

Pathways  
FOR **Change**  
2019–2023



Our Families, Our People, Our Responsibility

## ACKNOWLEDGEMENTS

Pasefika Proud would like to acknowledge all of those who have contributed to this Pathways for Change framework and to our Pasefika Proud journey. In particular, we would like to thank those who participated in the leadership fono in 2016 and the many focus groups around the country in 2018, and those Pacific community and government advisors who have provided substantive feedback and support. This input has been instrumental in shaping the direction and priorities articulated in our *Pasifika Proud Pathways for Change* framework.



**Our Families  
Our People  
Our Responsibility**

# CONTENTS

Foreword	2
Theory of Change	3
Section 1: Background	7
1.1 Introduction	8
1.2 What is Pasefika Proud?	9
1.3 Our journey	12
Section 2: Context for change	15
2.1 Introduction	16
2.2 Government imperatives	18
Section 3: Reviewing progress	21
3.1 Progress and impact	22
3.2 Building an evidence base	24
Section 4: Framework for change	25
4.1 Our strategic priorities	26
4.2 Key change strategies	28
Section 5: Priority action areas 2019–2023	31
Priority action area 1: Mobilising Pacific Communities	34
Priority action area 2: Capability Development	36
Section 6: References and Appendices	39
References and associated reading	40
Appendix 1: Data related to issues of family violence for Pacific peoples	42
Appendix 2: Nga Vaka o Kāiāga Tapu – a summary	44
Appendix 3: Focus groups 2018: summary of feedback	46

# Foreword

I am excited to introduce the *Pasefika Proud Pathways for Change* framework for 2019–2023. The direction it sets, the priorities it identifies and the thinking that sits behind these are future focused and clear. Pasefika Proud centres on and celebrates Pacific strengths – it is particularly heartening to see the emphasis on values and concepts that have enriched our Pacific cultures for centuries.

Pacific families and communities are a vibrant, growing and integral part of New Zealand – we make positive contributions to all aspects of society and our cultures are valued and celebrated. The Pasefika Proud vision that ‘*Pacific families and communities are safe, resilient and enjoy wellbeing*’ should be a given. All families in our country have a right to feel safe, strong and well – to live lives free from violence. Sadly, we know that while family violence was traditionally not part of our cultures, today too many Pacific families are blighted by this scourge.

This Pathways for Change framework illuminates the power of cultural values and constructs to prevent violence and support Pacific peoples to thrive. It also articulates the importance of communities leading their own solutions and how we, as government, can support their aspirations.

This work is focused but also connected – it is clearly situated within the context of existing community action and broader government goals for improving wellbeing and addressing violence within families. Pasefika Proud focuses on opportunities to collaborate with community and government partners, and it helps bring to life the Ministry of Social Development’s *Pacific Prosperity* strategy. This framework provides a platform from which to inspire, mobilise and support action within communities that helps Pacific families to flourish.

The development of community-led ethnic and wellbeing plans is significant. These plans are groundbreaking here in New Zealand and also globally – they hold the potential to drive significant positive change for Pacific families and communities. The development process is already inspiring discussion at national and local levels amongst young people, families, communities and faith-based organisations. I acknowledge the vital role the *Nga Vaka o Kāiārae Tapu* conceptual frameworks have played in supporting these conversations and providing an important reference point for our different Pacific communities.

I thank all those who have been involved in the Pasefika Proud journey and in the development of this Pathways for Change framework. I commend the achievements to date and look forward to the positive impacts this work will have on the lives and futures of our Pacific peoples.



**Hon Poto Williams**  
Associate Minister for Social Development

A large, stylized handwritten signature in black ink, appearing to be 'Poto Williams', written over a light blue grid pattern.



**THEORY OF CHANGE**



**Theory of Change**

For many Pacific peoples, family is the site where identity, belonging and sacred relationships are nurtured and protected. Violations of sacred relationships create sites of terror, dysfunction and loss of belonging and identity. “Violence within the family assaults the sanctity of family and the safety and wellbeing of our most vulnerable family members – children, women, youth and elders.”

The Pasefika Proud Theory of Change is strengths based, focusing on community-led solutions that harness the transformative power of Pacific cultural values and frameworks to encourage violence-free, respectful relationships that support Pacific peoples to thrive.

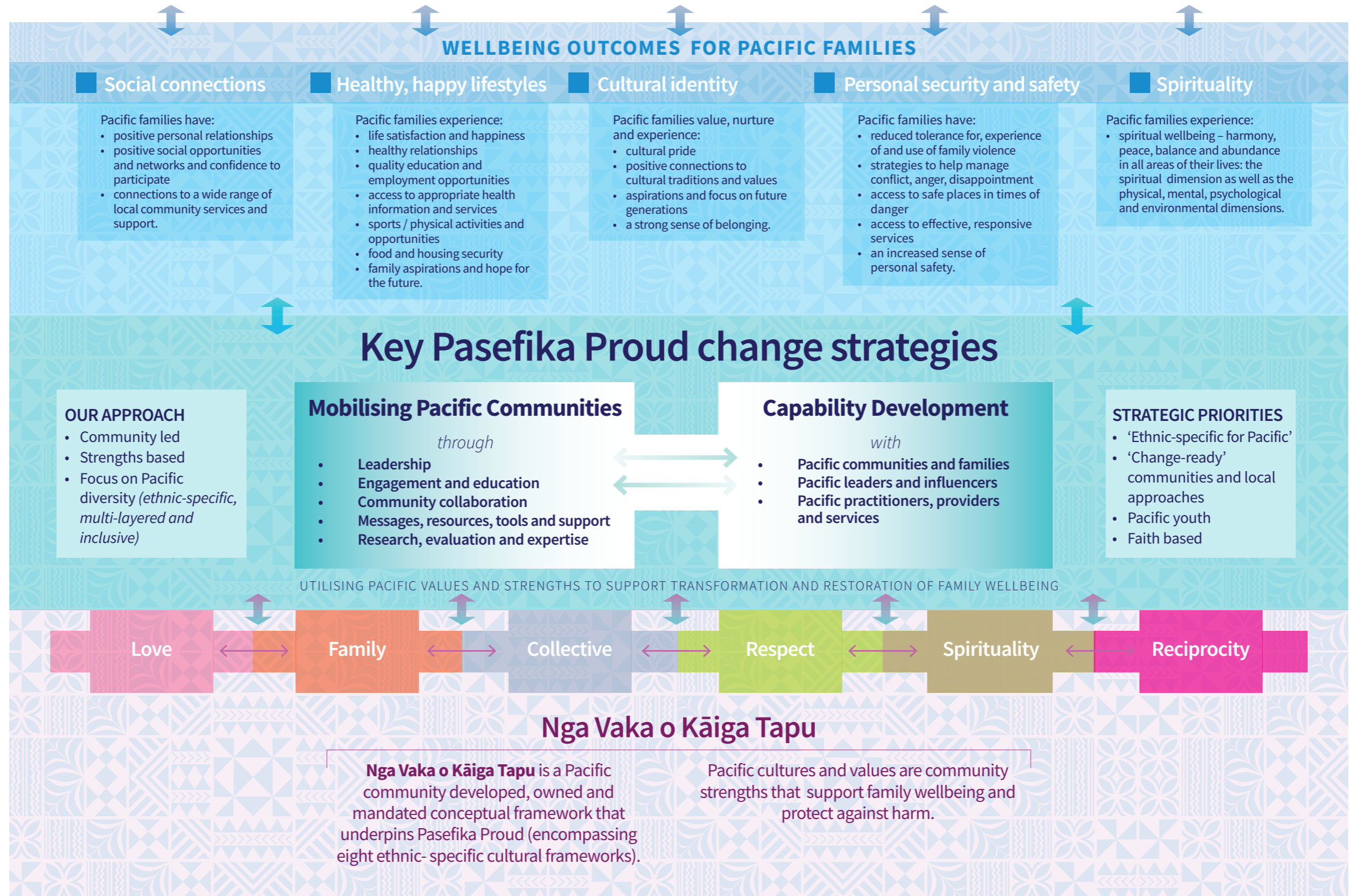
In summary, our theory posits that family violence contradicts family wellbeing practices and disconnects Pacific peoples from the values that provide anchors to their identities; and that reconnecting families to these anchors will help to restore peace, harmony and wellbeing to impacted family systems.


