the context of Pacific Islander cultural beliefs and practices.

These cultural concepts will improve your understanding of the issues and strengthen your motivation to develop skills to address them.

At the end of each *fono*, you will apply what you learn in your daily life through a *fono* assignment. At the final *fono*, you will be asked to make a larger difference in your community as a village council through a village project. Details about the village project will be given in the final *fono*.

We invite you to use these *fono* as an opportunity to gain knowledge, develop skills, and connect with your culture in a way that will benefit your village community. Ultimately, you will become a valuable resource for others.

As a village council, together, you will choose a village name that will connect you. You will also decide on housekeeping rules that you feel may be important for you to bond in this space and to learn from each other.





## Village name

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### Village council members

Name

Contact

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## Vā

Throughout our different island cultures, you will find a strong practice of maintaining and nurturing relationships, especially with members from ones' kin, church, school, and villages.

This is the pan-Pacific concept of *vā*. *Vā* literally means space. It is the space in which we relate and it's how we interact with each other. It touches every aspect of Pacific Islander life through our relationships with our families and community and is carried on from one generation to the next.

*Vā* is often strongest with kin members and people who have genealogical ties.(4,5)

*Tauhi 'a e vā* (Tongan) or *tausi le vā* (Samoan) is the act of nurturing and developing the *vā*. When we *tauhi vā* or *tausi vā*, we purposefully build, strengthen, and maintain the relationships that connect us to one another.(2)



What are ways you have witnessed Pacific Islanders *tauhi vā* or *tausi vā* or nurture and maintain relationships?

Let's watch a video that explains how *tauhi vā* or *tausi vā* preserves Pacific Islander ways of life in families and throughout generations. It shows the importance of passing our legacies on to our children.





## **Video: *The unspoken truth***

*The unspoken truth* is the first episode in this community education and engagement series. The title refers to the silence that surrounds infant mortality and its impact among Pacific Islander communities in Utah. It was filmed in Salt Lake County, Utah, with the collaboration of local community-based organizations and features local community members.

### **Before you watch the video, think about:**

1) How do you feel when you hear about the death of an infant in your family or community before his or her first birthday?

2) Do you think your community knows about the issue of infant mortality?

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# Carry on the legacy



Notes and questions

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## What is infant mortality?

“The death of a baby before his or her first birthday . . .”  
“after being born alive.”(6,7)

### Did you know?

- Pacific Islanders have the highest infant mortality rate in Utah, along with Black/African American populations.(8)
- For every 1,000 babies born, we lose 11.(8)
- This is double the rate of other Utah communities.(8)

### What are the leading causes of infant mortality among NHPs in Utah?(9)

- Perinatal conditions or conditions during the time of and around pregnancy
- Birth defects or problems that “happen while a baby is developing in the [womb]” (10)
- Sudden infant death syndrome (SIDS)
- Medical conditions of the infants



## What are perinatal conditions?

“A maternal or infant condition related to pregnancy or delivery.”(11)

### **Examples:**

Preterm birth

Low birth weight

## What is preterm birth?

Infants “. . . born at less than 37 weeks.”(8)

### **Did you know?**

- Pacific Islanders have one of the highest infant preterm birth rates in Utah.(8)
- More than 1 in 10 of our babies are born too early.(8)
- “Preterm birth is the leading cause of . . . death in otherwise normal newborns.”(8)



## Communication activity

This activity will help us *tauhi vā* (Tongan) or *tausivā* (Samoan). We will nurture the relationships that connect us to each other by using open communication.

This activity is a place to start to help us feel confident about how to talk more openly about infant mortality with our community.

