Reweaving the Ecological Mat:
A training manual exploring alternative approaches to development and measuring wellbeing

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Executive Summary

This training manual is on the publication *Reweaving the Ecological Mat Framework: Toward an Ecological Framework for Development*. The REM Framework is a rethinking and rearticulating of development as it happens and affects the countries of the Pasifika, and all the churches within the region. It is also a rethinking of wellbeing, especially from the indigenous and cultural perspectives and lived experiences of the peoples of the island countries. The word "reweaving" exposes that the "ecological mat" has been damaged, that threads of the mat are broken and torn, and each country's biodiversity is being reduced. This sad and worrying situation of the ecological mat is the direct result of the prevailing neo-liberal and capitalistic market paradigm which elevates endless growth and profit-wealth creation and accumulation at the expense of the environments – terrestrial, marine and skies – that constitute the threads of the ecological mat. This capitalistic growth model has global reach and expands through primarily extractive operations, and manifests in many and various ways across the islands of Pasifika. Terrestrial ecosystems are degraded by commercial logging and mining as well as by unsustainable commercial and subsistence farming practices. Their marine ecosystems are being degraded by pollution, overfishing, and unsustainable harvesting practices. They also increasingly face severe climate impacts including sea-level rise, coastal erosion, changing temperature and rainfall patterns, which in turn result in changes in food and water security, loss of livelihood, climate-induced migration and threats to sovereignty.

While the title *Reweaving the Ecological Mat Framework: Toward an Ecological Framework for Development* remains as the original publication, this will need to be transitioned and transformed into one which still embodies the substance of it and yet at the same time reflects and points towards quantification, measurability and change. That is, as an alternative to prevailing definitions and understandings of development and wellbeing, how could such alternative be quantified and measured in order to ascertain real and measurable and transformative change? In other words, how could it remain as a *Framework* while at the same time makes possible the needed actual and quantifiable measurements from the eight (8) elements in the *Framework*? The emphasis is on "Framework" because of the heuristic power and potentials of the term itself – its capacity to enable adaptations and learnings and, therefore, its appropriateness, usability and usefulness in different contexts.

In light of the foregoing, the *Reweaving the Ecological Mat Framework: Toward an Ecological Framework for Development* will eventually, through a joint process of consultations be termed as *Oceania Whole-Life Wellbeing Framework* (OWLW Framework, or OWLWF for short). This is a framework whose primary purpose is to measure wellbeing – wellbeing that is rooted in and derives from the alternative narrative and practice of development as described in the original publication, and as will be explored further in the modules in this manual.[1]

This training manual has eight (8) modules, which are taken from the original REM Framework. An important point to note is that the REM Framework is condensed to only eight (8) of the original measures. However, these measures of wellbeing are only mentioned in the original publication, but are neither developed nor elaborated. This training manual has taken the first step to further clarifying these measures of wellbeing. In the manual, these eight wellbeing measures are organised into three clusters and each cluster has three measures of wellbeing. The modules are presented in the following order:

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[1] The work will not end with this OWLWF. Further work will need to be done in order to develop an Oceania Whole-Life Wellbeing Index (OWLWI) from this Oceania Whole-Life Wellbeing Framework.

Module Number	Description / Module Title
1	Background, Context and Overview of the Three Frames
2	Theological Framing
3	Economic Framing
4	Cultural-Spirituality Framing
5	REM Framework "Kuarao" Methodology – A Community Engagement Process
6	Reweaving-Rethinking Wellbeing Measures
7	REM Framework
Clusters of Wellbeing Measures	*Wellbeing and Human Relationships: (3 Wellbeing Measures = Module 8)* *Wellbeing and Ecological Relationships: (3 Wellbeing Measures = Module 9)* *Wellbeing and Societal Relationships: (3 Wellbeing Measures = Module 10)*
Module No.	Description / Module Title
8	Wellbeing and Human Relationships • Basic Needs • Family-Community • Safety and Protection
9	Wellbeing and Ecological Relationships • Quality of Environment • Subsistence Living
10	Wellbeing and Societal Relationships • Opportunities for Work • Health and Wholeness • Education and Learning

The eight topics or wellbeing measures that make up Modules 8-10 are presented in the form of matrices or tables. The reason for this is two-fold:

1. To try and bridge the mental and/or intellectual gap that exists between the language(s) of Pasifika Worldviews with that of development and development academics and practitioners. The matrices try to connect the language(s) of Pasifika indigenous knowledge, cultures, spiritualities, ecology etc with the development discourses through the use of outcomes and indicators.
2. To begin the process of thinking about how to perhaps create quantifiable and measurable data from the wealth of knowledge and wisdom that are contained in Pasifika worldviews, indigenous knowledge, cultures and cultural values, spiritualities, and indigenous ecological knowledge, and so on. This is central to the REM Framework push for revaluing biodiversity, and the emphases on Economic-Ecological Accounting.

As we go through these modules, participants are encouraged to have an open mind and to keep asking themselves whether or not what is being presented have resonances as well as dissonances with/to the work that you all do. Remember that the REM Framework is meant to be a Framework, so how might it apply to/in your work and how might your work be informed, enriched and perhaps even challenged.

On a very positive note, the theme for the 12th General Assembly of the Pacific Conference of Churches in Noumea, New Caledonia, from 16 – 24 November 2023, could not have been more appropriate and affirmative of the REM Framework. The Theme "*Do Kamo*: *Khrist!* Transform us into your authentic humanity," heralds multiple pastoral and prophetic affirmations and dimensions, two of which are as

follows: firstly, as an expression and affirmation of humanity moving towards and being continuously transformed into the kind of humanity intended and envisioned by God – the journey of becoming fully and truly human in the best and most life-giving, life-affirming and life-transforming meanings of the term. Secondly, the theme is also an expression and affirmation of the struggle and journey towards self-determination – self-determination in all aspects of life. The REM Framework resonates with, and perhaps even embodies, this thrust and spirit of *Do Kamo.* This theme will guide the Pacific Conference of Churches in its journey for the next four years. What better way forward can there be for the REM Framework, and for all the member churches of the Pacific Conference of Churches and all its ecumenical as well as development partners?

Module 1: Background, Context and Overview of the Three Frames
Introduction
Module 1 traces the background and historical progression and developments that began in 2001 with the *Island of Hope* as the Pacific alternative to economic globalisation, the reaffirmation of this position and direction through the *Rethinking the Household of God in Oceania* in 2010, and strategic focus of the PCC Member Churches through its strategic plan that was endorsed from the PCC Assembly in Auckland, New Zealand, in 2018. The REM Framework is seen as the culmination of the work of rethinking that started in 2001.

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | know the background and the historical progression towards the REM Framework; **Have (attain) |** appreciation that faith and theology always had and will continue to have a place in development discourse and practice**; Able to |** explain that Pasifika church leaders and theologians have engaged and continue to engage in the intersectionality of faith-theology and development.

Background and Context to the REM Framework
It is necessary and important to highlight the significance of the prefix "re" ("again, anew, once more) in Oceania thinking and speaking and doing, especially in theological and ecclesiastical settings. The roots of the rethinking process are traced back to the regional and global ecumenical conference in 2001 in Nadi, Fiji, which was hosted by the Pacific Conference of Churches and resourced by the World Council of Churches (WCC). Two publications followed: *ISLAND OF HOPE – A Pacific Alternative to Economic Globalisation: Report on the Churches' Conference on Economic Globalisation* (2001) and its abbreviated version *The Island of Hope: An Alternative to Economic Globalisation, Dossier No.7* (2001) both published by the WCC. The watershed regional and global conference was highly significant in so many ways, not least through declaring and affirming the prophetic, pastoral and practical ministry of the churches, and most notably prioritising faith and theological depth in its intersectionality with economic globalisation and development discourses and practices in general. The *Island of Hope* highlights several pillars for upholding the resilience of Pacific countries, three of which are, Pacific cultures, Pacific spirituality, and Pacific traditional economy. Together, these protect the island countries from the full onslaught of the negative effects of economic globalization. Snippets of the *Island of Hope* are as follows:

> "Our challenge today is to discern whether the current vision of economic globalisation represents a world of compassion or indifference, a world of solidarity or domination and oppression, an ocean of hope or despair. The *Island of Hope* challenges us to recognize God's presence in all of the cultures of the world."

> "Subsistence production ensures self-sufficiency, sustainability, food security, livelihood for many and it is important that the existence of a dual economy (cash/subsistence) be acknowledged and applauded. The cash economy alone does not have to dominate the world."

> "The ethics of the *Island of Hope* is based on deep respect for the whole community of life. It fosters a culture of sharing and caring based on justice. It reflects God's care for creation and Christ's teaching to love one another and do justice to the poor."

> "Spirituality, family life, traditional economy, cultural values, mutual care and respect are components of the concept of the *Island of Hope* which prioritizes relationships, celebrates quality of life and values human beings and creation over the production of things. The *Island of Hope* is an alternative to the project of economic globalization which entails domination through an unjust economic system."

"In challenging economic globalisation the church is confronted with Jesus' words: 'You cannot serve God and mammon,'" (Matthew 6:24). Will the churches have the courage to engage with the 'values' of a profit-oriented way of life as a matter of faith, or will they withdraw into the 'private' sphere? This is the question our churches must answer … or lose their very soul."

The "Rethinking the Household of God in the Pacific" was presented by the Pacific Conference of Churches (PCC) to the Pacific Islands Forum Secretariat (PIFS) leaders in 2010. This document was both an acknowledgement of and a protest against the *Pacific Plan* of the PIFS which was endorsed by regional political leaders in August 2005. This "Rethinking …" project highlighted areas of possible alignment, and also of concern that the *Pacific Plan* failed to address seriously. This "Rethinking …" project was also a recapturing & reaffirmation of the vision of the *Island of Hope* in 2001, including:

- ✓ Family life
- ✓ Relationships
- ✓ Environment
- ✓ Spirituality, and,
- ✓ Traditional economy.

These key pillars were basically a restatement of the *Island of Hope* and a foreshadowing of the *REM Framework.* This "Rethinking …" process continued and culminated at the 11th PCC-GA in Auckland in 2018, with the mission to "Lead and coordinate a spirit of ecumenism in the Pacific by facilitating cooperation amongst member churches to implement programming, education and research that bears prophetic witness on issues of morality, justice and peace" and with a programmatic framework based on three core pillars of: Ecumenism; Stewardship; and Self-Determination."