Pasefika Proud works in partnership with communities to support ethnic-specific leadership and action that provides pathways to achieve our vision:

**Pacific families and communities are safe, resilient and enjoy wellbeing.**

**Pasefika Proud Pathways for Change**

**VISION:** Pacific families and communities are safe, resilient and enjoy wellbeing





“ Pacific leaders must choose to lead the changes we want for ourselves, our families and our communities. The spaces and places we stand in today demand that we unshackle ourselves from the safety of the ‘known’, we must recast our vision with imagination and possibilities. If we do not, we run the risk of fulfilling every negative prediction that has already been cast about us. ”

JEAN MITAERA, CHIEF ADVISOR PACIFIC STRATEGY.  
WELTEC & WHITIREIA, 2016





*Section 1*

**BACKGROUND**



# Section 1: Background

“Ulu kite fatu e malu ei koe | Take shelter in the rock where you will be protected” TUVALU PROVERB

“For Pacific peoples the family is the ‘rock’ and foundational space where identity, love and culture are nurtured. It is where family members shelter and find safety in times of conflict and disruption. Violence within the family assaults the sanctity of family and the safety and wellbeing of our most vulnerable family members – children, women, youth and elders.

We must support our families to fulfil their sacred roles, and our many communities to raise the consciousness of their members and champion family violence prevention and intervention at their level of influence.”

FONO PARTICIPANT, 2016

## 1.1 Introduction

Pacific peoples are a significant, vibrant and diverse part of New Zealand society. We live in communities right across the country and our populations are young and thriving. Today, significantly more of us are New Zealand born, than not. Every day we stand strong and proud to celebrate who we are.

Family violence is a global scourge that inflicts serious harm on families regardless of background, culture and socio-economic circumstances. For many Pacific peoples, family is the site where identity, belonging and sacred relationships are nurtured and protected. Violations of sacred relationships create sites of terror, dysfunction and loss of belonging and identity. For Pacific families, violence is devastating and has intergenerational impacts – it contradicts family wellbeing practices and disconnects Pacific peoples from the values that provide anchors to their identities.

Pasefika Proud is a Pacific response to family violence issues for families and communities in New Zealand. It focuses on community-led solutions that harness the transformative power of Pacific cultural values and frameworks to encourage violence-free, respectful relationships that support Pacific peoples to thrive.

“Violence was not a part of our cultures. It should not, therefore, be a part of our present nor our future.”

NGA VAKA O KĀIGA TAPU

## Our Pasefika Proud Pathways for Change framework

Our Pathways for Change framework was informed by Pacific peoples from around the country, based on the premise that the solutions to *our* issues lie within *us*.

This framework document:

- provides an overview of Pasefika Proud – our vision, journey and progress
- sets out a framework for change for the next five years – within which Pacific peoples and government can continue to work together to support community-led change that boosts wellbeing and prevents violence
- articulates our Theory of Change – based on what we know helps to make a positive difference for Pacific families and how Pasefika Proud can make a meaningful contribution.

## 1.2 What is Pasefika Proud?

Pasefika Proud is a social change movement – ‘*by Pacific for Pacific*’ – to boost wellbeing for Pacific families and transform attitudes, behaviours and norms that enable violence. Our name and strapline embody our strengths-based, community-led approach:

**Pasefika Proud: Our Families, Our People, Our Responsibility**

## OUR VISION

**Pacific families and communities are safe, resilient and enjoy wellbeing**

For Pacific peoples, every member of the family has the right to enjoy a fulfilling, happy life characterised by peace, harmony, prosperity and wellbeing. Wellbeing encompasses the physical, emotional and spiritual.

### Pacific peoples in New Zealand: understanding who we are

Pacific peoples in New Zealand are thriving across the board and making positive contributions economically, socially and culturally in all aspects of society. Our population, collectively, is incredibly diverse. Understanding this diversity is vital to any Pacific-led response.

- There are distinct Pacific ethnic groups: Cook Islands Māori, Fijian, Kiribati, Niuean, Samoan, Tokelauan, Tongan and Tuvaluan comprise the eight main Pacific ethnic groups in New Zealand.
- Collectively, Pacific peoples are the fourth-largest ethnic group in New Zealand behind European, Māori, and Asian ethnic groups, (making up 8.1% of the population).<sup>1</sup>
- The largest Pacific groups are Samoan (182,721), Tongan (82,389), and Cook Islands Māori (80,532).
- Almost two-thirds of people who identify with at least one Pacific ethnic group were born in New Zealand.
- Pacific peoples are a youthful population with a median age of 22.1 and more than half aged under 25.
- Most Pacific peoples<sup>2</sup> (93%) live in the North Island, with almost two-thirds in Auckland and 12% in Wellington.
- 9% of Pacific peoples identify with more than one Pacific ethnicity.
- Almost one-third identify with ethnicities outside the Pacific group.
- Seven out of 10 Pacific peoples are affiliated with one or more Christian denominations.

[See Appendix 1 for more information]

<sup>1</sup> In the 2018 Census up from 7.4% in 2013.

<sup>2</sup> Of those who identify with at least one Pacific ethnicity.

## Our approach and values

Introduced in 2011, Pasefika Proud has been designed and developed as a partnership between the Ministry of Social Development (MSD) and Pacific communities in New Zealand. From the outset, Pacific peoples have been shaping the Pasefika Proud approach and action based on community knowledge about what is required to achieve meaningful change for families that prevents violence. In 2010, more than 500 participants at a national ‘Champions for Change’ summit and regional fono around the country were clear about what was required to support positive change:

- **Pacific peoples must stand up and take responsibility for eliminating violence in their families and communities – identifying the issues and solutions, and leading the change.**
- **We must look within our own unique Pacific cultures for our solutions.**

“Culture is a vital ingredient for building healthy relationships and meaningful engagement. It is culture that provides us with our unique perspectives, and also culture which defines the way we behave, and relate to the world..”

NGA VAKA O KĀIGA TAPU

“E afua mai mauga manuia o nu’u. A lelei le pule, ua ola le nu’u.”  
The mountains are the sources of blessings and wellbeing. If the leadership is good, the people will live. SAMOAN PROVERB

## Strong community leadership

Community-led change is central to the Pasefika Proud approach. Leadership in this context refers to those individuals or collectives who inspire and drive change within their communities or places of influence – for example, their families, sports clubs, churches or workplaces. These leaders do not necessarily have titles or formal leadership status but, nevertheless, are looked up to by other community members as role models. Some communities have given names to this leadership as part of their Pasefika Proud work.

“Our knowledge of family violence in Pacific families is that in order for change to happen, we need to own the truth, stand up and speak out – we need leadership that embodies a warrior heart. Tongan’s use the term ‘loto’i to’a’..”

JEAN MITAERA, CHIEF ADVISOR PACIFIC STRATEGY WELTEC & WHITIREIA, 2019

## Unique cultural strengths

Our approach draws on the insights and strengths within Pacific cultures and communities. It focuses on affirming family and community aspirations and prioritising collective community solutions. We encourage innovation, fresh thinking and local action that increase protective factors, improve outcomes and promote change.

Pasefika Proud currently works with the eight key Pacific nations in New Zealand – Cook Islands, Fiji, Kiribati, Niue, Samoa, Tokelau, Tonga and Tuvalu – each with its own set of cultural beliefs, customs, languages, values and traditions. These unique cultural attributes provide the foundation for the distinct wellbeing / family violence prevention strategies that are being developed by each Pacific nation.

“As a community of Tuvaluans in New Zealand, we have a strong aspiration to not lose sight of who we are and to actively design, in the spirit of our traditions, our own innovative solutions to challenges that arise. The ‘Tuvalu Family Violence Prevention Plan’ is a great example of this”

MR UELESE MALAGA, PRESIDENT, TUVALU AUCKLAND COMMUNITY TRUST

However, it is also important to acknowledge the commonalities across these groups – those things that link us as Pacific peoples. Pasefika Proud provides an overarching framework, based on shared Pacific principles, values and practices, within which each Pacific nation can develop its own response.

## Shared Pacific values underpin Pasefika Proud

Our vision and approach are underpinned by the following shared Pacific values,<sup>3</sup> which help to nurture and sustain family and community wellbeing. They are protective factors for Pacific peoples:

<b>Love</b>	is a universal value and for Pacific peoples indicates care and concern for others, compassion and kindness. Love includes love of self (self within the context of family and community) and love of others.
<b>Family</b>	is central to our Pacific communities and our way of life. Every person belongs to a family, aiga and kainga (often more than one), and every family belongs to a person. Family creates and strengthens our identity and sense of belonging. Ancestry and a sense of place involve a kinship with what and who have gone before.
<b>Collective</b>	reflects Pacific world views and the way we do things that are commonly perceived as acceptable to the community. These include teamwork, consultation and cooperation – with each member of the collective contributing according to their capability, to achieve common goals through an agreed approach.
<b>Respect</b>	shapes how we treat others and the way we view situations. It includes respect of self, others, space and environment. Respect occurs when other concepts such as va <sup>4</sup> and reciprocity are present. Respect ensures that every Pacific person, irrespective of age, gender, sexuality, spiritual beliefs or cultural status, feels safe and protected. The practice of respect supports the maintenance of wellbeing.
<b>Spirituality</b>	goes to the very essence of our existence, how we express ourselves and our place in the universe. It shapes people’s beliefs and values, and Pacific peoples’ world-view. Since missionisation, churches have provided spiritual guidance and protocols. The church remains current and relevant for many Pacific peoples.
<b>Reciprocity</b>	acknowledges the importance of relationships and maintaining a balance between individuals, families and communities. Every expression of kindness, support and respect will be reciprocated at a time and in a way that honour the people involved and who and what they represent.