### Create a safe space activity

*Fofola e fala (kae talanoa e kāinga)* is a Tongan metaphor that means, “roll out the mats (so the kin can dialogue).” It describes the act of creating a safe and healthy space for dialogue to occur.(12)

*'O le 'upega 'ua fili i le pō 'ae tatala i le ao* is a Samoan metaphor that means, “the fishing net can only be untangled in the daylight.” It teaches that family and community issues can only be sorted out when brought to light and discussed openly.(13)

The create a safe space activity invites open dialogue. It is done in pairs with two people who are familiar with each other. Pairs choose one person to start. Everyone hears part of a sentence. The first person restates the sentence with their own ending to their partner. The partner restates the same sentence with their own ending. Sentences start off simple and then go deeper to more difficult topics. Go to a private space, and face each other when you talk.

Sentences to use:

Your most attractive feature is . . .

You help me be a better person by . . .

You make me smile when you . . .


I love you because . . .

When you are in pain, I feel . . .

When you need help, I want you to . . .

I can talk to you about anything because . . .





There are different levels of communication. Some things are easier to talk about than others.

It is easier to talk about the weather than to tell someone you care about them or admit you need help.

In the conversation ball activity, we talked about easier topics like your favorite food or movie. In the create a safe space activity, we practiced saying things that are sometimes harder to express like trust and concern for someone.

The way we approached this activity gave you a safe space and a reason to talk about these more difficult topics, which you might have never talked about before.

We can create safe spaces like this among our families or friends to start talking about more sensitive topics like infant mortality.



## ***Fono* assignment 1**

Use what you learned in the communication activity to talk with someone in your family and find out if anyone in your family has experienced infant mortality. Come ready to share what you learned at the next *fono*.

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## ***Fono 2: Nourishing the fonua or fanua before pregnancy***

- Welcome, review, and follow up
- Cultural concept *fonua* or *fanua*
- Video: *It takes a family*
- Presentation on preconception health
- Break (optional)
- Navigation activity
- *Fono* assignment
- Post-questionnaire

### Cultural concepts

- *Fonua* (Tongan) or *fanua* (Samoan): all nourishing environments including the land, physical environment, ecosystem, etc. This includes the mother's womb and baby's placenta. It is also the word for the baby's placenta.(14)


## ***Fonua or fanua***

Land is a central part of Pacific Islander identity. When we care for the land and environment, that care comes back to the people.

“The purpose of this relationship and exchange between the environment and [its people] is to maintain harmony in life in sustainable ways.”(14)

*Fonua* (Tongan) or *fanua* (Samoan) means all nourishing environments including the land, physical environment, ecosystem, etc. This includes the mother’s womb and baby’s placenta.(14,15)





*Fonua* or *fanua* is also the word for the baby's placenta. The placenta is an organ formed during pregnancy, which connects the mother and baby. The mother provides oxygen and nutrients to the baby through the placenta.(16)

"In the world of the womb, the baby is sustained by the *fonua* [*fanua*], the placenta. The baby is later born into the [land], where she experiences life and builds relationships with the *fonua* [*fanua*]: the entire ecology, including its human inhabitants. As part of the birth process, the remains of the [placenta] that sustained the baby are returned by burial to the [physical land] . . . Upon her death, she is returned to her *fonualoto* [*tu'ugamau*] (land within the land), or her grave."(14)

How are Pacific Islanders connected to the *fonua* or *fanua* or land and environment?

Let's watch a video that explains some ways each mother-to-be and family can have healthy relationships and exchanges with the *fonua* or *fanua* to prepare for the healthiest pregnancy possible.



## **Video: *It takes a family***

*It takes a family* is the second video in the community education and engagement series for *It Takes a Village: Giving our babies the best chance*. It focuses on the importance of doing all you can before pregnancy to make sure the mother, baby, and family are healthy.

### **Before watching the video think about:**

What did you do **before** pregnancy to be healthy for your baby?

OR If you have never been pregnant, what have you seen other people do **before** pregnancy to be healthy for their baby?

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### Notes and questions

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## What is preconception health?