In summary, and historically speaking, the REM Framework is the culmination and outcome of a rather long and meandering process (perhaps unforeseen?) over a longer period:

a) 2001 – 2009: *Island of Hope*
b) 2010 – 2017: "Rethinking the Household of God"
c) 2018 – present & future: *REM Framework.*

It is indeed noteworthy and a gigantic step to note that the measures of wellbeing outlined in the REM Framework are woven into a number of the seven thematic areas of the *2050 Strategy for the Blue Pacific Continent* (PIFS 2022), especially highlighting and affirming the importance and role of traditional knowledge and wisdom, ecological justice, people-centred development, positive and life-affirming cultures, subsistence livelihoods and faith and spirituality.

Context: What REM Framework is about and why.
Against the background highlighted above, the OWLW Framework was initiated as a joint project between the Pacific Theological College (PTC), Pacific Conference of Churches and the University of the South Pacific Oceania Centre for Arts, Culture and Pacific Studies from 2017/18 onward. The REM Framework is premised on various factors (also previously highlighted in the *Island of Hope*), including the following:
1) The knowledge and experience that the prevailing neoliberal model of economic development is unable to advance ecological and climate justice and sustainable development in the Pacific.

2) The rapid and worsening degradation of the ecological mat – land, seas and skies and all their constituents – resulting in negative impacts on the islands' ecosystems and economies, and contributing to anthropogenic climate change.

3) The destructive, exploitative and extractive spirit and nature of the prevailing neo-liberal economic paradigm that focuses primarily on economic growth (so-called "Growth Model") which benefits a small minority at the expense of the vast majority, and of the Earth.[2]

4) The super-imposition of a dominant capitalist culture that elevates the market which influences human relationships, and imposes a kind of toxic individualism and self-centered consumerism, while at the same time subtly dismantling positive traditional cultures, values and norms.

5) The imposition of a system of knowledge that is biased towards and perpetuates the dominant economic and market paradigm at the expense of other forms of knowledge, including especially traditional and indigenous knowledge such as indigenous ecological knowledge.

Questions for Reflection
1. Has this overview of the historical development of the REM Framework helped? Explain …
2. Historically speaking, REM Framework is not an overnight thought, but is a sustained positive progression over more than 20 years. What are your thoughts?
3. Refer to the snippets of the Island of Hope quoted above, and share your thoughts and reactions.

Module 2: Theological Framing
Introduction
Module 2 is on the first of the three frames that underpin the REM Framework. Given the primacy and centrality of Christian faith, and religion in general, in the daily lives of the majority of people in the island countries of the region[3], the theological framing of this alternative way of thinking and speaking about development and wellbeing is of paramount importance.

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | meaning of theology and its foundations for REM Framework; **Have (attain) |** appreciation of the possibility that theology and faith have a place in development discourse and options**; Able to |** explain the holistic and interconnected nature of life and connect these with development discourse and work.

Threads of Theological Framing
- **Theology and what it means.** Theology comes from two Greek words *Theos* and *Logos*, where *Theos* is the Greek term for God[4] and *Logos* is the Greek term for word or study. Put together *theology* means, in a more formal sense[5], "study about/of God" or in an informal manner "word about God" or "*talk* about God". Thus the theological framing of REM means to bring this "word" or "talk" about, and the study of God, into discussions about and discourses in development. It aims to engage in discussions, discourses and practices of development through theological lenses (along with economic cultural-spiritual frames, which will be discusses shortly).

Four theological perspectives are highlighted as forming the bases of the REM Framework. These are as follows:

Interconnectedness and relationality of life.
a. Firstly, the interconnectedness and relationality of life is integral to the worldview of the peoples of the island countries in the region. Examples of this include the traditional-cultural times for planting and harvesting, and times and seasons for spawning of fish species and how these maritime events are interconnected with both terrestrial and "heavenly" signs and events.[6]
b. Secondly, biblically and theologically, this relationality is seen in the creation narrative in Genesis 2, where the Garden is described as a web in which every strand is interconnected. In

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[3] Christianity is by far the predominant faith in the region. Apart from the Fiji Islands where the Christian population is about 65 percent, all countries in the region have Christian populations of at least about 95 percent.
[4] The subject of God is a rather complex one and is better avoided here other than to say that in the spirit of REM, God cares about the well-being and fullness of life for all humanity and all Creation, and this centers on the wholeness of life that is lived out and experienced within the interconnectedness and relationality of the land and sea and sky.
[5] This is also reflected in many of the formal (academic) studies in other disciplines: Socio-logy, Bio-logy, Psycho-logy etc where "logy" derives from the root "logos".
[6] Christian traditions are rich with expressions and articulations of such interconnectedness. One well known example is "Canticle of Brother Sun and Sister Moon" by Saint Francis of Assisi.

this context, life includes all forms – flora, fauna, avifauna, piscifauna or ichthyofauna and humanity.

c. Thirdly and as already implied, the life that is meant here both includes and transcends human life – it means the whole of life! Psalm 104:29-30 states that every creature is given the same breath or spirit (Hebrew *ruach*[7]) by the same Spirit. World renown theologian Jürgen Moltmann writes that the "... experience of the life-giving Spirit in the faith of the heart and in the sociality of love leads of itself beyond the limits of the church to the rediscovery of the same Spirit in nature, in plants, in animals, and in the ecosystem of the earth."[8] (A critical question is, "what are or might be the implications of this for development?)

Earth is home to humanity and creatures and God.

a. Firstly, *home* is a primary category for the peoples of the island countries in the region. This is embodied in various ways, including in the all-embracing understanding of the Pan-Pasifika parlance of land – *vanua*, *fanua*, *fonua*, *fenua*, *whenua*, *auhenua*, *hanua bada*, *pepesa*, etc – and sea/ocean – moana, wasa, kolo etc. The popular phrase "God gas gifted to us these islands and seas" is a strong reflection of being rooted in place, in home.

b. Secondly, both Genesis 1 and Genesis 2 creation narratives are about Earth as being home to humanity and creatures and God. Moreover, the Book of Revelation declares that the home of God is among mortals – on Earth (Revelations 21:3, NRSV). The encyclical by Pope Francis *Laudato Si': Care for Our Common Home* highlights this religio-cultural (and biblical) view of Earth as Home.

c. Thirdly, the Greek concept of *Oikos* is evocatively informative and instructive. *Oikos* (Gk) means home or household.[9] There are three derivatives from *Oikos* that are crucial at this point. The three terms economics, ecology and ecumenical are rooted in the term *Oikos* and its variations: *oiko-nomos* – economics; *oiko-logos* – ecology; *oikou-mene* – ecu-menical. In summary, economics, ecology and ecumene all belong together. The rules of the home are meant to relate in ways that would and should make the home work for the common good, and this home or *oikos* is inclusive of all its constituents, human and non-human. Human life and wellbeing and all its relationships (ecumene, ecumenical) are intricately connected and interconnected with economic dynamics and relations (*oiko-nomos*) and the ecological web of life (*oiko-logos*)

Oiko-nomos →	**Oiko-logos** →	**Oikou-mene**
↓	↓	↓
Eco-nomics →	**Eco-logy** →	**Ecu-menical**
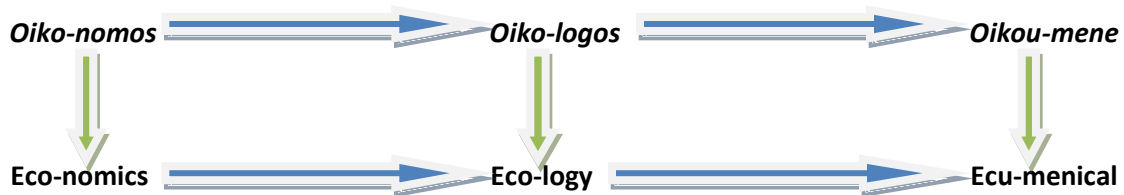
The reign of God is for Earth.

Acknowledging the dynamic discussions that surround this theme, the REM Framework has a clear position.[10]

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[7] The Hebrew term *ruach* can be and has been translated variously to mean spirit, breath, wind and air. In most cases in the Old Testament, the term is used in a feminine sense.

[8] Jürgen Moltmann. 1992. *The Spirit of Life: A Universal Affirmation*. London: SCM Press, 9-10.

[9] This concept of *Oikos* is an inclusive one; embracing family, church, nation and Earth as household of God.

[10] The term that is commonly used in the gospels is Kingdom (Greek *Basileia*) of God. It is noted here that this term (*Basileia*) is a dynamic one and there is much academic discussions as to its best English translation (kingdom, kin-

a. Firstly, as highlighted earlier, the wellness/well-being of human life is intricately connected and interconnected with the land and sea/ocean and heavens (skies), and this is still the case with the majority of island countries populations that are rurally based. Noting the understanding of God taken in the REM framework,[11] it should not be difficult to see the presence and care of God in the lives and experiences of human beings, and in Creation at large. The environment – lands, seas and skies – is the most immediate and tangible form and symbol of the grace or mana of God for *Pasifika* peoples.

b. Secondly, a rereading of the "parables of the kingdom" in Matthew 13 strongly suggests, even affirms, that the kingdom/reign of God is for Earth.[12] Close and critical analysis reveals that the images of the kingdom of God used by Jesus are drawn from farming, fishing, shell collecting, housework, and everyday work done by women and men – and these images are found on the land and in the sea, as well as the skies (image of birds).

c. Thirdly, and in light of the foregoing, the REM framework is about recognizing and affirming that Earth is the locus of the kingdom/reign of God and, therefore, the land and sea and air/skies, and all therein, are integral to a proper understanding of God's presence and work in our midst, and of God's intentions for humanity and Earth as a whole. It also means that all that we do to transform lives and situations, and to make living more humane, are important in the work of God's reign in the here and now and, therefore, with a vision of the future that is safer, more promising, enjoyable and better for all.

