



Celebrating Pasefika Proud: 10 Years On

An Evaluation Exploring the First 10 Years of MSD's
Landmark Pacific Family Violence Prevention Programme

October 2025

Prepared by Moana Connect for Pasefika Proud and the Ministry of Social Development





Acknowledgements

Pasefika Proud, a Pacific-led initiative funded by the Ministry of Social Development (MSD), draws on the cultural values, wisdom, and leadership of Pacific communities to promote family and community wellbeing and prevent family violence. In 2024, Moana Connect was commissioned by MSD to evaluate this important kaupapa. We acknowledge MSD for their continued support and commitment to strengthening Pacific-led solutions, and for entrusting us with the privilege of documenting this journey.

This report has been shaped by the contributions of many. We extend our heartfelt thanks to the Pasefika Proud team—past and present—for their unwavering dedication to this movement. Particular gratitude is extended to all those who have contributed to the MSD Pacific Reference Group over the years, but especially to its originating Pacific Advisory Group members: Emeline Afeaki-Mafile’o, Dr Tagaloa Peggy Fairbairn-Dunlop, Matafanua Hilda Fa’asalele, Molly Fiso, Pefi Kingi, Namulau’ulu Maria Levi, Chris Mene, Moka Ngaro, Peseta Betty Sio, Kitiona Tauira, Reverend Nove Vaila’au, the late Josef Tomasi, and Fa’amatua Tino Pereira. Your vision and your dedication to creating change for Pacific families have helped to ensure that we are all paddling together, and in the right direction. We also wish to thank the representatives of partner organisations, the facilitators of the Nga Vaka o Kāiga Tapu Training Programme, and the Pacific families who generously shared their stories, reflections, and aspirations with us. Your insights are not only the foundation of this report—they are its heartbeat. We note the special role your narratives have played in illuminating patterns and pathways through the quantitative insights in this report; behind every number is a story, a person, a family, and lived experiences. They are not just data points; they are taonga: precious narratives entrusted to us. We hold a deep sense of responsibility in using these data with care, humility, and respect.

To those we were unable to connect with during this evaluation, we offer our respect and appreciation. We know that every moment of success within Pasefika Proud speaks to the collective alofa (love) and generosity that Pacific communities have offered to this movement. Your contributions are felt in every thread of this work.

Finally, we offer heartfelt acknowledgment to two wāhine toa whose steadfast leadership has helped steer the Pasefika Proud vaka with vision and strength.

We honour the late Dame Tariana Turia, whose courageous leadership and unwavering belief in Pacific-led solutions helped bring Pasefika Proud into being. Her legacy continues to guide this journey, reminding us that transformation begins when communities are trusted to lead.

We also honour Dr Janet O’Connor, who passed away during the final stages of this evaluation. Her dedication to and love for her i-Kiribati community is both admired and remembered. She led wellbeing efforts – including family violence prevention - for her people with courage, navigating new and challenging waters without fear.

Both of these remarkable women are now stars in our night sky, guiding the Pasefika Proud vaka forward.

IDI Disclaimer

The results included in this report are not official statistics and are strictly provisional pending further analysis. They have been created for research purposes from the Integrated Data Infrastructure (IDI) which is carefully managed by Stats NZ. For more information about the IDI please visit:
<https://www.stats.govt.nz/integrated-data/>

General Disclaimer

The opinions expressed in this document reflect the views of Moana Connect and do not necessarily reflect the views of the Ministry of Social Development (MSD), who commissioned this work.



Totō hau tōkiga nei, aua na tupulaga e fāi mai

Plant a seed today for the future generations - Tokelau

Executive Summary

Pasefika Proud is a Pacific-led family violence prevention initiative launched in 2011 through a partnership between Pacific communities and the Ministry of Social Development (MSD). Over the past decade, it has grown into a nationally recognised movement, delivering over 200 contracts and grants, and, through these seeding a wide range of community-led family violence prevention initiatives. It has supported the development of eight ethnic-specific cultural frameworks — the Nga Vaka o Kāiga Tapu (NVOKT) frameworks — which articulate Pacific values and concepts of violence prevention and family wellbeing promotion. These frameworks underpin the Nga Vaka o Kāiga Tapu Training Programme (NVOKTTP), which has trained more than 1,300 practitioners and community leaders.