- It focuses on women and men taking steps now to protect the health of a baby they might have sometime in the future.(17)
- It emphasizes a woman being healthy **before** she becomes pregnant.(17)
- It promotes the health of women and girls of reproductive age.(17)

## Why is preconception health important?

- Prenatal care starts too late to prevent many of the poor pregnancy outcomes.(18)
- Women who have better health before pregnancy have healthier outcomes.(19)
- Unhealthy behaviors and certain exposures during the first few weeks of pregnancy can negatively affect the baby's development and pregnancy outcomes.(19)



## Why is preconception health important?

Each mother-to-be has a personal relationship with her *fonua* or *fanua* or land and environment.

Starting well before pregnancy, even as a young woman, the mother-to-be can have positive exchanges with her *fonua* or *fanua* or land and environment.

Fathers have an important role in caring for the *fonua* or *fanua*, meaning both the land and the placenta. (20)

Fathers, the family, and the community care for the health of all women, mothers-to-be, and the environment.

Caring for the *fonua* or *fanua* will reciprocate that care so mothers and their bodies are prepared to have the healthiest pregnancy possible for when that time comes.

When that time does come, mothers are prepared to create their baby's placenta or *fonua* or *fanua* and become its nourishing environment or *fonua* or *fanua*, from which the baby will receive the nourishment needed to sustain life.



## **How can I be as healthy as possible before pregnancy?**

### **1. Consider planning your pregnancy by scheduling a preconception health visit**

- Visit your doctor at least three months before you become pregnant.
- This gives you the chance to talk about your plan to get pregnant.

### **2. Know your health history and your family health history**

- Be able to give the doctor as much information as possible
  - Past pregnancies, preterm births, miscarriages, etc.
  - Medical conditions and current medications
  - Mental health history
  - Home and workplace environment

### **3. Get to your healthy weight**

- “Being overweight or obese can make it harder to get pregnant and increase your risk of experiencing problems.”(21)
- Pacific Islanders have the highest maternal obesity rate in Utah (52.7%).(8)





## Navigation activity

This next activity will help us nourish our *fonua* or *fanua*.

In a Western context, we have many different opportunities to nourish our *fonua* or *fanua* or the space in which we live.

This activity will help us gain skills to navigate the resources available in this Western space that will encourage our *fonua* or *fanua* to thrive.

### **Pacific Islanders were master navigators**

It is well documented that Pacific Islanders were master navigators who traveled the world by ocean voyages.

On these journeys, they studied the ocean's wave patterns, the position of the sun and the stars, as well as the movements of the clouds, birds, and fish to decide which way to go.

To be a navigator, one must be committed and dedicated to studying indigenous astronomy, marine science, meteorology, etc.

We must learn and use similar voyaging skills to navigate resources in this Western space.(3)

## How do I navigate health resources?

“Health information, whether in print or online, should come from a trusted, credible source. Government agencies, hospitals, universities, and medical journals and books that provide evidence-based information are sources you can trust.

Too often, other sources can provide misleading or [wrong] information. If a source makes claims that are too good to be true, remember—they usually are.

There are many websites, books, magazines, [and social media platforms] that provide health information for the public, but not all of them are trustworthy. Use the resources provided below to [protect] yourself when you review sources of health information.”(22)

.gov = a government-sponsored site (trustworthy)

.edu = an education institution (trustworthy)

.org = a non-commercial organization (maybe)

.com = a commercial organization (maybe)

**Google is not a source.** It is a search engine that provides a list of sources that **may or may not** be accurate.

## Navigating a health website: Five quick questions(23)

If you're [navigating] a health website for the first time, these five quick questions can help you decide whether the site is a helpful resource.

**Who?** Who runs the website? Can you trust them?


**What?** What does the site say? Do the claims seem too good to be true?

**When?** When was the information posted or reviewed? Is it up-to-date?

**Where?** Where did the information come from? Is it based on scientific research?

**Why?** Why does the site exist? Is it selling something?

Find a list of resources on the back cover.



Imagine you are a community member who struggles with barriers that make it challenging to access or navigate resources. Practice navigating resources for preconception health.

Use your voyaging skills for each scenario. Go to at least one website **and** talk/text/chat with at least one representative.