God's offer of fullness of life connects intricately with the environments in which we live and move and have our being.

a. Firstly, as mentioned previously, life is lived and experienced as one whole, and connects and interconnects with the land and sea and sky – and the presence of God permeates Earth. Fullness of life in this worldview neither excludes nor negates this earthy existential relationality, but affirms and embodies it.

b. Secondly, a critical rereading of the theme of life (Greek *zoe*[13]) in the gospel of John affirms that life (fullness of life) is connected to and dependent upon its surroundings and is primarily physical.[14] It is noted that without exception, all the images Jesus uses in John 10:1-9 are found on the land and in the environment: shepherd, sheep, gate, sheep pen, pasture, grassland and waterholes. These images portray and embody the physical/tangible and everyday elements of food, water, shelter, safety, protection, wellbeing, care and so on. Jesus means to highlight that the physical side of life is important to God and is integral to the whole (fullness) of life that God intends for God's people.

c. Thirdly, a brief word study of the Greek term *zoe* affirms what is said here. *Zoe* includes three primary uses in the gospel of John, namely, one's means or life or livelihood, existence, and

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dom, reign etc), what is it about, when and where it is happening. In the spirit of the REM framework, kingdom or reign is for Earth and for the here and now, and yet continues to unfold into the future. This involves and helps us, and all stakeholders, to work towards and shaping the future(s) we want to see and live – with each other and with and in God.

[11] See footnote 2.

[12] For a good scholarly treatment of this position see Walter Wink. 1992. *Engaging the Powers: Discernment and Resistance in a World of Domination*. Philadelphia: Fortress Press.

[13] In its noun form, *zoe* is feminine.

[14] *Zoe* refers primarily to physical life. However, there is also a spiritual element in it that holds the future (after death) in view.

lifestyle. In the island countries, one's means of life or livelihood is connected with the environment; a person's existence is connected with the existence of other (non-human) beings; and lifestyle is both the internalisation and extension of, and influenced by, multiple interpenetrating cultures (traditional and contemporary), environments, beliefs and value systems.

d. Fourthly, being "saved" (10:9) means to be saved physically from death-dealing elements of nature[15] such as weather and wild animals, and from human elements[16] such as thieves and robbers. This resonates with the religio-cultural worldview of island countries where salvation, on the one hand, constitutes and reflects the human desire for wellbeing and fulfillment in every aspect of life, be it health, success, fertility, respect or honour; and on the other, salvation is seen as the absence of forces that stand in destructive tension with life, such as sickness, death, infertility, poverty, dishonour, and life-denying and life-negating forces.

Activity: Reflect on the following:
1. Share your general thoughts and responses to the four theological bases of the REM Framework.
2. How relevant are these theological bases in your work?
3. Any particular one, or insight, that you would most likely think about and incorporate in your strategies.

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[15] There is so much more that could be said about "elements of nature" in our time, where the meaning of salvation that is embraced and advanced in this Framework can form the bases for our strategies and programs.
[16] Similarly, there is more to these "human elements" that could be discussed, but are not touched on here. Here it suffices to point out that when this understanding of salvation is taken further, it includes being saved from the human-designed and constructed systems, structures, cultures, laws and policies etc, which discriminate, imprison and deny people, especially the most vulnerable in families and communities, their God-given dignity and rights and freedom.

Module 3: Economic Framing
Introduction
Module 3 is on the second of the three frames that underpin the REM Framework. Whether or not the majority of the people of the island countries are consciously aware of it, economic activities are everyday occurrences as they/we engage in trades and transactions connected to daily living and livelihoods. While the traditional economy/sector is still the mainstay and is resilient for the majority of rural dwellers, economic relations are also increasing determined and governed by the elements and forces of the market economy. The presence and pull of these neo-liberal market forces is quite strong that the valuation systems and methods are narrowly commoditised and monetised. The REM Framework wants to rethink this rather unhelpful trend.

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | know what constitutes economics in terms of the REM Framework; **Have (attain) |** appreciation of the possibility that redefining economics in the REM terms is necessary in development discourse and options; **Able to |** explain the importance of a rethought economics for peoples of the island countries, and enabled to make some key connection with development discourse and work.

Threads of Economic Framing
Ecological failure of industrial capitalistic market model
   a. This growth model is highly extractive, destructive & causes long-term, even irreparable, damage to environments, ecosystems, cultures and livelihoods: "The explosive growth of extractive operations around the world often plays out on indigenous people's lands … causing irreparable harm to their livelihoods, cultures, languages and lives," (*Forum on Indigenous Issues)*; "Millions of tones of minerals, fish and timber are extracted from [Pacific] island nations each year, generating massive profits for foreign multinationals …," (*The Guardian*).
   b. In this model, ecological/environmental costs are mere externalities, that is, such costs are not factored into the cumulative costs of both the production chain and market chain, including the final costs borne by customers.
   c. The twin goals of rapid growth and wealth (profit) accumulation ultimately benefit only a tiny minority and are causing increasing human misery, poverty/destitution for the majority. (According to a recent study, only 0.9 percent of the world's population owns about half of the total global wealth, while 56 percent own only 1.8 percent of the world's wealth." (*Common Dreams* 2019).

Economics does matter … with proviso
   a. Economics matters a great deal as long as the centrality and primacy of the fact and imperatives of *oikos* or home: *oiko-nomos* (economics), *oiko-logos* (ecology) and *oikou-mene* (ecumene or ecumenical), are kept and held together.
   b. Economics matter for the common good, when it is meant to make people's lives better, when desired growth improves people's quality of life, instead of causing their/our poverty and misery, and not at the cost of depleting and degrading our environment.

]Mending the severed relationships
   a. Historically speaking, one of the major negative impacts of the Scientific Revolution, Industrial Capitalism and the Industrial Revolution was the increasing secularization and commoditization

of the natural environment, pushed by thinkers like Francis Bacon (1561-1626). These processes of secularization and commoditization of the terrestrial and marine environments and ecosystems continue in Pasifika today, such as through the explosive growth in all kinds of extractive operations.

b. The REM Framework strongly holds and advances that biodiversity and how humans live with/in this biodiversity is critically important. Protection and care, and restoration where needed, are key strategies of ensuring that this biodiversity sustains into the immediate and long-term future.

c. The protection and restoration of biodiversity is also advantageous to the human species who, because of alienation from the environment, are now suffering from all kinds of health issues and epidemics, including both communicable and non-communicable diseases.

The Real Meaning of Value

a. How is "value" measured? Too often the idea of value is woven into a monetary understanding of how much things cost. The classical economic logic is that the value of a good or service is directly proportional to its monetary cost.

b. Even for a country's national accounts, the Gross Domestic Product (GDP) is measured as the total monetary or market value of all the finished goods and services produced within a country in a specific time period, usually one year. This means that in order to raise GDP, more extraction of forest and marine resources and resources in the ground and under the sea (so-called natural resources) have to done and pummeled into goods and services for the capitalist market.

c. However, the above understanding of value is flawed and misguided because it does not include all the hidden costs, for example: changes to water tables and quality, pollution of the Ocean and atmosphere and land, contamination of the soil and rivers, disruption of ecosystems, loss of livelihoods and cultures, disappearance of flora and fauna, and many more.

d. The REM Framework advances a better alternative to understanding value: namely, that which takes into account the total value of biodiversity. There is increasing understanding amongst economists that there is a need to revise the way we account for and measure growth and real value (see Module 6). This is the window of opportunity and challenge that small island countries of the region may be better placed to move into with national political will and the right kind of support from development partners and agencies.

Moving Towards Revaluing Biodiversity

a. Critical to this task of revaluing biodiversity is the need and imperative to generate and compile ecological baseline data. This is as important as it is urgent with the appropriate methodology, political will (nationally & regionally) and financial and technical resourcing from partners and agencies who care.

b. Community groups and resource owners are vitally critical to compiling ecological baseline data. Knowing the "value" of their biodiversity is highly useful and strategic data; it is a way of the empowering them with knowledge to stand up and be heard, and to negotiate where and when necessary.

Activity: Reflect on the following:
1. How does your culture determine what "value" is?

2. How does the REM Framework approach of redefining value in relation to biodiversity appeal to (or otherwise) to you?
3. Science tells us that 15-20% of Earth's oxygen come from the forests (green plans on the land) and 60-80% from the Ocean (phytoplankton and algae). What could your organisation, church etc do to ensure we do not destroy our sources of oxygen?

Module 4: Cultural-Spirituality Framing
Introduction
Module 4 is on the third of the three frames that underpin the REM Framework. As highlighted in Module 1, at the turn of the millennium during a 2000 watershed ecumenical conference in Nadi, Fiji Islands, regional and global church leaders highlighted several pillars for upholding the resilience of the island countries. Three of these are Pasifika cultures, Pasifika spirituality and Pasifika traditional economy.[17] They declared that "the traditional economy and the cultural values underpin the Pacific Island Countries and protect them from the full onslaught of the negative effects of globalization."[18]

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | what constitutes culture and spirituality for the REM Framework; **Have (attain) |** appreciation of the possibility that culture and spirituality have a place in development discourse and options**; Able to |** explain the importance of culture and spirituality for peoples of the island countries, and enabled to make some key connection with development discourse and work.

Threads of Cultural-Spirituality Framing
Interweaving of Culture and Spirituality
    a. Culture and spirituality are two sides of the same mat and are interwoven, indeed inseparably intertwined. This close interweaving is couched within the interconnectedness of life as highlighted earlier. Cultures are rooted in spiritualities and spiritualities are expressed through cultures, including cultural beliefs, values, norms and practices.
    b. As pointed out in Module 1, the *Island of Hope* highlighted several pillars for upholding the resilience of Pasifika countries, three of which are, Pasifika cultures, Pasifika spirituality, and *Pasifika* traditional economy. Together, these protect the island countries from the full onslaught of the negative effects of globalization.
    c. Culture and spirituality are dynamic life-oriented and action-based concepts, and are used in the REM Framework in their traditional sense as distinct from the contemporising tendencies observed and practiced today. (It is noted that the importance of traditional cultures and spiritualities in development discourse and practice is also addressed in academic discourse.[19])

Belief Systems and Totemism
    a. Belief in gods and in a superior divine being and belief in spiritual presence in the land and sea and skies (heavens) were/are integral to the worldview of people in the island countries. There were gods that oversee environments and various human activities, and remain as protectors of the people.
    b. Contrary to the views expressed by missionaries that totemism was mere superstition and pagan, cultural-spirituality connections through totems serve as distinctive identity markers for families, clans, and tribal groups. Totemism is a mark of deep and solemn spirituality and attachment. Totemism embodies the rootedness and relationality of people to place and to

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17 See World Council of Churches. 2002. The Island of Hope: A Pacific Alternative to Economic Globalisation. Geneva: WCC Publications.
[18] ibid, 134.
[19] See for instance, David W Gegeo (1994). "Kastom and Bisnis: Towards Intergrating Cultural Knowledge into Rural Development in the Solomon Islands." Doctoral Thesis, University of Hawaii.

their environments, and carry the deep cultural-spiritual significance of what it means to be a people. Totemism is also about respect and the "do no harm" principle.