3 The Pasefika Proud values were adapted from Kapasa (the Ministry for Pacific Peoples’ Policy Analysis Tool). It is important to note that each Pacific nation has its own ethnic-specific terms (see Nga Vaka o Kāiāga Tapu [www.pasefikaproud.co.nz](http://www.pasefikaproud.co.nz)).

4 Va – the relational space between people.



## Pasefika Proud principles

The following principles support and guide our work:

**Community-led** – supporting communities to identify their own needs, and design and lead their own solutions. Community leadership happens at all levels – including in homes, churches and sport and cultural settings. Pasefika Proud taps into and nurtures those community leaders, influencers and role models who are able to inspire and support positive change.

**Strengths based** – drawing on Pacific cultural values to strengthen communities, build resilience and keep Pacific peoples safe. Focusing on assets and dispelling the myth that family violence is part of our various Pacific cultures. This helps to open doors that would otherwise be closed to conversations about family violence.

**‘Ethnic-specific for Pacific’** – working intentionally in an ethnic-specific way to support the development of community-owned, culturally appropriate solutions. Experience and evidence to date suggest that a ‘one size fits all’ approach is not as effective as one that derives from unique cultural frameworks and strengths.

**Diversity / Inclusion** – recognising that Pacific peoples in New Zealand are incredibly diverse in terms of culture, ethnicity, migration experience, age, gender, location and many other factors. Acknowledging and understanding our diversity helps us to be more inclusive.

**Evidence based** – building expertise and an evidence base on what supports positive change / transformation that prevents violence within Pacific families and communities.

**Education / Skills focused** – supporting knowledge and skills acquisition that builds confidence and capability within Pacific families, communities and services.

**Sustainability** – acknowledging the complexities and intergenerational impacts of family violence, and focusing on realistic solutions that help to embed and sustain social change at the community level.

## 1.3 Our journey

In 2008 a Pacific Advisory Group was established by MSD to support the work of the Taskforce for Action on Violence within Families to strengthen government responses to family violence.<sup>5</sup> It was recognised that New Zealand levels of family violence were unacceptable and that issues for Pacific families needed a Pacific response supported by government.

A range of work resulted, including significant consultation around the country with Pacific peoples on what was needed to create meaningful, sustainable change for families. These fono provided the foundation for the Pasefika Proud initiative, which was established in 2011.

Since its inception, Pasefika Proud has highlighted key issues for Pacific peoples and the need for community-led solutions that focus on prevention. The approach and action have evolved over time in response to emerging evidence, policy development, community dialogue and need. The following table provides a snapshot of key milestones on the Pasefika Proud journey.

A group of Pacific leaders continues to support Pasefika Proud, providing guidance and expertise, and an important point of exchange between the community and MSD.

Ongoing dialogue with the community is intrinsic to Pasefika Proud’s success.

<sup>5</sup> The Taskforce was established as a cross-government response to address high levels of violence within New Zealand families.

## The Pasefika Proud journey

Key milestones / developments informing and shaping the Pasefika Proud journey include:

**2002** *Te Rito: New Zealand Family Violence Prevention Strategy* (MSD) is published – it supports the development of ethnic-specific solutions to reduce family violence within Pacific peoples.

**2005** The establishment of the **Pacific Advisory Group (PAG)** to the Taskforce for Action on Violence within Families (MSD) – PAG advocates for the development of a cultural framework to address family violence.

**2009** The inaugural *Programme of Action for Pacific Peoples: 2008 and Beyond* is launched.

**2010** The *Champions of Change fono – a ‘Call to Action’*. The participants at this fono call for the inclusion of culture as the basis for developing new and more robust programme approaches in service provision. The fono also highlights the importance of Pacific peoples taking the lead in developing a programme of action to prevent and stop violence in Pacific families and communities.

**2011** *Pasefika Proud: Our Families, Our People, Our Responsibility* is created – a Pacific-owned initiative drawing on cultural values and strengths to build family and community wellbeing to prevent and address violence.

**2012** *Nga Vaka o Kāiga Tapu* conceptual framework is launched together with the first seven ethnic-specific family violence prevention frameworks (Cook Islands, Fijian, Niuean, Samoan, Tokelauan, Tongan and Tuvaluan).

**2014** The *Pasefika Proud Programme of Action: 2014–2017* is launched. This sets out a framework for action, underpinned by Pacific core values and principles.

The first *Nga Vaka o Kāiga Tapu* family violence prevention training programmes are developed based on the conceptual cultural frameworks.

**2015** The Kiribati family violence conceptual framework (Boutokaan te mweeraoi – A Conceptual Framework for enhancing I-Kiribati wellbeing) is launched, the eighth framework in the *Nga Vaka* series.

**2016** Pasefika Proud *community leader’s fono (national and regional)* are held in Auckland, Wellington and Christchurch. They focus on how to mobilise Pacific community leadership to work with Government to better respond to and support our most at-risk Pacific children, young people and their families, and to celebrate achievements locally.

The *Kiribati Maneaba Strategic Action Plan 2016–2019* (Kiribati Family Violence Prevention Plan) is launched, using the Boutokaan te mweeraoi conceptual framework for enhancing I-Kiribati wellbeing.

**2018** Further Pacific *community and provider talanoa* take place across the country to capture the voices of Pacific peoples and inform the *Pasefika Proud Pathways for Change* framework. 15 focus group sessions take place nationally and within the regions, including targeted youth sessions.

**2019** A *National Nga Vaka o Kāiga Tapu fono* is held in Auckland, supported by Pasefika Proud (February).

The *Tuvalu Family Violence Prevention Plan: ‘Te Olaga Ola Filemu – A Life Embraced with Peace and Wellbeing’* is launched (June, West Auckland).

The *Pasefika Proud Pathways for Change 2019–2023* – strategy and outcomes framework is developed.

**2020** The *Pasefika Proud Pathways for Change 2019–2023* is published.

### **Nga Vaka o Kāiga Tapu – reclaiming and revitalising culture as the basis of wellbeing**

A key Pasefika Proud milestone is *Nga Vaka o Kāiga Tapu* (Nga Vaka). Launched in 2012, Nga Vaka is community developed, community owned and community mandated, providing an overarching conceptual framework and eight ethnic-specific cultural frameworks to prevent and address family violence in New Zealand. The frameworks are rich with ethnic-specific values and concepts on the understanding that culture must be the basis for constructing any solution to family violence.

Nga Vaka (and the ethnic-specific cultural frameworks) underpins all aspects of Pasefika Proud and our Pathways for Change framework.

[See Appendix 2 for a summary of Nga Vaka o Kāiga Tapu]

“The Nga Vaka o Kāiga Tapu frameworks are definitely ground breaking in that they apply a cultural lens to how to approach breaches of the ‘va’ or incidences of violence...”

HON CARMEL SEPULONI, MINISTER FOR SOCIAL DEVELOPMENT, 2018



*Section 2*

**CONTEXT FOR CHANGE**



## Section 2: Context for change

Although we know that Pacific peoples are thriving in New Zealand, it is also clear that they experience significant disadvantage across a range of wellbeing indicators. Existing data is imperfect, but what is available tells us that Pacific communities tolerate a large burden of harm from violence:

- Pacific peoples are three times more likely than non-Pacific peoples to be an offender who has committed a serious crime against a family member.
- Pacific students are three times more likely than New Zealand European students to report witnessing adults hitting children in their homes.
- Pacific children are five times more likely than non-Pacific children to die from child abuse or neglect.

[See Appendix 1 for more information]

The scale of inequality for Pacific communities, in relation to family violence prevalence and harm, necessitates a Pacific-designed and led approach. Accordingly, it is important to understand the key drivers of violence for Pacific peoples in New Zealand; that is, the risk and protective factors. Understanding and responding to particular issues and nuances for the different ethnic communities remains a priority for Pasefika Proud.

Pasefika Proud is also cognisant of broader environmental factors, including current government imperatives.