**Scenario 1: Getting to your healthy weight**

You and your partner want to have kids. How do you find out if you both are at a healthy weight? Who or what can help you get to a healthy weight if you live in a low-income or unsafe neighborhood?

What did you learn?

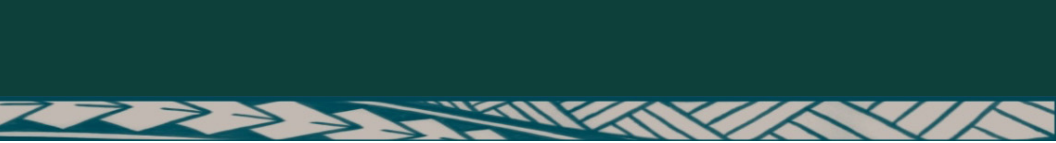
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What resources did you use and how did you know they were reliable?

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Use your voyaging skills for each scenario. Go to at least one website **and** talk/text/chat with at least one representative.

**Scenario 2: Folic acid**

You and your partner just got married and want to have kids someday. You've heard about folic acid. What is it and how do you get it? Keep in mind that you do not speak English.

What did you learn?

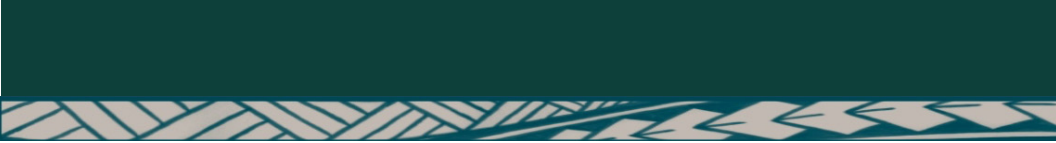
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What resources did you use and how did you know they were reliable?

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Use your voyaging skills for each scenario. Go to at least one website **and** talk/text/chat with at least one representative.

### **Scenario 3: Preconception health visit**

You and your partner plan to become pregnant in a few months and want to go in for a preconception health visit. You **do not** have health insurance. Where can you go for care?

What did you learn?

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What resources did you use and how did you know they were reliable?

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## Take time to reflect

What information or resources were most helpful?

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What barriers did you encounter while navigating?

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There are resources to help community members nourish the *fonua* or *fanua*. But community members may not know about them and may need additional help (e.g., uninsured, do not speak English, need financial help, etc.).

Your experience navigating resources can help others. It is important to develop your voyaging skills by understanding all you can about resources. Know their purposes, programs, and qualifications. You can become a master navigator for your community.



## **Fono assignment 2**

Use what you learned in the navigation activity as a way to nourish your *fonua* or *fanua*. Your voyaging skills will help you navigate resources about prenatal care and prepare you to help others. Notice any obstacles you face while you navigate these resources. Come ready to share what you learned at the next *fono*.

**Scenario 1:** 1) What is prenatal care? 2) Who can provide prenatal care? 3) When should prenatal care start? 4) What is the difference between preconception health and prenatal care?

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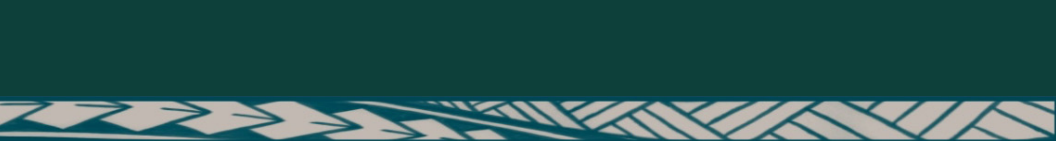
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Group members

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Use what you learned in the navigation activity as a way to nourish your *fonua* or *fanua*. Your voyaging skills will help you navigate resources about prenatal care and prepare you to help others. Notice any obstacles you face while you navigate these resources. Come ready to share what you learned at the next *fono*.

**Scenario 2:** 1) Why is prenatal care important? 2) What happens at prenatal care visits? 3) How many prenatal care visits are suggested?