Cultural Rituals
  a. Rituals are integral to Pasifika cultures and spiritualities, and there are many of these: when clearing virgin land for food gardens and when planting & harvesting root crops; before major fishing trips; when a house or dugout canoe is completed; when peace and reconciliation are reached, etc. These rituals were/are important actions and ways of maintaining and growing three-pronged relationships: between people and the spirits and divine beings, seeking their protection and blessing; between people to sustain helpful, healthy and positive relationships; between people and their environments to sustain life-giving and life-affirming relationships. All these rituals are expressions and embodiments of deep spirituality.
  b. Examples of two rituals that were/are common, and performed in one way or other, are the ritual burying of the placenta in the ground and the ritual planting or sowing of a child's umbilical cord when it falls off the child. In some cultures, the name for the placenta is the same name for the land. Example: in Tonga, the remains of the *fonua* (placenta), the life-center and life-line of the baby, is returned by burial to the *fonua* (land). Both of these rituals signified and continue to signify the cultural and spiritual significance and interconnectedness of the land-sea-sky ecological mat and the place of humanity in it.

Rites of Passage
  a. Rites of passage were, and still are, popular and important amongst cultures in Pasifika, and there are both similarities and differences in these rites. These rites of passage were/are performed with deep solemnity couched within a creation-community-centered spirituality, and were/are neither simply rhythms of cycles nor for mere public displays.
  b. Rites of passage are religio-cultural means of defining different stages and activities in life: birth, adolescence, maturity, aging and death, and the means of making the transitions between these social spaces. Rites of passage also include initiation rites for both men and women into specific roles as well as status. Cultural narratives of origin and of societal-communal transitions provide myths and history of rites of passage.

Wellness of Life
  a. Narratives of human wellness of life are immediately and directly connected with the land-sea-sky configuration. (It is also noted with concern a rather money/cash-oriented definition of wellbeing or otherwise is entering people's narratives – demand & supply of the market economy!)
  b. The wellbeing and flourishing of shared life is either enhanced or hindered within the context of the environments in which Pacific Islanders live, move and have our/their being: "Our existence and our survival can never be separated from our land and sea … Our land and sea are us and we are them. Do not separate us," (Leslie Boseto). "We are the sea, we are the ocean," (Epeli Hau'ofa).

Language of Wellness of Life
  a. The languages of island countries are rich with concepts of well-being and wholeness of life that are connected to the environments: Fijian *sautu* (wholeness of life); Samoan *lotogatasi* (harmony of all life); Maori *hauora* (holistic wellbeing); Tongan *mo'ui kakato* (wholeness of life);

PNG tok pisin *gutpela sidaon* (fullness of life); Solomon Islands pijin *sidaon gud* (rootedness, firmness of life) etc.

b. Republic of Vanuatu has gone further and emphasised *kastom* or *lokol ikonomi,* which is a call by the government to uphold and encourage the subsistence economy. *Kastom ikonomi* is resilient and has sustained "living standards when (as happens periodically) the monetary sector has contracted," (Ralph Regenvanu).

c. Language of wellbeing and subsistence intertwine: "Just as life and wellbeing for the majority of people in industrialized countries is inconceivable without supermarkets and department stores – in fact, inconceivable without the mechanisms, assumptions and achievements of the global neoliberal economy – so life and wellbeing for the majority of people in the Pacific is difficult to imagine apart from their close interconnectedness to the land, sea and sky. However, despite it being the mainstay of life and wellbeing, 'the real role of the subsistence sectors … tends to be significantly undervalued,'" (*Island of Hope*).

Communal Identities and Environments

a. Cultural rituals and spiritualities bind people to one another and to their immediate surroundings. A person's identity is formed not in isolation from community but in association with and participation in it, as well as in interacting with one's surroundings. People's immediate environments contribute in major ways in shaping the identities of Pasifika peoples.

b. Communal rituals and celebrations through feasting, dancing, singing, chanting, *talanoa*, and even mourning are an integral part of reaffirming communal identity and relationality such as: *solesolevaki* (Fiji – cooperation & partnership), *fa'atele* (Tuvalu – festive & dance celebrations), *batere* (Kiribati – festive & dance celebrations), *inevanga* (Solomon Islands – feasting & celebrations). Sharing, reciprocity, barter and exchange are hallmarks of communal identity and relationality which are interconnected with the environment.

Knowledge, Wisdom and Transmission

a. Traditional-cultural knowledge and wisdom are embedded in mountains, valleys, caves, forests, trees, plants and bush areas, sacred spots, rivers, reefs, estuaries, seas, oceans, islets and islands and so on. These places are indigenous storied repositories.

b. Integral to Pasifika cultures and spiritualities is the ability to observe, discern, read, listen to and hear embedded "non-textual" stories and narratives. Significantly, stewardship of customary knowledge systems is expressed through oral traditions, voyaging tales, genealogies, song and dance, and through resource use and exchange. These knowledge systems have sustained community life and cultural practices across generations and vast distances, and are not non-scientific.

c. Guardians and transmitters of these knowledge systems play a crucial role: traditional leaders, adults, elders, parents, artisans, artists, craftspeople, heritage practitioners, healers and storytellers all have their place in guarding and transmitting such knowledge and wisdom.

d. As Professor Konai Helu-Thaman said, "Times have changed: where once indigenous knowledge was labeled as primitive, prelogical and inferior, it is now considered by scientists and researchers as superior and important in resolving global environmental problems. We need to reweave a new mat, where learning of indigenous knowledge is made vital."

Sense of Tabu and Mana

a. In the worldview of island countries, the land-sea-sky is filled with symbolism of the divine realm. Divine and spiritual presence permeated and filled these domains. These beings were

described as 'immanent spirits' and they presided over different aspects and activities in life, such as gardening, fishing, hunting, canoe and other craft making, homemaking, warfare etc.

b. Human activities were, therefore, guided by the twin concepts of *tabu* (taboo) and *mana*. In the spirit of the REM Framework, *tabu* is a prohibition or restriction, and *mana* is an ideal and an activity. Both are integral to living appropriately with/in the environment and context.

c. *Tabu* can be attached to persons, terrestrial and marine species and land and/or sea areas, and it signifies respect and communal restraint and control: a species declared *tabu* must not be touched; a land or sea area declared *tabu* must not be entered or harvested etc.

d. Western missionaries and anthropologists argue if *mana* is a noun or a stative verb in their attempts to find a 'perfect fit' (according to their cultural and ideological baggage!) In Pasifika traditional cultures and worldview it is both: "*Mana* is both an ideal (mainly related to the spirits and ancestors) and an activity (as it affects man [*sic*])," (Esau Tuza).

e. The sense of the sacred – embedded in *tabu* and *mana* – is closely interconnected with human wellbeing. *Tabu* understood as ecological observances and respect for restrictions and prohibitions, and *mana* understood as both blessing from a divine other as well as an out-flowing of intrinsic goodness or positive outcome from someone, some act, or some (natural) process, are seen as integral to the wellbeing of people, their relationships with each other, with their environments, and with the Divine.

f. *Tabu* and *mana*, because of their symbolic significance and power, re-present an understanding of salvation which is more like an earthy and tangible experience and existence, and less of an otherworldly futuristic existence: "To make a crude paraphrase, we can say that 'without *mana* there is no salvation;' salvation, of course, being an abundance and success in all the possibilities of human life. The Hebrew concept of *Shalom* – physical and spiritual wellbeing, reconciliation, justice – comes close to capturing the essence of salvation, the essence of *mana*," (Darrell Whiteman). Serious Pacific theologians hold to this position, which is integral to the spirit of the REM Framework.

Activity: Reflect on the following:
1. What new learnings, or unlearning regarding your own context and the Pacific context, have you noted?
2. What traditional/indigenous knowledge, values and practices are there in your culture and context that could help to address the degradation of the forest and marine ecosystems in your area?
3. Do these components of the cultural-spiritual frame have any sense of relevance at all to your own work, that of your organisation and church? If so, please explain.

Module 5: REM Framework "*Kuarao*" Methodology – A Community Engagement Process

Introduction

This module introduces the methodology of community engagement called "*Kuarao*" – a concept and practice from several language groupings in the Western Province of Solomon Islands. This methodology is seen as relevant and contextual because the movements in the methodology are basically what happen when groups of people gather together and have discussions, with value added in terms of tweaking the process to orient toward a degree academic engagement. This fishing method adapted in the REM Framework to engage communities in education and advocacy. It is a whole people approach.

Objectives

By the end of this session participants should be able to demonstrate the following *Output:*

Knowledge | what constitutes the *Kuarao* method and especially the five (5) movements; **Have (attain) |** appreciation of the use of indigenous epistemologies and processes of community engagement**; Able to |** explain the importance of indigenous knowledge systems and methods and the possibility of using these to conduct basic researches into development discourses and options.

Threads of the *Kuarao* Methodology

"*Kuarao*" – a traditional fishing method

a. Uses traditional knowledge, skills and spirituality
b. Uses fishing "gear" from the environment – a special kind of bush vine only found on the barrier islands of the lagoons, and dead limestone stones and corals collected along the shorelines
c. Involves and engages the entire community – from young children to adult men and women.
d. *Kuarao* is always aligned with the season of *mati buruburu* (annual low tides), when it is easier and advisable to use this fishing method, and a time during which major communal celebrations, e.g. weddings, birthdays etc. would normally take place.