This evaluation, commissioned by MSD and delivered by Moana Connect, assesses Pasefika Proud's performance and impact value over its first ten years. Drawing on talanoa with over 60 stakeholders, a desktop review of more than 350 documents, and analysis of Integrated Data Infrastructure (IDI) data, the report provides as comprehensive a picture as possible¹ of the programme's achievements and future potential.

Positive Impacts for Pacific Families and Communities

Over the past decade, Pasefika Proud has delivered over 200 contracts and grants, with approximately 60% of these focused directly on establishing initiatives that directly support Pacific families and communities. These initiatives have reached a wide range of audiences – including youth, elders, men, women, parents, and churches – and have been delivered in churches and schools, through festivals, and in online spaces.

Ethnic-specific delivery was also a key feature, contracts supporting both pan-Pacific activities and activities targeted toward the Tongan, Samoan, Kiribati, Tuvaluan, Cook Islands, Tokelau, Fijian, Niuean and Rotuman communities. These figures reflect a clear commitment to addressing the diverse needs of specific Pacific populations and to celebrating Pacific diversity.

Families who participated in Pasefika Proud-funded activities reported stronger communication, empathy, and intergenerational understanding. Initiatives helped reduce isolation and fostered a sense of belonging, especially for recent migrants, youth, and disabled participants. Cultural pride was consistently affirmed, with families engaging in traditional crafts, enjoying opportunities to use Pacific languages, and sharing knowledge intergenerationally. These experiences were particularly impactful for youth, New Zealand-born participants, and those from smaller ethnic groups, who often have more limited access to cultural knowledge and activities.

¹ While this evaluation draws on extensive qualitative and quantitative data, limitations include inconsistent reporting across the programme's lifespan and constrained visibility into long-term outcomes due to retrospective timing and variable documentation. These factors have impacted the ability to fully quantify impact and assess return on investment across all components.

Faith-based delivery was also highly valued, creating spiritually safe spaces for healing and dialogue, with participants describing prayer and devotion as central to their experience. Families also reported increased awareness of legal rights and shifts toward non-violent parenting. These outcomes, though often qualitative, reflect tangible improvements in wellbeing and protective factors that reduce the risk of family violence. Importantly, even small initiatives were found to have significant ripple effects, fostering leadership, resilience, and aspirations for future generations.

Positive Impacts for Partners

Pasefika Proud has played a key role in mobilising Pacific community groups, churches, and researchers to lead culturally grounded responses to family violence. Of the contracts and grants delivered, 40% focused on supporting provider or workforce capability development, including NVOKTTP delivery. These investments enabled many partners to grow from volunteer-led initiatives into established organisations with improved governance, strategic planning, and service delivery. Partners described how even modest funding helped them stabilise, build credibility, and unlock further resources. For example, one ethnic-specific provider grew from a two-person team into an organisation with over 50 staff and high-value contracts. Another used Pasefika Proud funding to establish a traditional craft group that expanded from 8 to over 30 members, becoming a sustained network of support for its target community.

The eight NVOKT frameworks were consistently described by partners as one of Pasefika Proud’s most valuable contributions. These frameworks provided a culturally grounded foundation for programme design, messaging, and training, affirming Pacific values as sources of strength and solutions. Partners appreciated their depth, clarity, and relevance, noting that they supported the development of services that were both culturally safe and practically effective.

The NVOKTTP – a central mechanism for capability development borne out of these frameworks – has trained over 1,300 practitioners and community leaders since 2016. Participants have reported increased confidence in supporting families, navigating legal systems, and integrating Pacific and Western approaches. These evaluations also showed that participants were more confident to provide culturally safe support post-training. The programme’s emphasis on self-care and spiritual wellbeing was also highly valued, contributing to practitioner retention and resilience. The insights shared by facilitators validated these impacts, as well as highlighting the programme’s vital role in supporting community openness to discussing family violence and fostering stronger cultural connections amongst community participants.

Partners appreciated Pasefika Proud’s flexible commissioning approach and relational engagement, noting its strengths in responsiveness and building trust. Some identified opportunities to enhance consistency in communication, support, and transparency, thereby further strengthening these partnerships. There was a strong desire for deeper collaboration, support with programme planning, and access to evaluation tools that would support better evaluation and shared learning. Despite challenges, many partners described feeling connected to a growing network of Pacific leaders committed to addressing family violence and affirmed that Pasefika Proud had helped them deepen their understanding of community needs and expand their impact.