### 2.1 Introduction

Literature reviewed as part of the development of Nga Vaka o Kāiā Tapu<sup>6</sup> identified that there are three key contributive factors for family violence that apply to the experiences of Pacific families living in New Zealand:

- Social and economic inequalities
- The impact of migration on families
- Identity and culture (including ethnic-specific perceptions, beliefs and practices with regard to relationships between family members, and the impacts of violence on kinship wellbeing).

Based on emergent research, Pasefika Proud has identified family violence risk and protective factors for Pacific peoples in New Zealand.<sup>7</sup> It is important to note that there are many interdependencies in these factors, and their presence does not necessarily mean violence is inevitable. Family violence is a complex mix of factors that together influence behaviours.

<sup>6</sup> Peteru, 2012.

<sup>7</sup> For example, risk and protective factors identified as part of the Le Va FLO-Talanoa and Atū-Mai programmes.



## Protective factors for Pacific families

The things that make families strong, resilient, safe and able to bounce back from adversity are known as protective factors. Some of the protective factors identified for Pacific peoples are:

- supportive, caring family members and healthy relationships between all generations
- gender equity and equality, including flexible and equal beliefs
- positive sense of self, secure cultural identity
- clear information about family violence and the law
- active participation in cultural, social and faith communities
- ability to talanoa (talk) and communicate positively and effectively without fear of response
- employment, financial security, positive education experiences, safe and affordable housing, access to health and social services.

The Pasefika Proud values of *love, family, collective, respect, spirituality and reciprocity* align with, and help to build, these protective factors.

## Risk factors for Pacific families

The family violence literature broadly agrees on the factors that make families more likely to experience violence – that is, the risk factors or drivers of harm. Many of these are universal; however, in New Zealand there are additional factors for Pacific peoples. Some of the key risk factors identified are:

- exposure to violence, abuse, neglect, trauma when young
- family and parent-child relationship dysfunction
- relationship break-up
- disconnection from spiritual wellbeing / church
- gender inequalities and inequities
- social norms that excuse violence and non-intervention, and that vary across cultures
- the impact of the migration experience
- weak social capital, cohesion and inclusion
- poverty and economic inequalities and inequities.

Pasefika Proud supports community action that builds protective factors for Pacific families and addresses risk factors. Pasefika Proud is currently undertaking further research to better understand the nuances of family violence risk and protective factors, particularly within ethnic-specific contexts.

“We need to bring the family together to be able to talk and for parents to listen to their children. Parents need to be involved with their children and encourage and support them. Perhaps look at bringing a programme around ‘What makes a Tongan family strong or Samoans?’”

OAMARU FOCUS GROUP, 2018

“The strengths-based approach was considered to be positive. It was noted that strengths-based doesn’t mean shying away from being clear that it’s about family violence.”

PORIRUA COMMUNITY FOCUS GROUP, 2018

## 2.2 Government imperatives

Pasefika Proud is strongly aligned with current government priorities. Our work is able to make a significant contribution to government’s focus on supporting healthier, safer and more connected communities as part of an overarching wellbeing strategy. It also contributes to the following key priorities:

- Reducing child poverty and improving child wellbeing, including addressing family violence
- Supporting mental wellbeing for all New Zealanders, with a special focus on under-24s
- Lifting Māori and Pacific incomes, skills and opportunities.

MSD is responsible for leading family violence prevention work in New Zealand and for funding the bulk of services that work with victims, perpetrators and their families where violence has been present. This includes a commitment to supporting communities to thrive and ensuring that New Zealanders have access to the support required to be safe, resilient and violence-free.



Pasefika Proud is part of the cross-government Joint Venture to address family and sexual violence. Alongside MSD initiatives E Tū Whānau and the Campaign for Action (including ‘It’s Not OK’), Pasefika Proud has a key role within the prevention package. This package highlights the importance of community-led approaches and acknowledges cultural identity as a critical protective factor.

Pasefika Proud will help bring to life MSD’s *Pacific Prosperity* strategy, and our approach supports its focus on strengthening partnerships with communities to ensure that social issues and solutions are driven by community needs and realities. Our approach and principles are aligned with the key organisational shifts identified in MSD’s strategic direction, *Te Pae Tawhiti – Our Future*:

- **Mana Manaaki** – a positive experience every time
- **Kotahitanga** – partnering for greater impact
- **Kia takatū tātou** – supporting long-term social and economic development.

The Pathways for Change framework supports the health and wellbeing goals of *Lalanga Fou* (Pacific Aotearoa, Ministry for Pacific Peoples) and the work of other government agencies, including a joint working relationship with Oranga Tamariki and New Zealand Police. Pasefika Proud will continue to work alongside Pacific social service providers currently working with at-risk Pacific peoples and communities.

“We are all connected in the Pacific, whether it be through genealogy, through the colonial past of strife and war, or through trade or sport. We are in, and of, and will always be of the Pacific...

**We each have a responsibility to be guardians and to leave a legacy for the benefit of future generations.”**

HON AUPITO WILLIAM SIO, MINISTER FOR PACIFIC PEOPLES, 2018

“When we look at Pacific family violence interventions, programmes, understandings and activities to address this phenomenon – such as Pasefika Proud and the Nga Vaka o Kāiga Tapu (conceptual frameworks and training programmes) – we know that culture matters and understanding Pacific family violence within ethnic specific and cultural worldviews provides critical insights to strengthen prevention and interventions that resonate with Pacific peoples.”

MALATEST INTERNATIONAL, 2018





*Section 3*

**REVIEWING PROGRESS**

## Section 3: Reviewing progress

Family violence is extremely complex, and internationally there is limited research about effective prevention. What we do know, however, is that a long-term commitment and a multi-level approach are needed where efforts at the individual level are reinforced at the community and societal levels. International discourse<sup>8</sup> about family violence prevention for indigenous peoples strongly calls for solutions developed by their own people, that focus on community healing and the restoration of family cohesion and processes. Cultural identity and strength is identified as a protective factor.

Pasefika Proud's family violence prevention approach is aspirational, but also informed by international community development practice and by emerging local evidence about what works. It is responsive to local context, culture and complexity and includes universal and targeted elements.

### 3.1 Progress and impact

To date the initiative has been operating on a very modest scale, working with Pacific communities to support and test aspects of the Pasefika Proud approach. It has largely focused on building strong foundations including messaging and campaign work, capability development and supporting ethnic-specific responses. This has included supporting the development of Nga Vaka o Kāiāga Tapu and the eight ethnic-specific conceptual frameworks. Pasefika Proud has undertaken a range of research and evaluation activities to better understand family violence issues for Pacific peoples in New Zealand and to identify success factors for Pasefika Proud.

#### Research and evaluation findings

A formative evaluation of the Pasefika Proud campaign was undertaken in 2014–2015, including in-depth interviews with key stakeholders and online and intercept surveys (Malatest International 2015). The evaluation found a need to strengthen the implementation and to develop stronger supports for the 'Call to Action'. Other key findings were:

- campaigns like Pasefika Proud are able to engage target audiences and make a difference
- targeted community efforts boost brand visibility
- respondents reported engagement with key messages, the use of support services and a willingness to act.

A formative evaluation of two faith-based projects funded by Pasefika Proud reported transformational change for participating families and concluded that Pacific faith-based initiatives have the potential to deliver positive and sustained outcomes.<sup>9</sup> The evaluation also identified some capacity and capability issues and made a number of recommendations for further support for such initiatives. In 2017, further research highlighted the success of a faith-based, family violence prevention and intervention programme.<sup>10</sup>

<sup>8</sup> Blagg et al, 2015.

<sup>9</sup> Alefaio-Tugia, S., & Havea, S., 2016.

<sup>10</sup> Alefaio-Tugia, S., & Havea, S., 2017.



As part of a research series, Pasefika Proud partnered with tertiary institutions to complete a number of ethnic-specific reports.<sup>11</sup> Among a range of findings, they all emphasised the value and absolute necessity of family violence responses that are culturally located.

“...for victims and perpetrators to transform their lives from family violence to ora’anga meitaki [wellbeing], family violence interventions must be underpinned and informed by Cook Islands culture. This is especially so when we understand that the quality and depth of our practice can have a widespread impact on the wellbeing of an individual’s social and kin relationships.”

COOK ISLANDS LITERATURE SEARCH, 2018

The community voice is central to Pasefika Proud, and it drives the design and delivery aspects of this initiative. It is, therefore, also a vital component of our evaluation activity. Feedback from fono and focus group activity and from key Pacific stakeholders has provided insights into what is working well at the community level, what more is needed and the barriers to change.