The 5 Movements in the Kuarao Methodology

a. **First Movement:** This is a "now" starting point ... This first movement capitalizes on what is quite a normal activity that people do nearly every day: they talk about what is happening all around them! On one level this involves frank and honest narrating and hearing stories of people's and communities' views, eye- and ear-witness accounts and experiences in the present time, in terms of economic development activities and what they see as the multifaceted impacts of such developments on people and their relationships to each other and to their surroundings, on economic and financial differences between players and spectators, and especially on the environment. On another level, this involves and calls for deeper conversation, engagement and analysis.

b. **Second Movement:** A historical reference point ... "There was a time when ..." This second movement capitalizes on traditions of storytelling, especially of establishing a reference point in the relatively recent historical past. This *there was a time when* is a demarcating point of reference, when a negative twist changed the plot of the story from good to not good. In the "Economic Framing" section of this paper, and especially in the Ecological Accounting paper proper, it is pointed out that there is a need to establish this *there was a time when* demarcating point of reference. For the REM this point of reference is set at 1987, for two reasons: Firstly, in achieving goals such as carbon offsets, back-casting the data to 1987 will establish a baseline for meeting the 350ppm goal, the internationally agreed upon marker for safe sustainable CO_2 in

the atmosphere; and secondly, the year 1987 was also when the Brundtland Commission called for action on climate change. On one level, this is a qualitative narrative and storytelling of *there was a time when* with regards to the environment, especially the perceived and experiential impacts of climate change. On another level, it is also an enumerative and quantitative-analytical storytelling. On both levels, this second movement seeks to set the critical historical reference point from which ecological baseline data is determined. This is necessary for an accounting of the ecological data between then and now – what has been lost or destroyed – and what could be done to offset these losses in order to move toward environmental regeneration and thereby raise the equity of our region.

c. **Third Movement:** A pre-historical originating point ... "From time immemorial or a long time ago ..." This third movement capitalizes on traditions of storytelling about the pre-historical (mythic) past, or the originating point in time. It narrates tales of origins of creation, the involvement of gods and spirits, and the place of humans. It narrates tales of the land, sea and sky and human interaction within this web of life. It narrates the dynamic and near-harmonious interaction people and human communities once had with their environments. This third movement brings back to life and into contemporary consciousness, through storytelling, the cultures and spiritualities outlined in Module 4, the "Cultural-Spirituality Framing". It reweaves storied layers and threads, and opens up the repositories of indigenous knowledge and wisdom. As Tarcisius Kabutaulaka points out, "this is not about looking backwards. Rather, it is about creatively using our people's experiences and values to build a better future."

d. **Fourth Movement:** A *Kairos* irruption time ... "From a time of novel Gospel ..." This fourth movement capitalizes on the traditions of storytelling focused on God and God's relationality with the whole of creation, and on the good news of God's reign declared and demonstrated through Jesus of Nazareth. It provides the space for theological and biblical reflections on people's narratives and life experiences. This revisiting and rethinking appropriate biblical narratives, exploring creation theologies, eco-theologies and theologies of development forms an integral part of this fourth movement. All of this is for the dual purpose of, first, grounding the storytelling in the previous movements, especially in the Fourth Movement, and, second, critiquing the kinds of development activities that currently take place (as outlined in the First Movement).

e. *Fifth Movement:* A history of possible alternative futures ... "From this point in time onward ..." This fifth and final movement capitalizes on storytelling as dreaming, even visioning, possible alternative futures that emerge from all the storytelling in the previous four Movements. This Movement is described as a "history of possible alternative futures" because, as this paper consistently asserts, and as the Ecological Accounting paper in particular highlights, the Pacific Islands are strategically placed to lead in the change that we need and want to see. As Pacific Islanders, we have a tremendous potential for leading in terms of how we account for our ecological assets. And as Kabutaulaka stresses, "we must ... rethink and reset our development agendas, values, goals, processes and trajectory. We must find our own development paths ..." By mapping out and forging possible alternative futures, we are in fact writing the preferred history of our futures.

Activity: Reflect on the following:

1) Is method or approach an important factor in the way(s) that your church or organisation operates, especially in relation to activities, programs and projects?
2) Share your organisation's or church's method or approach when you work on designing and delivering programs or projects with your congregations and/or communities.
3) What are your thoughts, reactions etc. to this REM Framework "Kuarao" methodology?

Notes

Module 6: Rethinking Conventional Wellbeing Measures
Introduction
What is a wellbeing measure? How is wellbeing measured? How should wellbeing be measured and who determines how it should be measured? These are critical questions for the REM Framework. The English Oxford Dictionary defines wellbeing as "the state of being comfortable, healthy, or happy." However, it is important to point out that for peoples of the Pacific, wellbeing includes and also goes beyond these categories. The *New Economics Foundation* says as follows: ''Well-being can be understood as how people feel and how they function, both on a personal and a social level, and how they evaluate their lives as a whole.'' The Gross Domestic Product (GDP) as the primary and conventional measure has come under much critique, highlighting especially the weaknesses that are inherent in it. Other measures have been proposed, but are yet to fully replace the GDP measure.

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | what a measure of wellbeing is, the weaknesses of Gross Domestic Product and alternative ways to measure wellbeing; **Have (attain) |** appreciation that around the world, there are also searches for alternative ways of describing and experiencing wellbeing**; Able to |** explain the importance of alternative expressions, understandings and experiences of wellbeing.

Threads of Rethinking Wellbeing Measures
Weaknesses of the Gross Domestic Product as Measure
a. "Gross domestic product (GDP) is the total monetary or market value of all the finished goods and services produced within a country's borders in a specific time period," (Investopedia). This period is usually one year.
b. According to three globally renowned personalities, "GDP is a poor way of assessing the health of our economies and we urgently need to find a new measure." (Christine Lagarde, Joseph Stiglitz, Erik Brynjolfsson). The main reasons for this are as follows:
c. GDP counts "bads" as well as "goods." For instance, when there is a natural disaster or disaster as a result of wars, and funds are spent on reconstruction work, the GDP will rise regardless of the pain and suffering faced by the people affected.
d. GDP only counts goods that pass through official, organized markets, or only market transactions. It does not count all the hard work carried out mostly by women and girls in gardens and homes for subsistence.
e. GDP does not adjust for the distribution of goods and does not show real income distributions. A country's GDP may be high but its actual distribution amongst the population is uneven with most of it going to a few people leaving most of the population in poverty, hunger and destitution.
f. GDP is not adjusted for externalities, such as pollution costs or costs to the environment. Pollution and degradation of the environment, destruction of forest and marine ecosystems, etc are not included in the cost of goods and services that consumers purchase.
g. GDP does not describe what is being produced because its focus is on finished goods (which also include goods that are or may not be socially beneficial, such as weapons of mass destruction etc.

Alternative Measures of Wellbeing[20]
Because of these weaknesses of the Gross Domestic Product, alternative ways of measuring wellbeing have been proposed, including the following.

    a. **Human Development Index (HDI).** Measures achievements in three critical dimensions: health and life expectancy, education, and standard of living.

    b. **Gross National Happiness Index (GNHI).** A holistic and psychology-based approach to measuring social welfare. It was developed in Bhutan and builds on four pillars: governance, socio-economic development, cultural preservation, and environmental conservation. These four pillars are further classified into nine areas and measured by 33 specific indicators.

    c. **Social Progress Index (SPI).** Based on three key dimensions: basic human needs, foundations of well-being, and opportunity, each of which is measured by multiple indicators, including but not limited to: nutrition, medical care, and safety (basic human needs), education, wellness, and sustainability (foundations of well-being), and personal rights, freedom, and tolerance (opportunity).

    d. **Green Gross Domestic Product (GGDP).** An index of economic growth with the environmental consequences of that growth factored into a country's conventional GDP. Green GDP attempts to convert into monetary value the loss of biodiversity, and accounts for costs caused by climate change. While this measure looked very attractive, it also proved that cost of externalities (environmental pollution and degradation, climate change etc) are very high and can drive economic growth downward instead of positive growth. Case in point: China experimented with the Green GDP (1997, 2004, 2007) and experiences in most of the Provinces pointed to the fact that adjustments for environmental damage had reduced the growth rate to politically unacceptable levels. Because of this it was dropped, and it is for similar reasons that many industrialised countries do not want to go down this track of accounting for environmental costs and climate change.

OECD Framework for Wellbeing and Progress
The Organisation for Economic Co-operation and Development (OECD) has developed a framework for wellbeing and progress that is more popular than all of the above. The Framework measures for wellbeing and progress include the following:[21]

1. Income and Wealth
2. Work and Job Quality
3. Housing
4. Health
5. Knowledge and Skills
6. Environment Quality
7. Subjective Well-Being
8. Safety
9. Work-life Balance
10. Social Connections
11. Civil Engagement

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[20] More could be said about these alternative measures. However, this is not done here and you are encouraged to read up on these at your own time. There are also other alternative measures that are not included in this list.
[21] For detailed reading and information on this Framework, see *Compendium of OECD Well-Being Indicators*, 2011.

Activity: Reflect on the following:

1. "GDP is a poor way of assessing the health of our economies and we urgently need to find a new measure." (Christine Lagarde, Joseph Stiglitz, Erik Brynjolfsson). What are your thoughts and/or reactions?
2. When you plan programs and projects within your church, what are some of the key indicators for wellbeing that your organisation has in place or look for?
3. Are environmental costs (damage to forests and coastlines, pollution of rivers and streams and lagoons, erosion of soil, death of reefs and corals etc), and social costs (disputes, breakdown of families and community structures etc), important in your program/project design and implementation? Explain

Notes

Module 7: The REM Framework Wellbeing Framework
Introduction
The English Oxford Dictionary defines wellbeing as "the state of being comfortable, healthy, or happy." However, it is important to point out that for peoples of the Pasifika, wellbeing includes and also goes beyond these categories. The *New Economics Foundation* says as follows: ''Well-being can be understood as how people feel and how they function, both on a personal and a social level, and how they evaluate their lives as a whole." The REM Framework affirms that measures of wellbeing must be contextually and experientially determined because there is no 'one size fits all' approach, and this module is about moving beyond traditional Western measures of wellbeing towards Oceanic measures. Acknowledging and affirming this truth, the REM Framework is one that brings to the fore what is important for churches and peoples in the region, and this work is in its early stages. (More details on these wellbeing measures in modules 8-10). The TREM Framework includes the following clusters:

Cluster 1: Wellbeing and Human Relationships
    1. Basic Needs
    2. Family/Community
    3. Safety & Protection

Cluster 2: Wellbeing and Ecological Relationships
    4. Quality of environment
    5. Subsistence living

Cluster 3: Wellbeing and Societal Relationships
    6. Work/Employment
    7. Health & wholeness
    8. Education & learning

Objectives
By the end of this session participants should be able to demonstrate the following *Output:*
Knowledge | know in some detail what these measures of wellbeing are and what they mean; **Have (attain) |** appreciation that peoples of the island countries have their own ways of describing and experiencing wellbeing**; Able to |** explain the importance of indigenous expressions, understanding and experiences of wellbeing.