Value for Investment

Despite operating on a modest annual budget of \$1.5–\$3 million,² Pasefika Proud has catalysed a national movement and appears to be delivering strong value for investment. This appearance is partially validated by a social return on investment appraisal, which estimated a return of \$7.70 for every dollar invested in NVOKTTP specifically. While further evaluation – grounded in collectively developed measures of value and a robust evaluation ecosystem – is needed to quantify long-term impacts, early signs suggest that Pasefika Proud’s preventative and holistic approach will help to reduce future demand across health, justice, welfare, and education systems. The programme also aligns well with MSD’s Strategic Intentions outlined in Ngā Takunetanga ā-Rautaki (July 2025-June 2029). and contributes to several of the Government’s nine targets, including reducing violent crime, child and youth offending, and Jobseeker benefit dependency. Its emphasis on cultural affirmation, community mobilisation, and strengths-based messaging supports long-term wellbeing and social cohesion.

Needs and Challenges to be Addressed

Despite its strong performance and positive impacts, Pasefika Proud is still on a journey towards delivering sustained system-wide change. It continues to navigate several operational and structural challenges, which are increasingly visible in the broader family violence landscape, as shown by IDI data.

One of the most pressing challenges is the persistence of disproportionately high rates of family violence among Pacific peoples. IDI analysis shows that Pacific communities experience family violence at five to seven times the rate of non-Māori-non-Pacific populations, with chronic exposure and long-term involvement presenting a significant concern. These figures underscore the urgency of continuing delivery of culturally grounded interventions and targeting delivery to at-risk groups. Groups such as Pacific disabled people and MVPFAFF+/Rainbow/LGBTQIA+ are not readily visible in current national data sets; however, smaller studies indicate that they, too, are at increased risk.

Regional disparities also present a significant challenge. While Auckland and Wellington have received the bulk of Pasefika Proud investment, IDI Data reveals significantly higher family violence rates for Pacific in Gisborne, Auckland, the Bay of Plenty and Hawke’s Bay. These insights – alongside the call from partners outside of Auckland and Wellington – highlight the need to expand regional delivery and empower local providers to lead culturally responsive initiatives.

Migration-related stressors compound these challenges. IDI findings show that nearly 60% of family violence incidents among Pacific peoples involve those who arrived in New Zealand 2–15 years ago, highlighting the vulnerability of recent migrant families. When viewed alongside insights from talanoa, these findings suggest that such families and Recognised Seasonal Employer (RSE) workers in particular, need targeted support to help them navigate the transition to life in New Zealand.

In addition to addressing stressors related to migration and socioeconomic distress, those we spoke to feel the wider promotion and availability of NVOKTTP – or other funded trainings grounded in the

² Pasefika Proud’s annual budget has varied over the time period, reflecting changing government priorities over the evaluated time period.

NVOKT frameworks – could help to address this.

Access to support services post-family violence remains uneven. Pacific victims are underrepresented in abuse-related ACC claims and consistently show lower ACC follow-up rates. Referrals to culturally specific mental health services have declined since 2015/16, despite Pacific peoples being proportionately represented in overall referrals. Pacific peoples affected by family violence are significantly more likely to present to emergency departments, despite 98.4% being enrolled in PHOs. This pattern likely reflects broader issues around access and barriers to access - including cost, location, severity of harm, and the impact of shame and stigma - but also highlights a lack of clear pathways to the right support at the right time.

Wider wellbeing impacts are also evident. IDI data show strong and statistically significant correlations between emergency housing use and family violence, particularly in larger Pacific households. These findings highlight how housing stress and economic hardship compound risk and contribute to intergenerational harm. This underscores the socioeconomic pressure observed by partners. Child protection data further reflects this complexity: although Reports of Concern (ROCs) to Oranga Tamariki have declined overall, Pacific children remain disproportionately represented. A disproportionately high share of Pacific ROCs are classified as Further Action Required (FAR), suggesting potential systemic bias in decision-making.

Short-term funding cycles and inconsistent reporting further constrain Pasefika Proud’s impact. With 79% of contracts lasting less than 12 months, partners report struggling to plan, build infrastructure, and sustain initiatives. This reflects a mismatch between community expectations and Pasefika Proud’s commissioning role as a seed funder. While Pasefika Proud has enabled early-stage initiatives to take root, grow, and demonstrate impact, many partners hoped for longer-term investment. To sustain and scale effective initiatives, clearer pathways to longer-term funding from wider, better resourced workstreams are needed. Reporting variability and the lack of a robust evaluation ecosystem for Pasefika Proud limit visibility into outcomes and impede shared learning.