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Group members

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Use what you learned in the navigation activity as a way to nourish your *fonua* or *fanua*. Your voyaging skills will help you navigate resources about prenatal care and prepare you to help others. Notice any obstacles you face while you navigate these resources. Come ready to share what you learned at the next *fono*.

**Scenario 3:** 1) How can you pay for prenatal care? 2) What resources are available for low-cost or free prenatal care in Utah and who qualifies? 3) What resources are available for assistance with prenatal care in Utah specifically for the Pacific Islander community?

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Group members

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### ***Fono 3: Strengthening the kaliloo or 'aliloo during and after pregnancy***

- Welcome, review, and follow up
- Cultural concepts *kali* or *'ali* and *kaliloo* or *'aliloo*
- Video: *From day one*
- Presentation on birth spacing
- Break (optional)
- Connection activity
- *Fono* assignment
- Post-questionnaire

#### Cultural concepts

- *Kali* (Tongan) or *'ali* (Samoan): a wooden headrest used as a pillow in Pacific Islander cultures.(24)
- *Kaliloo* (Tongan) or *'aliloo* (Samoan): a long wooden headrest. The word for the mother's forearm or the headrest for infants, where knowledge is shared and storytelling takes place.(24)

## What is prenatal care?

- “Prenatal care is healthcare for pregnant women.”(25)
- Early prenatal care is prenatal care received in the first trimester.(8)

### **Did you know?**

- Almost half (44.8%) of our Pacific Islander babies in Utah are born without early prenatal care.(8)

### **Why should women get prenatal care?**

- Prenatal care can prevent the majority of problems that can cause infant mortality.

### **When should I start prenatal care?**

- As soon as you find out you are pregnant.
- Most clinics will see you at about 8 weeks.

### **How often will women go in for prenatal visits?**

- Weeks 4-28: Once per month
- Weeks 28-36: Once every 2 weeks
- Weeks 36-40: Once per week

## What can I expect at a prenatal visits?

### **The first trimester**

- Many questions about your health habits, your life, and your family history
- Physical exam—including pelvic exam
- Blood and urine tests
- Education on what to expect during pregnancy and future visits
- Ultrasound (6-8 weeks)

### **The second trimester**

- Weight
- Blood pressure
- Baby's heartbeat
- Baby measurement (fecundity)
- Test for gestational diabetes
- History regarding mom and baby's physical well-being
- Ultrasound (18-20 weeks)

### **The third trimester**

- Weight
- Blood pressure
- Baby measurement
- Check for baby's position
- Questions regarding mom and baby's well-being

## ***Kaliloa or 'aliloa***

Our ancestors, grandparents, parents, and elders practiced and valued passing on cultural knowledge and wisdom to their descendants. Parents fostered close relationships by spending quality time with their children talking.

This began right after birth, where on the mother's forearm, knowledge, teachings, and cultural wisdom was passed on to the child through storytelling. This practice was the child's first introduction to education.

In the Pacific, wooden headrests called *kali* (Tongan) or *'ali* (Samoan) are used as pillows. Long headrests are called *kaliloa* (Tongan) or *'aliloa* (Samoan). *Kaliloa* or *'aliloa* is also the word for the mother's forearm or the headrest for infants, which is long because it continues to support the child throughout the child's life.

In the Pacific, when children were strong culturally, physically, and mentally, mothers were praised for preserving the culture and sharing wisdom through the *kaliloa* or *'aliloa*.(24,26)

The *kaliloa* or *'aliloa* is how Pacific Islanders passed on cultural wisdom within the home and invested quality time with children.

How important is it to Pacific Islanders to invest in their children and to pass on Pacific Islander values from one generation to the next?

Let's watch a video that demonstrates the transition from the *fonua* or *fanua* through birth to the *kaliloa* or *'aliloa*. It shows the importance of the bond between mother and baby.





## **Video: *From day one***

*From day one* is the fourth video in the community education and engagement series. It focuses on the importance of doing all you can to make sure the mother and baby are healthy after and between births.