Threads of the REM Framework for Wellbeing
    1) Quality of Environment
The environment here includes, but not limited to: flora, fauna, avifauna, piscifauna and all associated ecosystems and habitats – earth (ground), forests, waterways, rivers system and streams, endemic plants and animals, estuaries, coastlines, lagoons, reefs and all marine creatures, air and sky spaces above, etc. Quality of environment for the REM Framework for Wellbeing has two aspects: firstly, it refers to the condition of all the foregoing domains in and of themselves, or to their innate and inherent value beyond and outside of the values human beings attach to them (aka Integrity of Creation). From this perspective, human beings are part and parcel of the environment – the social-cultural component of environments; secondly, it describes the condition of the environment in relation to human needs or

purpose, which is the utility value of environments. For the REM Framework, the utility value must always be seen to derive from the innate and inherent value, and not the other way round.

2) Subsistence Living

The understanding of "subsistence living" according to the REM Framework is better captured in the following description:

"Subsistence living is a way of living off the land that provides the basic necessities for survival. Subsistence living is often practiced by people who have a traditional connection to the land and its resources. Subsistence living is more than just food, it is also a worldview and a way of life that includes history, cultures, values and customs."[22] For the REM Framework, subsistence living captures all of these, and as such it is intricately connected to the quality of environments.

3) Basic Needs

These are the fundamental and basic requirements for human beings to have a life that is decent and livable, and include: (traditionally) food, water, shelter, and clothing. Availability, access and affordability are critical aspects of this wellbeing measure. Essential services such as education, health & sanitation, transportation etc are now also described as basic needs. (For the REM Framework, some of these essential services are measures of wellbeing themselves.)

4) Family-Communal Relationships

Relationships are critical to the wellbeing of peoples in the islands. For the REM Framework, this includes relationships within families and between families, relationships within communities and between communities and within the wider society. These include blood and kinship relationships, marriage relationships, clan and tribal relationships, alliances, and socio-economic relationships. Healthy, respectful, life-affirming and empowering relationships are essential.

5) Safety and Protection

Safety and protection from all forms of violence and harm – sexual, physical, verbal, emotional and psychological, spiritual, socio-cultural, economic etc – is integral to the REM Framework. Safety and protection include feeling safe and protected and being in fact safe and protected in families, communities, congregations and churches and in all church-community-social activities and programs. It also includes feeling safe and protected and being in fact safe and protected, in decision-making processes and referrals, etc.

6) Work and/or Employment

This refers to work and employment in the formal sector, be it in the government or private sector, with a salary income and other conditions or terms of employment. However, as an aspect of the REM Framework, it also includes recognising and acknowledging the huge amount of work done in the informal and domestic household sectors – work carried out by women and by those, mostly women again, who work in people's homes. Moreover, it also includes self-employment by entrepreneurial persons who set up their own local businesses.

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[22] See define subsistence living - Search (bing.com), cited 01/11/2023

7) Health and Wholeness

Health includes having access to reliable and needed medical and health services, and at the same time goes beyond these. Physical health and mental health are two frequently discussed types of health. At the same time, other types of health are also important including, but not limited to, spiritual, emotional, financial-economic health. Health is also very much connected with the environment in which a person lives and moves and has his/her being. As such, the concept of *Shalom* is inclusive of the health that is meant in the REM Framework. Shalom means "peace, harmony, wholeness, completeness, prosperity, welfare and tranquility," which align with the new World Health Organisation understanding of health as "a positive concept emphasizing social and personal resources, as well as physical capacities."

8) Education and Learning

Education includes the formal sectors – Early Childhood Education all the way up to tertiary education, and vocational and skills-based training. Availability, access and affordability are the key considerations in this type of education. A key component of education and learning for the REM Framework is indigenous and traditional knowledge and wisdom – indigenous knowledge base and systems. These include indigenous ecological and/or environmental knowledge, indigenous ecological spirituality, and indigenous ecological skills, practices and values.

Figure 1: The REM Framework in Clusters and Modules
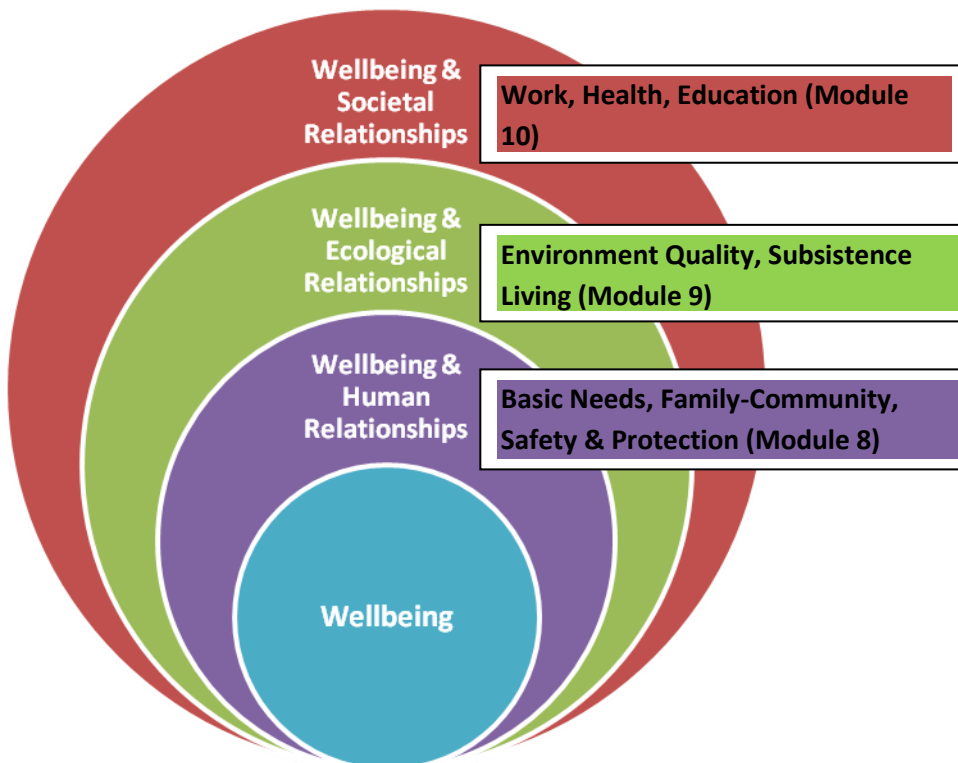
Activity: Reflect on the Following

1. Discuss and explore the significance of these eight components of the REM Framework.
2. Identify how and it ways are these eight components connected.
3. Discuss some practical ways in which you and your community or organisation could work toward achieving these in order to better the quality of life for your family and community.

Notes

Excursus: On the Use of Modules 8-10

Before looking into the details of the modules, it is important to highlight some very important points, especially the following:

1) *Remember that the REM Framework for Wellbeing is a "Framework". As such, this Framework can be adjusted and adapted as and where necessary to align with different contexts and situations, and needs, especially so when speaking of wellbeing indicators and the kinds of development from which such understanding and experience of wellbeing derive.*

2) *As is briefly diagrammatised in Figure 1 above, and will be given some more details shortly, the eight components of wellbeing are divided into three (3) clusters. Moving from the centre and outward, these are "Wellbeing & Human Relationships"; "Wellbeing and Ecological Relationships"; and "Wellbeing and Societal Relationships". There are various ways in which these eight components of wellbeing could be organised; however, the rationale for this particular ordering is basically to begin from the smaller unit (individual and family) to the bigger-wider unit, which is the broader society and societal institutions.*

3) *For each of the modules, there is a table or matrix, which is divided into three columns. The table is drawn as follows:*

Wellbeing Measures	*Outcomes*	*Indicators*

Each of the "wellbeing measures" (or components of wellbeing) is taken from the original research publication. However, the "outcomes" and "indicators" are needed additions to these "wellbeing measures" in order to connect and engender and enable understanding with the language and formats used in development discourse and practice. The REM Framework is a Framework for wellbeing and development, and as such it needs to connect with and be understood by and within development circles and spaces. Failing this will make the Framework practically unusable for purposes of measuring change and transformation both qualitatively and quantitatively.

4) *In light of (3) above, while the "wellbeing measures" could remain consistent over time and contexts (and reviewed periodically), the "outcomes" and especially the "indicators" need not be the same for each and every country or community or context. The "outcomes" and "indicators" presented in the modules may or may not be the ones which each community and/or church, or the country as a whole, would like to agree to and work towards achieving. THIS IS A VERY IMPORTANT POINT TO ALWAYS REMEMBER! Working on or with the Framework is and must always be a corporate and/or community engagement. This will ensure that the "outcomes" and "indicators" are neither imposed as wishes by one person nor by people outside of the community.*

Module 8: Wellbeing and Human Relationships

Introduction

This module covers three components of wellbeing that have to do with basic human needs; family-community relationships; and, safety and protection. Connections and healthy relationships within and between families and communities are critically important for the wellbeing of island peoples in many ways, such as providing a safety-net during times of economic-financial shocks, natural disasters and other crises, and as support network when needs arise such as family-communal celebrations, even including last rites during deaths and funerals. Wellbeing also means that people, especially the most vulnerable in families and communities, feel safe and are in fact safe and protected from harm and all forms of violence.

Objectives

By the end of this session participants should be able to demonstrate the following *Output:*

Knowledge | know the crucial importance of these three measures of wellbeing in the Pasifika context; **Have (attain) |** have appreciation for the possibility that these measures of wellbeing have measurability potential according to the indicators that are highlighted, (while noting bullet point (4) in the *Excursus*); **Able to |** discern the strategic and programmatic potential and windows of opportunity for these wellbeing measures as per the indicators provided.