Looking ahead, Pasefika Proud will need to navigate complex and shifting tides, shaped by demographic change, economic pressures, sector siloes, and evolving political priorities. However, the movement is well-positioned to meet these challenges. Its foundation in Pacific values, strong community leadership, and its proven ability to mobilise grassroots action provide a resilient platform for growth. With strengthened regional partnerships, a reconsidered approach to NVOKTTP delivery, and a growing evidence base, Pasefika Proud can continue to adapt, advocate, and lead, continuing to ensure that Pacific families are supported not only to prevent violence, but to thrive.

Strategic Recommendations

Pasefika Proud sits within a wider ecosystem of family violence prevention, alongside other government programmes, government agencies, and community-led initiatives. While it plays a vital role in mobilising Pacific communities and affirming culturally grounded approaches, many of the needs identified through this evaluation require coordinated, cross-sector action. The following recommendations are framed around the needs identified through talanoa, desktop review, and IDI analysis, and reflect both opportunities for Pasefika Proud to lead and areas where broader system support is needed.

Existing Priorities to Continue

These priorities respond to ongoing needs and have delivered meaningful outcomes. They remain strongly aligned with Pacific aspirations and Pasefika Proud’s strengths:

- **Address cultural disconnection and identity-based exclusion by growing the affirmation and celebration of Pacific success.** Celebrating Pacific excellence through visible leadership and strengths-based messaging helps build protective factors such as belonging, confidence, and intergenerational connection.
- **Respond to the need for culturally safe and effective services by continuing to embed Pacific values and ethnic-specific approaches across the family violence prevention landscape.** The NVOKT frameworks provide a culturally grounded foundation for service design and capability development, improving practitioner confidence and enabling more effective support for Pacific families.
- **Support improvements to service engagement and programme reach by continuing to enable faith-based engagement and strengthening Pacific churches and church leadership.** Churches remain central to many Pacific communities and supporting church leaders to address family violence safely and inclusively helps meet families where they are.
- **Address needs before they emerge by continuing investment in Pacific youth wellbeing, leadership and mobilisation.** Youth participants in Pasefika proud-funded initiatives reported increased confidence, cultural connection, and aspirations to lead change, all of which are protective against future family violence and contribute to long-term wellbeing.
- **Meet the need for targeted, locally relevant and trusted support by continuing to prioritise community-led action.** Community-led approaches ensure services are tailored to local realities and uphold cultural integrity, improving trust, reach, and efficacy.

New Priorities to Pursue

These priorities respond to emerging needs and gaps identified through talanoa, desktop review, and IDI analysis:

- **Address entrenched socio-economic stressors and challenges around short-term funding by strengthening cross-sector collaboration.** Coordinated action and investment across the housing, income, education, justice and health sectors is needed to address the drivers of family violence, reduce the burden on families, and support the sustainability of effective, holistic responses. Pasefika Proud can contribute by advocating for Pacific needs and approaches across these spaces and continuing to facilitate investment in community mobilisation.
- **Respond to persistent regional disparities by expanding delivery to underserved areas.** Strengthening regional commissioning of Pasefika Proud and empowering local providers to lead culturally grounded initiatives will help ensure that families in high-need areas can access appropriate support.
- **Support migrant families navigating cultural and legal transitions by investing in targeted services for recent arrivals and RSE workers.** Providing culturally safe education, navigation support, and early intervention services will help reduce acculturative stress and prevent harm. While Pasefika Proud can contribute through messaging and community engagement, targeted service provision will require investment from and coordination across a wider range of government agencies and services.
- **Meet the needs of families experiencing or at risk of violence by improving access to culturally grounded intervention services.** Expanding access to timely, inclusive, and culturally responsive services will help ensure families receive appropriate care when they need it most. While Pasefika Proud can contribute by promoting culturally grounded approaches and services – as well as by supporting the initial mobilisation of some such services – however, their long-term delivery sits with health, justice, and ACC.
- **Address the need for culturally safe responses to sexual violence by supporting the development of targeted education, prevention, and support services.** While the movement cannot tackle this task by itself, Pasefika Proud’s success in reducing stigma around family violence, and providing culturally grounded family violence prevention initiatives can help support wider efforts to address sexual violence and foster healing.
- **Ensure ongoing relevance and increase service access by improving responsiveness to diverse Pacific identities.** To address this need and ensure all Pacific peoples are affirmed and protected, future Pasefika Proud initiatives must include tailored messaging, safe spaces, and targeted support.