[See Appendix 3 for a summary of 2018 focus group feedback, and the References section for links to 2016 fono reports]

## Success factors

Community feedback aligns with existing research and evaluation findings, and identifies the following key success factors for Pasefika Proud:

- Ethnic-specific approaches, founded on culture and cultural values
- Focusing on community and cultural strengths / assets
- Tapping in to strong local leadership / community ‘change agents’
- Local responses to meet local needs
- Safe spaces and opportunities to talanoa and heal
- Faith / Church as a key mechanism to connect with and strengthen families
- The importance of Pacific youth as ambassadors / messengers of change.

“Words like *family violence* stigmatise our Pasifika communities. Use words like *strengthening, empowering* and building *happy and HARM FREE homes*.”

AUCKLAND CENTRAL FOCUS GROUP, 2018

11 See online at [www.pasefikaproud.co.nz](http://www.pasefikaproud.co.nz)



“Recent reports have highlighted the importance of cultural context and cultural values in responses to family violence. In the Pacific Islands, and Pacific Island communities in New Zealand, churches have to be part of this process. For Pacific communities, the churches have an unparalleled social position and moral authority. Any initiative for social change must take seriously how Christian values and church teaching might promote, or prevent, a positive response. The potential within the churches is extraordinary.”

PROFESSOR DAVID TOMBS, DIRECTOR OF THE CENTRE FOR THEOLOGY AND PUBLIC ISSUES, UNIVERSITY OF OTAGO, 2016 [in Christian Faith and Family Violence: a report for Samoan communities in New Zealand, Mercy Ah Siu-Maliko]

“Overall, the recent body of reports reveal that Pacific communities are diverse, adaptive and innovative and that these strengths can be harnessed to develop ways of working with family violence that restore peace, harmony and wellbeing to impacted family systems.”

PASEFIKA PROUD, 2017

## 3.2 Building an evidence base

The evaluation material we have to date has helped to shape the Pasefika Proud directions and priority actions for the next five years, as articulated in this Pathways for Change framework.

However, it is clear that, overall, research in this area is both limited and fragmented.<sup>12</sup> We know that we must continue to evaluate the impacts of our work and invest in targeted local research that captures the nuances and diversity within and across our populations.

Working with others to strengthen our evidence base on what helps to support positive and real change for Pacific families in New Zealand, and the impacts of Pasefika Proud within this space, is a priority for the next five years.

This work will continue to guide Pasefika Proud investment and will also inform the ongoing development of our outcomes framework and measurement strategies.

“We as a people are starting to change our ways positively in disciplining and encouraging our children (Tuatua Maru – to speak softly / to speak with love)”

TOKOROA FOCUS GROUP, 2018

<sup>12</sup> Malatest International, 2018.





*Section 4*

**FRAMEWORK FOR CHANGE**

## Section 4: Framework for change

### 4.1 Our strategic priorities

Following consultation with Pacific communities and consideration of what is working best to support change, we have identified strategic priorities to guide our investment and support. Pasefika Proud will focus on ‘ethnic-specific for Pacific’, ‘change-ready’ communities / supporting local approaches, Pacific families (especially youth) and faith-based support.

#### ‘Ethnic-specific for Pacific’

Although *Pasefika Proud Pathways for Change* provides an overarching framework, based on shared Pacific principles, values and practices, emerging evidence suggests that working within ethnic-specific communities will result in better outcomes than working with all Pacific ethnicities homogenously.

Pasefika Proud currently works with the eight main Pacific ethnic groups in New Zealand. Under Nga Vaka, each ethnic group has developed its own cultural framework to underpin and support family violence prevention work with its own people, which includes the development of Nga Vaka family violence prevention training. Pasefika Proud is now working alongside each Pacific group to support the development of ethnic-specific wellbeing / family violence prevention strategies, using each group’s own unique cultural values and concepts. Each nation is at a different stage of this journey.

Anecdotal evidence supports the notion that Pacific peoples are best mobilised within their own ethnic group settings. An example of this is the extraordinary level of support shown by many Tongans in New Zealand for their Tongan national rugby league team, Mate Ma’a Tonga, at the 2017 Rugby League World Cup. With the support of other Pacific communities, the Tongan community organised the Ōtāhuhu Rugby League World Cup parade – a massive celebration nearly as big as the Auckland Christmas parade – in just a few hours on social media. In his book, *Island Time*, Damon Salesa highlights the power and capability that this cultural pride and social capital represent.

“That kind of ability and power, those kinds of relationships, should really make us wake up and think – look at the potential that lies in these communities.”

DAMON SALESA, 2017

#### ‘Change-ready’ communities / supporting local approaches

Focus group work in 2018 identified that Pacific peoples wanted to see Pasefika Proud, including Nga Vaka o Kāiāga Tapu, supporting communities across the country. There was a strong desire to build capacity and resources to support local initiatives that addressed local needs.

A Pasefika Proud focus will be locations with large Pacific populations and recognised social issues; however, the key criterion will be locations where communities are ‘change ready’. This includes having identified needs and solutions, community leadership and opportunities to harness existing

community assets. Our approach will involve multiple levels of response and engagement, informed and led by each local community. Our work will be based on Pasefika Proud strategic priorities and will align with the ethnic-specific prevention strategies as they evolve.

## Pacific families, especially youth

Family strength and wellbeing is central to our work, and within families in all Pacific cultures youth are significant demographically. In New Zealand, approximately 55% of the Pacific population are under the age of 25 and living in urban settings, mainly Auckland. Young people not only represent the future of Pacific peoples in New Zealand, they are also a visible and influential force today. They are critically important messengers within their wider families and communities, especially their peers. Youth-led activity was a strong theme emerging from focus groups in 2018. Delivering prevention initiatives targeting Pacific youth, with an initial focus in Auckland, will be an ongoing priority. There will be a strong focus on mobilising and supporting youth leadership and the development of 'Pasefika Proud youth ambassadors'.

“We need to see more stories about us as young people and positive role models...”

OTAHUHU YOUTH FOCUS GROUP, 2018

“All faith-based groups such as Church youth groups in our communities are important if we want to keep growing through our cultural connections. This will build on our identity, language and culture.”

AFFIRMING WORKS YOUTH FOCUS GROUP, 2018

## Faith-based support

Faith-based organisations are a key conduit to Pacific peoples. In 2013, 73% of the Pacific population in New Zealand identified as Christian, and though Pacific peoples might relocate homes, they are less likely to relocate places of worship.

Over the years, Pasefika Proud has developed key relationships with church leaders across numerous denominations, which has resulted in the delivery of faith-based initiatives. A range of feedback and evaluation findings indicate that there are positive reasons to work with church and faith-based communities, especially to get key messages out to Pacific peoples and provide trusted leadership for change.

“Churches are considered a strength and support spiritual wellbeing... potentially a conduit for sharing family violence prevention messages. The group also raised examples of where misinterpretation of scriptures could lead to harmful behaviour and the need to support churches to promote positive family violence prevention messages.”

PORIRUA COMMUNITY FOCUS GROUP, 2018

“Churches are used as villages here in NZ where people can gather together to talk and learn from one another. Matais / Leaders are present in these churches to provide advice and support for the community.”

WEST AUCKLAND FOCUS GROUP, 2018

## 4.2 Key change strategies

Our work programme involves two overarching change strategies (our priority action areas for 2019–2023):

- Mobilising Pacific Communities
- Capability Development.

### Mobilising Pacific Communities

The Pasefika Proud ‘Call to Action’ underpins our community mobilisation strategy. This includes initiatives to encourage Pacific community leaders and influencers to stand up, speak out and take action against all forms of violence affecting Pacific peoples. The impetus for the ‘Call to Action’ will be to foster social environments that support behavioural and attitudinal change to prevent family violence within Pacific peoples, and to align with other campaigns targeting Pacific peoples to ensure a cohesive and coordinated approach.

Our primary focus will be on supporting communities to identify their own issues and solutions and to lead positive change. The key mobilisation strategies are:

- **Leadership** – growing leadership that encourages and engages families, ignites community action and inspires change.
- **Community collaboration** – shared goals and co-designed solutions. The focus is working at the grassroots level to draw on Pacific cultures to foster change in families and communities, and to support local activities and sustainable, community-led solutions.
- **Engagement and education** – *talanoa/fono/forums*: opportunities and safe spaces to encourage effective dialogue and consultation with Pacific peoples, that support changed thinking and behaviour, and reduce the tolerance of violence.
- **Messaging, resources, support and tools** – to share and embed Pasefika Proud messages, encourage and support attitude and behaviour change, celebrate and share success, increase knowledge and understanding of family violence among Pacific peoples, and help achieve transformation.
- **Research and evaluation** – developing a centre of excellence that provides an ethnic-specific and multi-ethnic platform for Pacific-led evaluation, and networking solutions regarding family violence prevention, community resilience and wellbeing.