Threads of the Wellbeing and Human Relationships

Components of Wellbeing	Outcomes	Indicators
8.1 Basic Needs	**Healthy Foods**	• Evidence of locally grown foods • Subsistence farming increasing • Resilient crop species availability • Traditional farming & food preservation methods practiced • Consistent supply of foods from the sea
	Clean Water	• Availability of & access to clean water supply and/or • Access to running/flowing rivers and streams • Water storage systems are in place • River catchment areas and waterways protected & preserved, etc.
	Decent Shelter	• Availability of & access to clean water supply and/or • Access to running/flowing rivers and streams • River catchment areas and waterways protected & preserved, etc
	Improved Family Relationships	• Increasing sense of belonging • Feeling safe & being safe and protected • Role stereotypes are changing • Issues resolved peacefully, without violence • More intergenerational dialogue
	Improved Congregational Life	• Sense of belonging, respected and included • Guidelines and policies on safety and protection available

8.2 Family-Communal Relations		• More intergenerational dialogue • Violence & abuse are addressed promptly & accordingly
	Communities becoming better, inclusive and safer places for everyone	• Increasing sense of belong, respected and included • Bye-laws and governance mechanisms are in place and used • Processes to address violence, abuse & negative behaviors in place & used • More intergenerational dialogue
	Growth in community relationship building & nurturing events	• More and equal participation in sporting and cultural events • More women's and girls' economic spaces and events • Intentional programs and events for and with children • Community & ecumenical observation & celebration of religious events
8.3 Safety and Protection	**Reduction & elimination of violence**	• Evidence of more education & awareness on all forms of violence • Women, girls & children feel safe & are safe in the family, church & community • Cases of violence are dealt with immediately & accordingly • Policies on violence, protection & safeguarding, and Codes of Conduct in place & used • Biblical-theological resources developed & used
	Transforming views on masculinity & femininity	• Education, awareness and advocacy on processes of socialization • Shifts in views and mindsets on masculinity & femininity • Transformation of harmful/toxic masculinity and femininity • Biblical-theological resources developed & used
	Disaster awareness and preparedness & resilience	• Increased awareness of natural disasters & "Dos" and "Don'ts" in times of disasters • Availability of information packs and readiness emergency packs • Safe evacuation centres and storage facilities for basic needs & necessities ready and available
	Climate Change Adaptation and Resilience	• Awareness raising and advocacy programs • Coastlines are protected and/or restored appropriately • Changes to ways of managing subsistence & livelihoods

Activity: Reflect on the following:

1. Are these wellbeing measures relevant to and important in your context? Explain further …
2. What are some challenges and threats to these wellbeing measures (Quality of Environment; Access to Land & Sea for Subsistence; and Availability of Basic Needs)?
3. What are some ways of mitigating and addressing these threats and challenges (in question 2 above)?
4. Look at the outcomes and indicators and discuss how possible is it to achieve them?

Module 9: Wellbeing and Ecological Relationships

Introduction

This module covers two components of wellbeing that have to do with relationships to/with the environment: quality of environment; and subsistence living. As has been emphasised earlier, human wellbeing is intricately interconnected with the land-sea-sky web of life. The quality of environment and access to both the land and sea are, therefore, critically important because for the majority of island peoples, basic needs are also met through close interaction with the land and sea and sky. Risks to quality of environment and, therefore, to both subsistence and basic needs include commercial logging, mining, commercial fisheries, anthropogenic climate change, pollution, absence of proper waste management, and unsustainable subsistence farming practices.

Objectives

By the end of this session participants should be able to demonstrate the following *Output:*

Knowledge | know the crucial importance of these three measures of wellbeing in the Pacific context;

Have (attain) | have appreciation for the possibility that these measures of wellbeing have measurability potential according to the indicators that are highlighted; **Able to |** discern the strategic and programmatic potential and windows of opportunity for these wellbeing measures as per the indicators provided.

Threads of the Wellbeing and Ecological Relationships

Wellbeing Measures	Outcomes	Indicators
9.1 Quality of Environment	Forest ecosystems are sustained	• Commercial logging operations are minimized or cease • Replanting of endemic tree species in logged forest areas • Forest and land management plan put in place (*tabu* areas, catchment areas, communal recreation spaces, reforestation etc)
	Coastal and marine ecosystems are sustained	• Utility and management plans are in place (*tabu* areas & seasons, harvesting, restoration of coral reefs etc) • Coastlines and reefs are protected and/or restored • Education and advocacy on pollution control, recycling, etc • Coastal villages health and sanitation guidelines in place and projects undertaken
	Atmospheric places not polluted	• Reduction or elimination of burning of synthetic products and cabbage • Reduced burning of organic matters and encourage alternative management • Evidence of shifts towards green energy (solar, wind, sea/ocean, thermal etc)
	Land and seabed mining interventions undertaken	• Education awareness & advocacy activities on the destructive impacts of extractive industries are undertaken in key places with key stakeholders • Networking with key actors – locally, nationally

		& globally – are established & utilised
9.2 Subsistence Living	**Access guaranteed and secured**	• Community land and sea access and utility arrangements in place • Programs to protect & restore coral reefs & fishing grounds, restore mangroves & coastal spawning areas, etc) • education & advocacy on clean seas and lagoons
	Subsistence farming is strengthened and improved	• Subsistence farming methods improve • Increasing use of traditional and indigenous farming knowledge • Climate resilient crops & methods are utilised • supply of basic tools, provision of necessary support etc

Activity: Reflect on the following:
1. Are these wellbeing measures relevant to and important in your context? Explain further …
2. What are some challenges and threats to these wellbeing measures (Quality of Environment; Access to Land & Sea for Subsistence?)
3. What are some ways of mitigating and addressing these threats and challenges (in question 2 above)?
4. Look at the outcomes and indicators. Discuss if these are relevant in your context, and how possible is it to achieve them?

Notes

Module 10: Wellbeing and Societal Relationships

Introduction

This module covers three wellbeing measures that have to do with relationships in the wider society: opportunities for work; health and wholeness; education and learning. Determinants of wellbeing are expansive and move from an individual situation and experience to experiences and situations in the wider society. Opportunities for and access to gainful and just employment (in both the formal and informal sector), quality and reliable affordable health-medical services, and education and learning are crucial determinants of wellbeing.

Objectives

By the end of this session participants should be able to demonstrate the following *Output:*

Knowledge | know the crucial importance of these three measures of wellbeing in the Pasifika context;

Have (attain) | have appreciation for the possibility that these measures of wellbeing have measurability potential according to the indicators that are highlighted; **Able to |** discern the strategic and programmatic potential and windows of opportunity for these wellbeing measures as per the indicators provided.

Threads of the Wellbeing and Societal Relationships

Wellbeing Measures	Outcomes	Indicators
10.1 Opportunities for work	**Creation of opportunities in rural communities**	• Employment & income generating activities created & running • Economic empowerment & financial literacy programs for women & girls in operation • Availability of credit schemes for micro & small business start-ups
	Just and fair work conditions	• Education & advocacy for just and fair wages & employment conditions for workers • Advocacy for improvements in current overseas schemes, such as the PALM & others
10.2 Health and wholeness	**Enriched understanding of wholeness**	• Educational awareness from various perspectives: medical (WHO), biblical-theological (Shalom), & indigenous concepts of wellbeing (ref. Module 4).
	Improvements in physical health	• Reduction in communicable diseases & NCDs • Increased availability of healthy whole local foods • Access to quality medical facilities & services and qualified health personnel • Increased and improved sexual and reproductive health services • Improved & increased mental health services, especially for child & adolescent mental health • Establishment of health and communal support groups and service providers
10.3 Education and Learning	**Eco-schools for children & youths**	• Tailored school for children that focus on environments, ecosystems, biodiversity & climate change

	Traditional and indigenous knowledge & wisdom	• Establishment of a system of learning and teaching hubs in communities • Increased awareness of indigenous knowledge, narratives and skills • Increased capacity to produce indigenous arts and crafts
	Mobile education	• New approaches to community based & driven education moves from community to community
	Formal classroom education	• Intakes and enrolments increase toward gender equality • Completion rate from primary through to secondary schools • Curriculum content and delivery are relevant • Increasing number of trained and qualified teachers who also have passion for their work
	Holistic education	• Review of current education curricula from the "whole-life" approach. • Research into the possibility of an alternative education driver, which for REM Oceania would be "Eco-Communalism."

Activity: Reflect on the following:
1. Are these wellbeing measures relevant to and important in your context? Explain further …
2. What are some challenges and limitations to these wellbeing measures (employment; health & wholeness; and education and learning)?
3. What are some ways of mitigating and addressing these threats and challenges (in question 2 above)?
4. Look at the outcomes and indicators and discuss how possible is it to achieve them?

Notes

Appendix 1: Alternative Wellbeing Indexes

The weaknesses of the Gross Domestic Product (GDP) have been highlighted in "Module 6: Rethinking Conventional Measures". In light of these weaknesses, other measures in the form of indexes have been proposed from across the world. Below is a brief overview of some of these alternatives that have been proposed.

1) **HDI - Human Development Index**

Measures achievements in three critical dimensions: health and life expectancy (measured by life expectancy), knowledge or education (measured by years of formal schooling), and standard of living (measured by GDP per capita). Developed and used by the United Nations, the HDI puts emphasis on humans and their capabilities - rather than economic growth - as the true criteria for assessing development.

Critics argue that the HDI measures wellbeing based off factors that tend to correlate more often in developed countries than in developing countries. Furthermore, it fails to capture social issues such as inequality, poverty and gender disparity, meaning that a country facing high levels of all these issues might still measure as highly developed if it has a high GDP per capita. The HDI is also slow to reflect recent policy changes and improvements in the lives of citizens of a country, which can be problematic in that it is so influential at a global (UN) level. Another couple of noteworthy points to add on here is that the HDI excludes the value of informal education and informal economic systems in a great many countries in the world, as well as the roles of culture and community in determining health and standard of living.

2) **GNHI - Gross National Happiness Index (GNHI)**

A holistic and psychology-based approach to measuring social welfare. It has been developed and used in Bhutan and builds on four pillars: Good governance; Sustainable socio-economic development; Preservation and promotion of Culture; and, Environmental conservation. These four pillars are further classified into nine areas and measured by 33 specific indicators.

The GNHI includes the roles of culture and environment in its measurement of overall wellbeing. It bases itself on a more holistic understanding of what makes humans thrive in the world, and may better capture the complexities of how wellbeing is understood in certain cultures like those in the *Pasifika*. It further includes more categories and a broader set of indicators for each category than the HDI, and may thus capture more of the local variability among a nation's people.

3) **GGDP - Green Gross Domestic Product**

The GGDP is an index of economic growth with the environmental consequences of that growth factored into a country's conventional GDP. Its frame is thereby similar to the HPI, but rather than focus on the costs of criteria for happy and healthy lives among people, it focuses on the

costs of economic growth. Green GDP attempts to convert into monetary value the loss of biodiversity, and accounts for costs caused by climate change.