- **Strengthen relational trust and programme participation by improving strategic communication and engagement.** Strengthening relational commissioning practices, processes that encourage both consistency and transparency, and ongoing communication will help to sustain trusting relationships and deepen participation
- **Address demand and increasing complexity by supporting growth of the family violence workforce.** A deliberate strategy to grow and support the workforce - including cultural leadership, language skills, supervision, and wellbeing support - is essential to addressing demand, complex need, and sustaining the impact of effective initiatives. Pasefika Proud can support capability development and mentoring initiatives, but broader workforce planning and investment must be led at a higher level and across education, health, and social development.
- **Address demand for more education and professional development by expanding access to NVOKTTP and/or other NVOKT-based training programmes.** The current programme is constrained by both funding limitations and by centralisation, and exploring scalable delivery models that balance accessibility with cultural authenticity will help meet training needs across the motu.
- **Support continuous improvement and shared learning by strengthening monitoring, evaluation, and learning systems.** A refreshed evaluation framework with culturally grounded indicators and tools will help support ongoing review of service relevance, guide future investment, and ensure accountability.

These priorities reflect needs that are urgent, complex, and system wide. While Pasefika Proud has a vital role to play, delivering on these priorities will require coordinated action; no single programme can meet these needs alone, but Pasefika Proud can help lead the way.

Resources and Strengths to Leverage

These strategic assets reflect identified strengths and can be scaled to support future growth and impact. They reflect areas where Pasefika Proud has demonstrated value, and where further support and investment - by Pasefika Proud and across the wider system - can deepen impact:

- **Strengths-based messaging and mobilisation** to foster pride, engagement, and transformation.
- **NVOKT frameworks and training programmes** as a foundation for capability development and systems change.
- **Community leadership and ownership**, especially among smaller ethnic groups and regional providers.
- **Flexible and relational commissioning approach**, enabling innovation and responsiveness.
- **Catalytic investment and capacity building**, supporting grassroots organisations to grow and sustain impact.
- **Growing evidence base**, including IDI insights and Pacific-led research, to inform policy and advocacy.

Measuring the Distance Travelled

To support continuous improvement and shared accountability, this evaluation outlines a future-focused evaluation ecosystem for Pasefika Proud. It recommends a refreshed theory of change and an outcomes framework grounded in Pacific values and structured around an ecosystem model. This would clarify roles across families, communities, providers, and government, and support shared accountability.

The section proposes a mix of quantitative and qualitative indicators to track progress across short-, medium-, and long-term horizons. These indicators span wellbeing, service access, cultural connection, and systems change, and have been chosen to reflect Pacific realities and the priorities shared through this evaluation. It also calls for culturally embedded tools and templates to support consistent reporting and recommends biennial and 5-yearly reviews to ensure learning and adaptation. By embedding evaluation-for-learning alongside impact assessment, Pasefika Proud can ensure that the journey is one of meaningful growth, relevance, shared progress, and cultural integrity.

Conclusion

Based on the available data, Pasefika Proud appears to be delivering strong value for investment and creating meaningful impact for Pacific families and communities. It has mobilised grassroots action, affirmed Pacific values, and supported the development of culturally grounded responses to family violence.

As a seed funder within a wider system, Pasefika Proud cannot - and should not - be expected to deliver population-level change alone. Its success depends on sustained collaboration across government agencies, sectors, and communities. With strategic support and long-term investment, Pasefika Proud is well-positioned to continue leading culturally grounded, community-led responses to family violence for Pacific communities, reducing harm, strengthening wellbeing, and contributing to long-term social and economic outcomes for Aotearoa New Zealand.