“The programme helped a lot in terms of teaching me how to control my anger and how to lessen stress. I was taught ways to bring up the children and shown different ways of parenting that I hadn’t heard before. It put things into perspective. Things have turned around, the kids listen and do their homework and we do things together.”

MOTHER, NATIONAL FONOA, 2016

## Capability Development

A clear message from the Pacific community is the need to strengthen Pacific capacity and capability to support the aspirations of Pasefika Proud – to design, lead and deliver solutions for Pacific peoples. This includes developing community capability and also service provider and practitioner workforce capability.

The Nga Vaka o Kāiga Tapu ethnic-specific conceptual frameworks provide the foundation for this work to ensure that any training and capability development work is culturally sound and appropriate to the needs of each community. The Pasefika Proud focus will be on capability and capacity development for:

- **Pacific community groups and organisations** – to strengthen their skills to support family and community level change and to promote coordination across the sector
- **Pacific community leaders and influencers** – for example church leaders, who have strong and ongoing relationships with Pacific peoples
- **Pacific practitioners and providers** – who work with Pacific victims, perpetrators and families affected by family violence.

The capability development workstream will be supported with targeted communication tools and resources, and it will contribute to our research and growing evidence base.

**Note that working in partnership with communities in a holistic and responsive way means there will inevitably be overlaps between these two change strategies (ie Mobilising Pacific Communities and Capability Development).**

“Many topics discussed [the] challenge [of] families talking about ‘taboo’ topics that are often confronting within our culture. Fofola e fala proverb creates a safe and healthy platform for these to take place constructively. My family was amazed and surprised by the power of the journey that we were taken on. These discussions cause families involved in the Kainga Tu’umalie programme to open up more and on their return back to their communities, how to sustain these transformations within their kainga through creating family goals that are collectively worked towards.”

AFFIRMING WORKS YOUTH FOCUS GROUP, 2018

“We need forums like this for our children. There are spaces where they need to be speaking amongst themselves... there are also times when our generations need to come together.”

DUNEDIN FOCUS GROUP, 2018

“Pacific must lead in order to eliminate this scourge from our communities... We must be ambitious for our families and the next generation and tackle family violence and sexual abuse head on... we must be courageous, bold and confident in this endeavour to shine light on issues that have generally been kept in the shadows.”

HON AUPITO WILLIAM SIO, MINISTER FOR PACIFIC PEOPLES, 2018





*Section 5*

**PRIORITY ACTION AREAS  
2019–2023**



## Section 5: Priority action areas 2019–2023

The *Pasefika Proud Pathways for Change* framework identifies two key change strategies that provide the foundation for our priority actions over the next five years:

1. Mobilising Pacific Communities.
2. Capability Development.

The overarching actions for each of these areas, together with expected high-level outcomes and impacts, are outlined in this section. Each year a more detailed workplan will be developed to set out key activities and the focus for each priority action area in that period.

### Outcomes framework

These strategies / priority action areas provide the outcomes domains for our work, against which we can measure progress. Measurement and evaluation will also focus on the aspirational long-term impacts for Pacific families as articulated in our Wellbeing Outcomes and Theory of Change. The Wellbeing Outcomes align with other developing government wellbeing work and have been identified as protective factors for Pacific peoples.

“Seeing MSD provide opportunities for senior government officials to engage with both community and service providers was very encouraging, as was hearing the commitment by all to addressing ongoing issues in our community. . .As a Public Health practitioner, prevention is key. It was great to be part of the discussions about how we’re shaped by the environment people live in, but the system also shapes attitudes and behaviours.”

ROBERT MULLER (FORMER GM OF VILLAGE COLLECTIVE), NATIONAL FONONO, 2016



## Wellbeing Outcomes

WELLBEING OUTCOMES FOR PACIFIC FAMILIES				
Social connections	Healthy, happy lifestyles	Cultural identity	Personal security and safety	Spirituality
<p>Pacific families have:</p> <ul style="list-style-type: none"> <li>• positive personal relationships</li> <li>• positive social opportunities and networks, and confidence to participate</li> <li>• connections to a wide range of local community services and support.</li> </ul>	<p>Pacific families experience:</p> <ul style="list-style-type: none"> <li>• life satisfaction and happiness</li> <li>• healthy relationships</li> <li>• quality education and employment opportunities</li> <li>• access to appropriate health information and services</li> <li>• sports / physical activities and opportunities</li> <li>• food and housing security</li> <li>• family aspirations and hope for the future.</li> </ul>	<p>Pacific families value, nurture and experience:</p> <ul style="list-style-type: none"> <li>• cultural pride</li> <li>• positive connections to cultural traditions and values</li> <li>• aspirations and focus on future generations</li> <li>• a strong sense of belonging.</li> </ul>	<p>Pacific families have:</p> <ul style="list-style-type: none"> <li>• reduced tolerance for, experience of and use of family violence</li> <li>• strategies to help manage conflict, anger, disappointment</li> <li>• access to safe places in times of danger</li> <li>• access to effective, responsive services</li> <li>• an increased sense of personal safety.</li> </ul>	<p>Pacific families experience:</p> <ul style="list-style-type: none"> <li>• spiritual wellbeing-harmony, peace, balance and abundance in all areas of their lives: the spiritual dimension as well as the physical, mental, psychological and environmental dimensions.</li> </ul>

“O le Tofa Mamao is the foresight and wisdom of family, church, practitioner and community leaders to leave a legacy of wellbeing: strong and resilient families.”

MAIAVA CARMEL PETERU, 2019

## Priority action area 1: Mobilising Communities

The Pasefika Proud ‘Mobilising Communities’ change strategy focuses on supporting communities to identify their own issues and solutions and to lead positive change for Pacific families. The following strategic priorities provide the focus for this work:

- Ethnic-specific community focus (taking into account the diversity within each ethnic group)
- ‘Change ready’ communities / supporting local approaches
- Faith-based support – utilising existing influence, connections and reach
- Pacific youth – youth voice is central to Pasefika Proud change activity.

Key strategies	Overarching priority actions
<b>Leadership</b>	<p><b>Strengthen local Pacific leadership to champion and promote safe and resilient Pacific families/ communities:</b></p> <ul style="list-style-type: none"> <li>• <i>Identification and training of Champions</i></li> <li>• <i>Ongoing support</i></li> </ul> <p><b>Support local Pacific leadership to identify local priorities and develop action plans</b></p>
<b>Community collaboration</b>	<p><b>Development of local hubs (for coordination of activities, a gathering space, facilitation of Pacific family violence training, restorative justice)</b></p> <ul style="list-style-type: none"> <li>• <i>Identify and support local responses tailored to meet local needs</i></li> </ul> <p><b>Support development of a ‘Nga Vaka youth-led wellbeing strategy’ (including the development of a safe platform for youth to gather, inspire and initiate tailored youth actions)</b></p>
<b>Education / Engagement</b>	<p><b>Support targeted, community-based activities that help to strengthen / build positive relationships within families</b></p> <p><b>Long term commitment for ethnic-specific family violence prevention / wellbeing strategies, supported by Nga Vaka conceptual frameworks</b></p> <p><b>Ongoing community / neighbourhood collaborations to build connections and promote shared, positive family and community values (eg in South Auckland / West Auckland).</b></p>

### SUPPORTING WORK

#### Communication tools and resources to:

- share and embed Pasefika Proud messages
- encourage and support behaviour change
- celebrate and share success

#### Evaluation and research activity to:

- measure progress towards outcomes
- better understand impact and strengthen our evidence base
- develop expertise / a centre of excellence

High-level outcomes	IMPACTS
<ul style="list-style-type: none"> <li>• A growing pool of Pacific community and church leaders ‘Pasefika Proud Champions’ across the country taking a stand against family violence and driving change locally and as a collective (including Pasefika Proud youth ambassadors).</li> <li>• Growing examples of local, community-led, ethnic specific informed solutions to address violence and boost wellbeing, supported by Nga Vaka and ethnic-specific wellbeing / family violence prevention strategies</li> <li>• Increased adoption of non-violent values and norms within Pacific families</li> <li>• Strengthened community collaboration, with families better connected to local services and support including local Pacific wellbeing hubs</li> <li>• Pacific new migrants are aware of New Zealand laws and the implications of family violence incidents prior to arrival in New Zealand</li> <li>• Better community-level understanding of the drivers (risk and protective factors) and impacts of family violence</li> <li>• Boosted community knowledge of and increased access to relevant resources and support (including targeted information for new migrants and those in rural communities)</li> <li>• Pacific communities are equipped with regular and consistent Pasefika Proud messaging (targeted as required)</li> <li>• Pacific families experience positive wellbeing (as identified in the Pasefika Proud Wellbeing Outcomes framework)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Strengthened cultural identity and sense of belonging</b></li> <li>• <b>Increased hope for the future</b></li> <li>• <b>Increased sense of personal safety</b></li> <li>• <b>Reduced / Avoided impacts of family violence</b></li> <li>• <b>Reduced social isolation and improved community connections</b></li> <li>• <b>Reduced intergenerational transmission of violence</b></li> </ul>