### **Before watching the video think about:**

1) How close were your children born to each other or how close were you born to your siblings?

2) Why would it be important to give some time between the birth of one child and the beginning of the next pregnancy?

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Notes and questions

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## What is birth spacing?

“The amount of time between the birth of one baby and the beginning of the next pregnancy.”(27)

### **Did you know?**

- 42% of Pacific Islander pregnancies are spaced 18 months apart or less.(28)

### **Ancient or modern? Science or culture?**

- Health professionals recommend mothers wait 18 months after birth to begin another pregnancy to allow their bodies to fully recuperate.(27)
- Our Pacific Islander culture and history actually teaches us that our ancestors already knew this was a good practice.
- Samoan mothers waited “at least two years between the birth of each child.”(29)
- Hawaiian mothers stopped breastfeeding when their child was able to pick up and throw a stone, 18-20 months.(30)
- It was universal practice in the Pacific Islands for a husband and wife to abstain during the 1-2 years that a child was being nursed.

## Birth spacing is cultural

In the Pacific, the spacing of the planting time of crops in the *fonua* or *fanua* (land) was a common cultural practice, which allowed the *fonua* or *fanua* (land) to recover.(31)

Birth spacing gives a mother the opportunity to recover and develop and strengthen her *fonua* or *fanua* (placenta, womb, and nurturing environment).

Birth spacing gives mothers the opportunity to invest quality time with their new baby.

This develops and strengthens the *kaliloa* or *'aliloa* or her influence on the child throughout the child's life.





## Connection activity

This activity will help us share the experiences we've had in our *fono*.

Just as mothers have a responsibility to pass on their knowledge and wisdom to their children through the *kaliloo* or *'aliloo*, we each have a responsibility to pass on what we have learned to our kin members and community through our connections.

### **The ocean connects us**

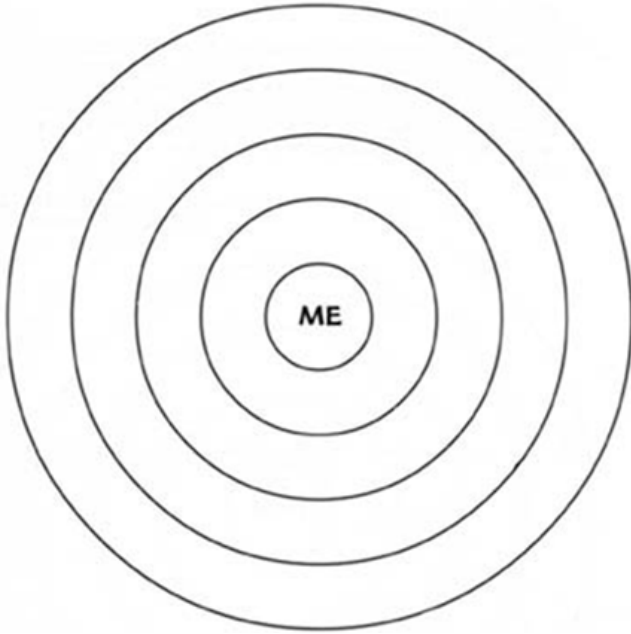
*Moana* is a pan-Pacific term for ocean encompassing both its depth and vast openness.

Pacific Islanders are often referred to as "Oceanians" or people of the ocean.

Despite the way in which the Western world views the Pacific, Oceanians view the ocean not as something that separates our islands from one another, but as something that connects us all.

The ocean is in us and continues to deeply connect us no matter where we are in the world.(32)

Who am I connected to? Think of your community as the ocean. You are at the center and your waves and ripples reach different levels of your community.



How do I share what I have learned with my community?  
Each wave and ripple of your community is different. Your communication may be different depending on the level of trust or closeness.

Community level (circle)	How will I share what I have learned?

Each wave and ripple is different. How you communicate with a person may differ depending on the level of trust or intimacy (e.g., a family discussion may be richer in detail while discussion with community leaders may be more formal).