Glossary

Term	Definition
Fakama	Ashamed, embarrassed (Samoan)
IDI	Integrated Data Infrastructure
LGBTQIA+	Lesbian/Gay/Bisexual/Transgender/Queer or Questioning/Intersex/Asexual, Aromantic, or Agender/Inclusive of other identities not explicitly listed
Kaupapa	Topic, matter for discussion, subject, theme, issue, initiative (Māori)
Maneaba	Meeting house, centre/heart of the village, foundation of village life and governance (Kiribati)
Motu	Island, country, land, nation (Māori)
MSD	Ministry of Social Development
MVPFAFF	Mahu (Hawai’i and Tahiti)/Vaka sa lewa lewa (Fiji)/Palopa (Papua New Guinea)/Fa’afafine (Samoa)/Akava’ine (Cook Islands)/Fakaleitī or Leiti (Tonga)/Fakafifine (Niue)/Inclusive of other gender and sexual identities within the Pacific region
NVOKT	Nga Vaka o Kāiga Tapu
NVOKTTP	Nga Vaka o Kāiga Tapu Training Programme
Pasefika/Pasifika	A term used to collectively refer to people in Aotearoa New Zealand who have migrated from the Pacific Islands (e.g. Samoa, Tonga, the Cook Islands, Niue, Tuvalu, Tokelau, Kiribati, Rotuma, Hawai’i, the Solomon Islands, Papua New Guinea etc.), or who are descendants of people from the Pacific Islands.
Tama Manu	Nurturing those in need, grounded in the practice of caring for windblown baby birds (Tokelau)
TCC	The Cause Collective
Vā	Spatial and relational space that centres around the formation and maintenance of meaningful relationships with people and the environment (Samoan, Tongan – other Pacific languages gloss as Va/Vaha/Va’a/Wā)
Vaka	Waka, canoe (multiple Pacific languages)
WINZ	Work and Income New Zealand

Contents

Acknowledgements	i
Executive Summary	iii
Glossary	xi
Introduction	1
How was this evaluation carried out?	3
The Pasefika Proud Story	6
Journeying with Communities and Families	11
<i>What has Pasefika Proud done to support Pacific communities and families?</i>	12
<i>What impact have these activities had for Pacific communities and families?</i>	19
<i>Assessing Progress Toward Pasefika Proud’s Vision</i>	32
<i>Areas to Support Future Change for Pacific Families and Communities</i>	34
Partners in Change	38
<i>What has Pasefika Proud done to support its partners in change?</i>	39
<i>What impact have these activities had on partners?</i>	54
<i>Assessing Progress Toward Pasefika Proud’s Vision</i>	59
<i>Areas to Support Future Change for Partners</i>	61
Voyaging with the Nga Vaka o Kāinga Tapu Training Programme	70
<i>What has the NVOKTTP done to build the capacity of Pasefika Proud partners and Pacific communities?</i>	72
<i>What has the NVOKTTP done to support the mobilisation of Pasefika Proud partners and Pacific communities?</i>	77
<i>What impact have these activities had?</i>	78
<i>Assessing Progress Toward Pasefika Proud’s Vision</i>	85
<i>Areas to support future change</i>	87
The Changing Landscape of Family Violence	93
<i>Family violence shifts</i>	94
<i>Shifts in access to support</i>	99
<i>Shifts in impacts on wider wellbeing: exploring broader social impacts and intergenerational harm</i>	103
<i>What do these tell us about the current situation?</i>	108
Conclusion	109
Recommendations	112
<i>Planning for the Journey Ahead</i>	113
<i>Mapping the Journey Ahead: Strengthening Monitoring, Evaluation, Reporting, and Learning</i>	120
Appendix One – Pathways for Change (2019) and the Celebrating Pasefika Proud Evaluation Framework	125
Appendix Two – Evaluation Methodology/Methods	134
<i>Methodology</i>	134
<i>Methods</i>	136
<i>Ethics</i>	142
<i>Strengths and Limitations</i>	144
Appendix Three – Measuring the distance travelled	146