## Priority action area 2: Capability Development

The ‘Capability Development’ change strategy focuses on strengthening Pacific capacity and capability to support the aspirations of Pasefika Proud – to design, lead and deliver the solutions for Pacific peoples. This work supports the ‘Mobilising Communities’ change strategy and is focused on the same overarching priorities:

- Ethnic-specific community focus (taking into account the diversity within each ethnic group)
- ‘Change ready’ communities / supporting local approaches
- Faith-based support – utilising existing influence, connections, and reach
- Pacific youth – youth voice is central to Pasefika Proud change activity

Key strategies	Overarching priority actions
<p><b>Building the capability and capacity of:</b></p> <p><b>Pacific community groups and organisations</b></p> <p><b>Pacific community leaders and influencers</b></p> <p><b>Pacific practitioners, providers and services</b></p>	<p><b>Support key community groups to build capability and skills to support local families to achieve change (governance training, family violence training, women’s groups, men’s groups etc.)</b></p> <p><b>Support the ongoing development, review and implementation of Nga Vaka training:</b></p> <ul style="list-style-type: none"> <li>• <i>Incorporate into local hubs (a place where Pacific practitioners talanoa around practice and Nga Vaka for personal / professional development)</i></li> <li>• <i>Review and update Nga Vaka cultural programmes, in collaboration with communities, to ensure they are co-designed and relevant to meet identified needs</i></li> <li>• <i>Ensure Pasefika Proud community stakeholders are supported with Nga Vaka training</i></li> </ul> <p><b>Support localised capability and capacity building for Pacific community leaders / influencers so they are able to step up, speak out and take action confidently to address family violence</b></p> <p><b>Provide targeted skills and capability development for Pacific youth ambassadors</b></p> <p><b>Strengthen local networks / create opportunities for community collaboration and coordination to ensure resources are used effectively and solutions are sustainable</b></p>

### SUPPORTING WORK

**Communication tools and resources to:**


- share and embed Pasefika Proud messages
- encourage and support behaviour change
- celebrate and share success

**Evaluation and research activity to:**

- measure progress towards outcomes
- better understand impact and strengthen our evidence base
- develop expertise / a centre of excellence

High-level outcomes	IMPACTS
<ul style="list-style-type: none"> <li>• Strengthened pool of skilled Pacific practitioners / providers in communities to support change</li> <li>• More Pacific peoples have access to culturally competent support and services</li> <li>• A coordinated, community-led approach / pooled resources to boost community capability and maximise results for families</li> <li>• An increase in ‘best practice’ at community level using the Nga Vaka o Kāiā Tapu approaches</li> <li>• Boosted skills and confidence within the community to support families / positive change</li> <li>• Boosted Pacific youth confidence, capability and action – within ethnic-specific communities – to lead change</li> <li>• Targeted resources and tools to support capability development work within and across Pacific ethnic communities</li> <li>• Clear information around impacts of Nga Vaka training and other capability development activities to guide future investment decisions</li> <li>• Strengthened research and evidence base</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Strengthened cultural identity and sense of belonging</b></li> <li>• <b>Increased hope for the future</b></li> <li>• <b>Increased sense of personal safety</b></li> <li>• <b>Reduced / Avoided impacts of family violence</b></li> <li>• <b>Reduced social isolation and improved community connections</b></li> <li>• <b>Reduced intergenerational transmission of violence</b></li> </ul>





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

AFIGA TUI ATUA TUPUA TAMASESE EFI



*Section 6*

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APPENDICES**



## Section 6: References and Appendices

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# Appendix 1: Data related to issues of family violence for Pacific peoples



## Understanding Pacific family violence

### CHILD PHYSICAL PUNISHMENT

Pacific children are two and a half times more likely to be physically punished than non-Pacific children.



### CRIME AND VICTIMS SURVEY

Pacific peoples were no more likely than the New Zealand average to have been victims of crime.



Pacific peoples were 44% more likely to experience physical or psychological family violence compared to New Zealand Europeans.



### DEATHS (2009-2015)

Three in ten family violence deaths in New Zealand are children as a result of abuse and neglect.



4/10 homicides in New Zealand are family related.



56 are child abuse and neglect deaths.



5/56 children who died from abuse and neglect are Pacific children.

### HOSPITALISATION

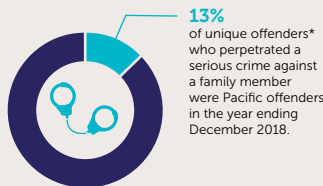
Pacific children have high rates of hospitalisation due to assault, neglect and maltreatment.

Pacific children hospitalisation rates are **more than twice** the hospitalisation rates of New Zealand European/Other children.



### VICTIMS AND OFFENDERS

Pacific peoples' experience in the justice system.



13% of unique offenders\* who perpetrated a serious crime against a family member were Pacific offenders in the year ending December 2018.



9% of family victims\*\* of serious offences were Pacific family victims in the year ending December 2018.



11% of prison inmates are Pacific peoples in 2017. 1,140 prison inmates out of a total of 10,055 prison inmates were Pacific peoples.

\*The unique offender population is the measure that counts individual offenders once in a given 12 month reference period regardless of how many times they may have been dealt with by Police.  
 \*\*The unique victim population is the measure that counts a person/organisation once in a given 12 month reference period for each offence group in which they are recorded as being a victim of an offence, regardless of how many times they may have been victimised.

### ORANGA TAMARIKI

Pacific children require services of Oranga Tamariki.

#### FURTHER ACTION RESPONSE (FAR)

9% of total children who require FAR



5,512 Pacific children

#### SUBSTANTIATED ABUSE

17% of total children who have substantiated abuse findings



2,103 Pacific children

#### PHYSICAL ABUSE

25% of total children with physical abuse findings



743 Pacific children

#### SEXUAL ABUSE

14% of total children with sexual abuse findings



146 Pacific children

#### NEGLECT

16% of total children with neglect findings



502 Pacific children

#### EMOTIONAL ABUSE

16% of total children with emotional abuse findings



1,089 Pacific children



# Some factors when thinking about family violence

## PROTECTIVE FACTORS

### EDUCATION

Achievement of Pacific 18 year old students has been increasing.



**89%** of Pacific 18 year olds achieved NCEA Level 2 or equivalent qualification in 2017.

### RELIGION

More Pacific peoples are Christian.



**73%** of Pacific peoples affiliated with one or more Christian religions in 2013 compared with

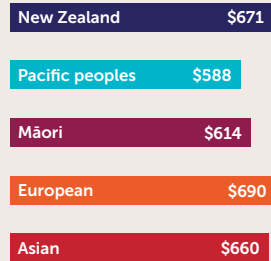


**44%** of the total New Zealand population.

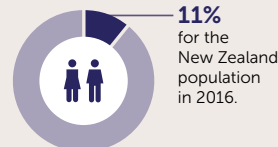
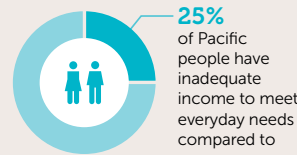
## RISK FACTORS

### MEDIAN PERSONAL WEEKLY INCOME

Pacific peoples have the lowest personal income.

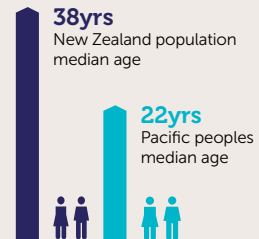


### INADEQUATE INCOME



### YOUTHFUL POPULATION

Pacific peoples in New Zealand are a youthful population.



### YOUNG MOTHERS

Almost one third of Pacific women aged 20–24 years are mothers.



**53%** of Pacific mothers aged 20–24 years are sole parents.

### FAMILY GROUP

Pacific family groups are larger than the New Zealand population



**33%** of Pacific family groups have 11 or more people compared to

**23%** for New Zealand in 2016.

### PSYCHOLOGICAL DISTRESS

Pacific men are more likely to be anxious or depressed than non-Pacific men.