When we understand that we are the ocean and the ocean connects us, we reclaim the depth and vast openness of our connections with each other as Pacific Islanders. When an issue such as infant mortality affects one of us, it affects all of us.

Taking time to decide how to communicate with each level of your community will help the information ripple out to benefit your kin and whole community.





## ***Fono* assignment 3**

Use your table worksheet from the connection activity to choose one of your community circles. Decide how you will share what you have learned in the fono with that community circle. Come ready to share your experience at the next *fono*.

Community

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Activity

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## ***Fono 4: It takes a village***

- Welcome, review, and follow up
- Final review
- Cultural concept *tāno'a* or *tānoa*
- Video: *A healthy community*
- *It Takes a Village* project
- Break (optional)
- Reflection questions
- Post-questionnaire
- Conclusion

### Cultural concepts

- *Tāno'a* (Tongan) or *tānoa* (Samoan): a name for the kavabowl.(26)

## Review questions

- What is infant mortality?
- True or False: Pacific Islanders in Utah face high infant mortality.
- What causes the most infant deaths among Pacific Islanders in Utah?
- What are perinatal conditions?
- What is preconception health?
- True or false: Women should prepare for pregnancy at least 3 months in advance.
- True or false: Prenatal care is given to a woman after giving birth.
- When should a woman go in for prenatal care?
- What is the recommendation for birth spacing?
- Use your own words to describe what *vā* means.
- What is the *fonua* or *fanua*?
- What is the *kaliloa* or *'aliloa* and what does it represent?

## ***Tāno'a or tānoa***

In our Pacific Islander culture, the tradition of drinking *kava* or *'ava* was practiced in the islands and has also followed Pacific Islanders in their migrations abroad.

Traditionally, the *kava* or *'ava* bowl was referred to as the *tāno'a* (Tongan) or *tānoa* (Samoa). The *tāno'a* or *tānoa* (*kava* or *'ava* bowl) was used as a space for learning and discussing social, political, and cultural issues. Many important family and community conversations took place around the *tāno'a* or *tānoa*.

The *tāno'a* or *tānoa* symbolizes communal learning, continual learning outside of the home, learning from elders (informed individuals) about best practices, and learning about culture.

The *tāno'a* or *tānoa* was traditionally the father's area for educating. This complemented the education received in the home or mother's domain through the *kaliloa* or *'aliloa*. Both were nurturing spaces for children, the future of the clan.(26)

What are some ways you have experienced Pacific Islanders traditionally gathering around the *tāno'a* or *tānoa*?

Let's watch a video that shows how our village communities can thrive when we come together and take care of each other. Think of the *tāno'a* or *tānoa* and how we can gather to share the issues that affect us as Pacific Islanders.



## **Video: *A healthy community***

*A healthy community* is the sixth video in the community education and engagement series for *It Takes a Village: Giving our babies the best chance*. The focus of this video is the community's part in solving the issue of infant mortality among Pacific Islanders in Utah.

### **Before you watch the video, think about:**

- 1) What can you do personally to solve the issue of infant mortality among Pacific Islander communities in Utah?
- 2) What do you think the community can do as a whole to address this issue?

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Notes and questions

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## It takes a village project

You have attended four *fono* to learn about the issue. *Fono* have included videos, PowerPoint presentations, and activities to provide information on infant mortality, preconception health, prenatal care, and birth spacing, to help you build skills in communication, navigation, and connection.

All of these have been explained in the context of cultural concepts: the village and *fono*, which bond us together; *vā* reminding us to consciously continue to nurture the space; *fonua/fanua* which we need to nourish for the sake of sustainability; and *kaliloa/aliloa* which can be strengthened to maintain our people and culture.

Today we learned about *tāno'a* or *tānoa*. Cultural ceremonies and practices that would take place around the *tāno'a* or *tānoa* were also used as ways to *tauhi vā* or *tausi vā*, nourish the *fonua* or *fanua* and preserve the culture within the village community.