List of Tables and Figures

Figure 1 - Timeline of Pasefika Proud	7
Figure 2 - The Pathways for Change Theory of Change and Outcomes Framework	9
Figure 3 - Pasefika Proud Contracts/Grants for Activities for/with Families by Sub-Group Focus	13
Figure 4 - Pasefika Proud Contracts/Grants for Activities for/with Families by Ethnic Focus	14
Figure 5 - Rates of Observed Family Violence per 100,000 Population from 2007-2017 among Pacific, Māori and Other Ethnic Groups.	95
Figure 6 - Rates of Observed Family Violence per 100,000 population from 2007 to 2017 by Ethnicity and Age Group.	96
Figure 7 - Rates of Observed Household Family Violence per 100,000 households from 2006 to 2017 by Ethnicity.	97
Figure 8 - Patterns of Family Violence Incidents Among Pacific Migrant Offenders by Time Since Arrival in New Zealand.	98
Figure 9 - Abuse- and Sensitive-related ACC Claim from 2009 to 2023 by Ethnicity.	99
Figure 10 - ACC Follow-Up Proportion for Family Violence Victims	100
Figure 11 - Referrals to mainstream and non-mainstream mental health services by ethnicity	103
Figure 12 - Emergency Housing payments and correlation with family violence incidents by ethnicity	104
Figure 13 - Number of Reports of Concern made to Oranga Tamariki from 2011 to 2023	105
Figure 14 – Proportion of Reports of Concern to Oranga Tamariki by outcome	105
Figure 15 - Victim and Offender flagged incidence by years observed in family violence	106
Figure 16 - Incidents per offender/victim by years observed in family violence	107
Table 1- Research Funded and Delivered under Pasefika Proud	50

Introduction

In 2011, Pasefika Proud was born from a collective call to action—a call for Pacific communities to come together and lead a response to family violence through cultural strength, community wisdom, and shared responsibility. Established through a unique partnership between Pacific communities and the Ministry of Social Development, Pasefika Proud represents a landmark in government recognition of Pacific-led solutions to family violence.

Over the past decade (2011-2022), this initiative has grown into a broad and evolving movement, which weaves together policy, practice, and Pacific leadership to support families to be safe, resilient, and well. Pasefika Proud encompasses a wide range of activities, including community mobilisation, capability development, strategic partnerships, and culturally grounded training and messaging.

This evaluation, *Celebrating Pasefika Proud: 10 Years On*, marks a significant milestone in that journey. Commissioned by the Ministry of Social Development and delivered by Moana Connect, this evaluation explores the full scope of Pasefika Proud’s work in its first ten years, including its partner mobilisation and capability building initiatives, its delivery of the Nga Vaka o Kāiga Tapu training programme, and crucially, its impacts for Pacific families and communities. Through this, it also seeks to honour the work that has been done during those first ten years, the relationships that have been built, and the changes that have been created. The evaluation also looks forward, offering insights to shape future priorities, strengthen Pasefika Proud’s future work, and support the development of a robust evaluation ecosystem for the next phase of Pasefika Proud.

Guided by the Tivaivai framework, the Fa’afaletui approach, and Appreciative Inquiry, this evaluation is deeply rooted in Pacific values and ways of knowing. It draws on talanoa with families, providers, facilitators, and MSD staff; a desktop review of over 350 documents; the mapping of 200+ contracts and grants; and analysis of Integrated Data Infrastructure (IDI) data. Together, these sources offer a rich, multi-layered picture of Pasefika Proud’s impact and potential.

This evaluation seeks to represent and explore the unique journey of Pasefika Proud over its first decade and acknowledges a number of contextual considerations and constraints³. This evaluation takes a strengths-based approach, drawing on a wide range of indicators aligned with the theory of change and outcomes framework presented in *Pathways for Change*⁴ to assess what has been achieved, where impacts have been most significant, and what can be nurtured and grown into the future. It acknowledges that while the funding available to Pasefika Proud has grown over time, it remains modest in comparison to mainstream investments and that ongoing, broader system-level change—particularly within mainstream services—remains essential to fully meet the needs of Pacific families.

The evaluation report begins by telling the story of Pasefika Proud: its origins, evolution, and strategic direction. It then outlines the evaluation approach, before presenting findings across three key domains:

- the changes realised for Pacific communities and families through Pasefika Proud-funded activities.
- the shifts achieved amongst Pasefika Proud’s community group, provider, and research partners; and
- the impacts of the Nga Vaka o Kāiga Tapu Training Programme.

Next, a dedicated chapter examines shifts in the broader family violence data landscape, capturing the wider context and trends around this issue. This is followed by a discussion of key insights and a set of recommendations to guide the journey ahead.

This report offers a critical reflection on the first decade of Pasefika Proud, exploring the programme’s overall performance and impact. It assesses how Pasefika Proud has mobilised and built the capability of Pacific communities, strengthened culturally grounded responses to family violence, and contributed to broader system-level change. By examining both achievements and areas for growth, the report provides insights to guide future investment, inform strategic development, and support the evolution of Pasefika Proud as a movement rooted in Pacific values, leadership, and community wisdom.