While this measure looks very attractive, it also proves that cost of externalities (environmental pollution and degradation, climate change etc.) are very high and can drive economic growth downward instead of positive growth. Case in point: China experimented with the Green GDP (1997, 2004, 2007) and experiences in most of the Provinces pointed to the fact that adjustments for environmental damage had reduced the growth rate to politically unacceptable levels. Because of this it was dropped, and it is for similar reasons that many industrialized countries do not want to go down this track of accounting for environmental costs and climate change.

4) Social Progress Index (SPI)
The SPI measures the progress of a country in terms of human wellbeing and environmental impact, and functions as a tool for government, business and civil society to better public policy and investment. This index attempts to separate the social and economic state of a nation when measuring wellbeing, as research has found that the two do not necessarily correlate; social aspects like maternity health can improve in a country despite a weak economy, and social inequality can worsen while the GDP per capita of a country is on a steady rise.

To achieve this shift, the SPI moves its focus away from input and onto outcomes, and includes a wide range of social and environmental indicators to attain a holistic and inclusive understanding of wellbeing. The framework has twelve components – each with four to six outcome indicators – placed within three overarching criteria: 1) Nutrition and basic medical care, Water and sanitation, Shelter, and Personal safety (Basic Human Needs); 2) Access to basic knowledge, Access to information and communications, Health and wellness, and Environmental quality (Foundations of Wellbeing); 3) Personal rights, Personal freedom and choice, Inclusiveness, and Access to advanced education (Opportunity).

While the SPI strives for inclusivity, it has been criticized for being based on European values and indicators of good governance and gender equality that do not align with (or rather are biased against) countries in the Global South. It has also been critiqued for failing to account for subjective life experiences, which has been a focus for other measurement models like the GNHI. At the same time, one-point worth mentioning with regard to *Pasifika* contexts, is the lack of social relationships or belonging to community as criteria or indicators of wellbeing.

5) HPI - Happy Planet Index
The Happy Planet Index (HPI) is an index of human satisfaction and environmental sustainability. It is based on the premise that most people measure their wellbeing by their ability to live happy and healthy lives, rather than by economic wealth. Simultaneously, it measures the ecological costs of achieving such a life.

The HPI takes on a less human-centric approach to wellbeing, in that it includes the wellbeing not only of people but also of the planet. Like the former three measurement frameworks, this Index aims to move beyond or question the use of economic wealth as a measurement of wellbeing. At the same time, it has been critiqued for its measurement of resource consumption through per capita CO_2 footprint (based on use of fossil fuels), as excludes unsustainable consumption of other resources like water. It has also been critiqued for failing to account for important issues like human rights and political freedom.

6) OECD Better Life Index (BLI)

The Better Life Index (BLI) was introduced by the Organization for Economic Co-operation and Development (OECD), and covers 11 categories (or criteria) and 3 indicators for each of these, to measure wellbeing and progress in a country. Measures for wellbeing and progress in the BLI include the following:

1. Income and Wealth
2. Work and Job Quality
3. Housing
4. Health
5. Knowledge and Skills
6. Environment Quality
7. Subjective Well-Being
8. Safety
9. Work-life Balance
10. Social Connections
11. Civil Engagement

This index aims to move beyond focus on national economic performance, and to highlight local diversity in human experiences of wellbeing. It has a strong focus on people on a more individual level, and their situations in their communities, lives and work across age and gender. Not unlike the SPI, its indicators focus on outcomes rather than input – for example on people's access to and satisfaction with fresh water supply rather than public spending on water provision and infrastructure. It looks at both objective aspects of wellbeing and individuals' subjective experiences and life circumstances, to include information that may supply further information to objective indicators. This Index allows for adjustment of the framework to reflect the populations of various countries appropriately, for example by merging, relabeling, or adding measurement dimensions and indicators.

Critics of the BLI have highlighted that it uses a less comprehensive subset of indicators previously used by the GNHI; that it fails to capture the significance of aspects to wellbeing such as freedom of speech and stable social relationships; and, that it omits issues like poverty, economic inequality and unequal access to healthcare.

7) Living Standards Framework (LSF)

According to the *Te Tai Ōhanga* of "The Treasury", "the Living Standards Framework (LSF) captures many of the things that matter for New Zealanders' wellbeing, now and into the future … [and] better reflects culture and children's wellbeing, including being more compatible with te ao Māori and Pacific cultures."[23] The LSF includes three levels as follows:

- **Our Individual and Collective Wellbeing:** This level captures the resources and aspects of our lives that have been identified by research or public engagement as important for our wellbeing as individuals, families, whānau and communities.
- **Our Institutions and Governance:** This level captures the role our institutions and organisations play in facilitating the wellbeing of individuals and collectives, as well as safeguarding and building our national wealth.
- **The Wealth of Aotearoa New Zealand:** This captures how wealthy we are overall, including aspects of wealth not fully captured in the system of national accounts such as human capability and the natural environment (see illustration below):[24]

Figure 2: New Zealand Living Standards Framework

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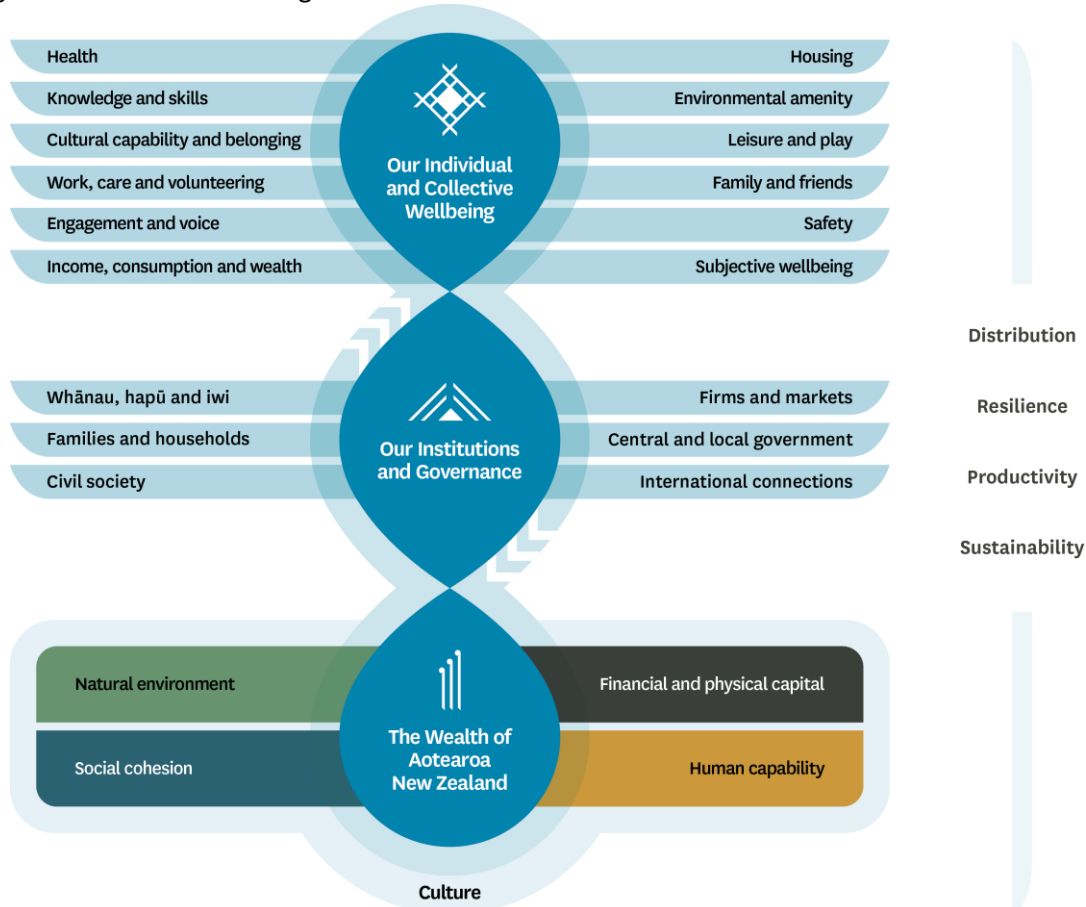
[23] See Our Living Standards Framework | The Treasury New Zealand
[24] *ibid*

The LSF has four analytical prompts which act as lenses for analyses of wellbeing across the three levels. These prompts are: Distribution; Resilience; Productivity; and Sustainability.

Insights for the REM Framework for Wellbeing
From the foregoing overview of the various options, the following two important points could be said:

1. No option is the perfect one, and no one particular option is the selected one for the REM Framework to adapt. The various options have their strengths as well as weaknesses. In actual fact, there are insights from all the various options that could contribute to and enrich the REM Framework, especially in terms of which particular indicators could be more easily quantified, also for purposes of monitoring and evaluation.

2. The two alternatives that are most useful for the purposes of the REM Framework are OECD Better Life Index (BLI), and especially more-so, the New Zealand Living Standards Framework (LSF).

3. Better Life Index:
   The BLI allows a person to compare the wellbeing across countries based on 11 topics that the OECD has identified as essential in the areas of material living conditions and quality of life. The 11 topics are as already mentioned above. A number of these topics resonate strongly with the REM Framework, including the following: Environment Quality; Work; Housing; Health; Knowledge; Safety; and Social Connections. The details as to how these topics are actually measured or quantified is the critical question, and so what remains for the REM Framework is to develop the "Oceania Whole Life Wellbeing Index".

4. Living Standards Framework:
   Perhaps the closest to the REM Framework for Wellbeing is the Living Standards Framework from New Zealand. The bases or rationale for REM Framework resonate very strong with the LSF especially because it "better reflects culture and children's wellbeing, including being more compatible with … Pacific cultures."[25] There are contextual and cultural similarities between New Zealand indigenous peoples and the Pacific Diaspora with those of various Pacific Island contexts and cultures. The two frameworks share several topics including: health, housing, knowledge, work, environment, family and community, safety etc. A couple of insights from the LSF are informative for REM Framework: the first is the organisation of the topics according to the three levels. The REM Framework is also organised into three arrangements but the reasoning is different. Some of this insight is incorporated into Figure 1 in Module 7. The second are the four analytical prompts that enable critical and constructive analyses of wellbeing across all levels and as such leads to policy formulations and budget

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[25] See Our Living Standards Framework | The Treasury New Zealand

development. The application of this insight and learning will need to be an integral aspect when it comes to actually developing the REM Framework for Wellbeing Index (OWLWI).