Pacific Islanders have continually found ways to learn and grow our villages by keeping cultural concepts, such as those learned, as an important component of the Pacific way of life. However, we must remember that the best way to preserve our culture is through the legacy of our children. If infant mortality persists, not all children will get to carry on the legacy.

## It takes a village project guidelines

- I. Develop a village project that will create awareness about issues surrounding infant mortality experienced in Pacific Islander communities in Utah. This may incorporate some of the cultural concepts discussed. Be as creative as you want.
- II. The project must impact at least 25 people.
- III. Create an action plan and a timeline to complete the project. It must be completed within 3 months.
- IV. Every village council member must participate. Assign each member a specific role to complete in your project.
- V. Think about how you will know if your project was successful. Make a plan to measure this.
- VI. After 3 months, be prepared to share about your project.
  - A. Project overview and purpose
  - B. Target audience
  - C. Activities (provided visuals as appropriate)
  - D. Outcomes (number of people reached, community changes, etc.)
  - E. What you learned
- VII. Complete the project worksheet to be prepared to share briefly about your project at the end of this *fono*.

## It takes a village project worksheet

- I. Project overview:
  - A. Village name \_\_\_\_\_
  - B. What is the focus of your village project?
  
  - C. Who is your target demographic?
  
  - D. What do you want to do for your project?
  
- II. Impact:
  - A. How will you impact at least 25 people? Where?  
When?





III. Action plan and timeline:

A. What actions do you need to do and when do you need to do them? Fill in table below.

B. Check-in dates.

IV. Village council participation:

A. What will each member in the village council do for this project? (i.e., organizer, social media/marketing) Fill in table below.

V. Results

A. How will you know if your project was successful?

VI. Share your project

A. How will you share the results of your project with others?



Action steps	By whom?	By when?




## Reflection questions

- What was your favorite part of the *fono*?
- What was the most interesting part of the *fono* for you?
- What was the hardest part of the *fono* for you?
- Which cultural concepts—*vā*, *kaliloa'aliloa*, *fonua/fanua*, or *tāno'a/tānoa*—empowered you to do something about infant mortality?
- How did the *fono* strengthen your identity as a Pacific Islander?
- What information surprised you the most?
- Which *fono* assignment was most beneficial to you?
- How do you think your community can benefit from this information?
- What was the most valuable part of the *fono* for you?
- Knowing what you know now, what would you have done (or do) differently?
- What do you plan on doing now that the *fono* are done?
- How did you grow from attending the *fono*?
- What tools did you develop to do something about infant mortality in your community?

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## Reliable resources for health before, during, and after pregnancy

DHHS Maternal and Infant Health Program: [mihp.utah.gov](http://mihp.utah.gov)

Baby Your Baby: [babyyourbaby.org](http://babyyourbaby.org)  
1-800-826-9662

MotherToBaby Utah: [mothertobaby.utah.gov](http://mothertobaby.utah.gov)  
801-328-2229 (Salt Lake area)  
1-800-822-2229 (outside of Salt Lake area)  
1-855-999-3525 (text)

DHHS Medicaid: [medicaid.utah.gov](http://medicaid.utah.gov)  
1-866-435-7414 (Eligibility)  
1-866-608-9422 (Other questions)

DHHS Utah Women, Infants, and Children (WIC) Program:  
[wic.utah.gov](http://wic.utah.gov)  
1-877-942-5437

DHHS Office of Home Visiting: [homevisiting.utah.gov](http://homevisiting.utah.gov)

United Way 2-1-1: [211utah.org](http://211utah.org)  
Dial 2-1-1

Help Me Grow Utah: [helpmegrowutah.org](http://helpmegrowutah.org)  
801-691-5322

Office on Women's Health  
[womenshealth.gov](http://womenshealth.gov)

988 Suicide and Crisis Lifeline  
Dial 9-8-8 (available 24 hours)



# IT TAKES A VILLAGE

*Giving Our Babies The Best Chance*



Utah Department of  
**Health & Human Services**  
Health Equity