Pacific men



New Zealand

**11%** of Pacific adults experience psychological distress in 2017.

# Why take action now?

Pacific people are contributing significantly to the New Zealand economy despite the many challenges and inequities they experience in areas such as health, education, housing and employment.

Pacific people make a substantial contribution on an individual basis, earning:

**\$6.6 billion** in the 2017 financial year

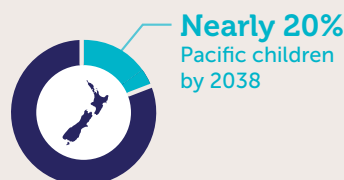
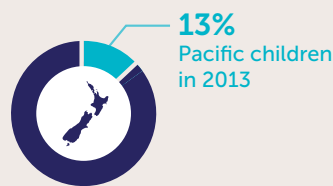


**6%** of the income of all New Zealand individuals.

## FUTURE DIRECTIONS

Pacific children will make up almost one fifth of all New Zealand children by 2038.

The Pacific population will continue to have a much younger age structure than the total New Zealand population due to higher Pacific birth rates.



**Note:** All sources are included in the references section.

## Appendix 2: Nga Vaka o Kāiga Tapu – a summary

### Nga Vaka o Kāiga Tapu:

- is a conceptual framework for addressing family violence in eight Pacific communities in New Zealand. It is informed by, and aligned with, the eight ethnic-specific conceptual reports on addressing family violence, and a supporting literature review (refer Figure 1)
- is intended as a guide for policy writers. It defines and explains meanings of family violence, and key concepts and principles that promote family wellbeing for the eight ethnic-specific communities
- along with the eight ethnic-specific conceptual frameworks will inform the development of training programmes to assist ethnic specific practitioners, and service providers and non-Pacific practitioners working with Pacific victims, perpetrators and families affected by family violence
- takes a strengths-based approach. This approach begins with the premise that wellbeing, peace, prosperity and harmony are states to which all Pacific peoples aspire, and that core aspects of culture are significant in maintaining and restoring wellbeing to families
- is a relational framework underpinned by the belief that all people and things are interconnected and interdependent. It brings together shared concepts and principles that promote wellbeing across the eight ethnic groups, without disturbing their essential meanings
- is a living document. As new knowledge is introduced to the ethnic-specific frameworks, Nga Vaka o Kāiga Tapu will also evolve.

### The eight frameworks are:

- grounded in key concepts, values and beliefs that are relevant and appropriate to addressing violence in families living in diverse settings and circumstances
- not definitive or authoritative documents on any one cultural belief and practice, nor are they intended to replace existing service provider and practitioner approaches.

The desire of the ethnic specific working groups is that their conceptual frameworks assist practitioners, service providers, and mainstream organisations in:

- their work with ethnic specific victims, perpetrators, and families who have been affected by family violence
- grounding their experiences and knowledge in elements of their ethnic specific culture in ways that are responsive and relevant to the diverse experiences of families.

Ongoing revision and evaluation of practice approaches will ensure that the ethnic-specific frameworks and Nga Vaka o Kāiga Tapu are dynamic and relevant to the lived experiences of families and individuals.

The frameworks address issues of family violence; however, they can also be used across a broad spectrum of sectoral and inter-sectoral service provider programmes for individuals and families belonging to any one of these ethnic communities.



Figure 1



**Note:** The first seven frameworks are included in the original Nga Vaka publication. Falevitu, the literature review supported their development. The eighth framework (Kiribati) was developed after publication and can be found online at [www.pasefikaproud.co.nz](http://www.pasefikaproud.co.nz).

## Appendix 3: Focus groups 2018: summary of feedback

Throughout 2018, a series of community and provider talanoa took place across the country to capture the voices of Pacific peoples and inform this Pathways for Change framework. They included 15 focus group sessions held nationally and within the regions, including targeted youth sessions. The key feedback and themes that emerged from this work are summarised below.

### Community mobilisation

Current successes and strengths to build on:

- The strengths-based approach of Pasefika Proud has been received positively and is seen as a good way to promote family violence prevention awareness and messages
- Using sports as a means for promoting and encouraging non-violent behaviour – considered an effective way of connecting with and engaging Pacific peoples
- National and regional fono to discuss, consult and update Pacific communities on issues and Pasefika Proud initiatives, as well as upcoming events
- Strong and active leaders in Pacific communities.

Areas where additional focus and work is required:

- More local level support for locally specific initiatives – eg parenting, elderly and youth support
- Local hubs to improve accessibility for families
- More government support for regional / local initiatives to allow for more flexibility to address family violence issues at a local level
- Better information for families including targeted ‘one stop information shops’ – education, financial literacy, and social and health services including family violence prevention
- More support, promotion of, and access to, family violence prevention initiatives in rural areas
- More leadership development and support – to inspire and support change
- Better coordination and collaboration among government agencies on (and more resourcing of) family-violence-related policies, programmes, and community initiatives
- Support for new migrants to adjust, connect and contribute positively to their New Zealand communities (includes introducing and encouraging participation in family violence prevention programmes and initiatives).

### Ethnic-specific solutions

Current successes and strengths to build on:

- Acknowledgement of shared values and principles, but also understanding that ‘we’re not all the same’ – a strong feeling across the focus groups that an ethnic-specific focus is required to address family violence issues within Pacific families and communities
- Strong preference for family-wellbeing-related initiatives and services – based on ethnic-specific solutions founded on cultural values
- Local Nga Vaka programmes tailored for different nations – ethnic-specific support increases confidence to participate and chances of success.

Areas where additional focus and work are required:

- More ethnic-specific capability building, including Nga Vaka programmes, at a local level
- Ethnic-specific parenting programmes and initiatives
- Support and encouragement for the small ethnic groups to meet up with other groups to discuss specific initiatives and programmes affecting their communities.

## Youth focus

Current successes and strengths to build on:

- More families are getting involved in community and church youth groups
- Access to positive Pacific role modelling, mentoring and motivational initiatives
- Opportunities for youth to participate in fono, discussion and solutions about positive futures for our families and communities
- Increasing youth involvement in Pasefika Proud initiatives, and leadership support.

Areas where additional focus and work are required:

- More education and awareness – eg sexual violence programmes targeting youth
- Use of social networking media for disseminating information and key messages relating to family violence prevention, especially those affecting youth
- Earlier intervention with children and adults to educate families on family violence and prevent escalation
- Boost youth involvement and leadership in key Pacific programmes and initiatives
- Strengthening pride in Pacific cultures and identities – more exposure and opportunities for youth to learn about their cultural heritage
- Strong message to address the stigma of ‘brown’ stereotypes in relation to family violence
- Educating Pacific youth about self-determination, reclamation of culture and identity and overcoming negative stereotypes
- Cultural and language support for youth – lack of this creates intergenerational challenges (re expectations for this generation to respect and understand Pacific protocols and values)
- More family-centred work – to create bridges and improve cultural connections and understanding between generations
- Initiatives that cut across and address intergenerational issues like communication and impacts of technology
- Acknowledging and managing the link between intergenerational disconnection and mental health issues amongst the younger generation, including teenage suicide.



## Faith-based focus

Current successes and strengths to build on:

- Many Pacific families have strong connections to their church and some faith-based models are seen to be working well
- There is a growing acceptance of a faith-based approach for Pacific wellbeing.

Areas where additional focus and work are required:

- Strengthen the role of the church in the dissemination of information and participation in key programmes and local initiatives
- Utilising the churches' influence on Pacific communities to encourage non-violent behaviour and family violence prevention initiatives
- Local communities and church still need to play a bigger role in improving family violence awareness and messaging
- Focus on partnerships / collaboration with churches and non-government organisations (NGOs), particularly with improving awareness and cultural messaging for impact.

## Strengthening Pacific capability

Current successes and strengths to build on:

- Pasefika Proud has supported and showcased the design and implementation of effective Pacific initiatives.

Areas where additional focus and work is required:

- The design and introduction of 'Hubs' to encourage the targeted development and implementation of ideas and initiatives affecting key Pacific groups, eg youth and the elderly
- Improving the awareness of information sharing amongst Pacific communities and with government agencies
- A more coordinated approach to family violence, particularly with key funding organisations and NGOs
- Preference for local Nga Vaka programmes – to provide capability training for local facilitators
- More information about family violence providers – who, what, and where?

## Research, evaluation, evidence

Current successes and strengths to build on:

- Existing awareness and messaging are positive – but need to be strengthened
- Some things work well – focus on understanding what is successful and why.

Areas where additional focus and work are required:

- Lack of availability and access to relevant family violence statistics
- More monitoring, review and evaluation of Pacific initiatives and the differences they are making for families
- More resourcing is needed to have real impact for Pacific families
- Increase social media strategies and gather more information about their impacts.

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