³ During the evaluation period (2011-2022), the programme evolved organically in response to community needs, emerging evidence, and strategic opportunities. Formal outcomes and reporting frameworks were not consistently in place across all phases and aspects of delivery, and, reflecting this, a formal rubric was not applied; it was considered inappropriate to attempt to standardise such a broad and complex social change initiative, especially retrospectively and without input from the full spectrum of stakeholders.

⁴ Ministry of Social Development. (2019). *Pathways for Change 2019-2023*. Wellington, New Zealand: Ministry of Social Development

How was this evaluation carried out?

To celebrate Pasefika Proud’s progress, guide future priorities in Pacific family violence prevention, and support MSD’s future research and commissioning, this evaluation set out to answer five Key Evaluation Questions (KEQs). Developed collaboratively by Moana Connect and the Pasefika Proud team at MSD, the KEQs were shaped by the theory of change, strategies, and domains within the Pathways for Change outcomes framework.⁵

The five KEQs are:

1. *What positive impacts have Pasefika Proud-funded initiatives and research created for Pacific communities – at the individual, family, and community/societal levels – in terms of their social connections, lifestyles, cultural identities, sense of security and safety, and spiritual wellbeing?*
2. *(a) What positive impacts has Pasefika Proud created for its partners in terms of mobilising them and developing the capability to deliver initiatives or research that are ethnic-specific, sustainable, faith-based, strengths-based, inclusive of Pacific diversity, and/or focused on Pacific youth?*
(b) What role has Nga Vaka o Kāiga Tapu played in this capability development and mobilisation?
3. *Which Pasefika Proud outcomes have seen the most/least progress, and which have – subjectively – meant the most to Pacific families and Pasefika Proud partners?*
4. *What learnings from the first ten years of Pasefika Proud and this evaluation process should inform future priorities for Pasefika Proud/Pacific family violence prevention?*
5. *What learnings should inform the development of a future Pasefika Proud/Pacific family violence prevention theory of change, outcomes framework, and evaluation framework?*

Details of the **Pathways for Change** outcomes framework are available on Page 9-10, and alongside the evaluation framework are in Appendix One

To ensure the evaluation was culturally grounded and strengths-focused, it was guided by three complementary Pacific and values-based approaches: the **Tivaivai Framework**, the **Fa’afaletui Approach**, and principles from **Appreciative Inquiry**.

The **Tivaivai framework** is grounded in the Kuki Airani (Cook Islands) practice of collaboratively stitching symbolic quilts. Developed by Rarotongan academic Dr Teremoana Maua-Hodges⁶, it supports a structured, multi-layered, and collaborative approach to research and evaluation, grounded in the values of Akaari Kite (A Shared Vision); Taokotai (Collaboration); Tu Akangateitei (Respect); Uriuri Kite (Reciprocity); and Tu Inangaro (Relationships – with people, environment, spirit, context).

The **Fa’afaletui approach**, developed by Tamalieutu Kiwi Tamasese and colleagues⁷, draws on Samoan chiefly decision-making practices. It enables researchers to gather and weave together perspectives from diverse stakeholder groups — the view from the mountaintop, the trees, and the canoe — to build a balanced understanding that reflects complex views.

Appreciative Inquiry⁸ complemented these with its dedicated, strengths-based lens. This encourages researchers to focus not only on challenges but also on what has worked well, what has created value, and what can be built upon. This approach supports delivery of solutions- and future-focused research and evaluation projects.

Together, these approaches ensured the evaluation was rigorous and structured, aligned with Pasefika Proud’s values, and committed to growing the programme into the future. Supported by MSD’s ethics review, they also enabled a safe, flexible, and responsive environment for data collection.

Using these frameworks, the team was empowered to embrace the complexity and diversity of Pasefika Proud’s work. For example, Tivaivai allowed for the layering of multiple data sources, while Fa’afaletui guided the integration of varied participant perspectives across a wide range of roles. This is reflected in the mixed methods used, including:

- reviewing approximately 350-400 project reports, research publications, and web stories to understand the breadth and depth of the Pasefika Proud programme;
- mapping over 200 Pasefika Proud contracts and grants by ethnicity, region, and focus to understand funding distribution;
- analysing IDI data to identify trends in family violence and service access; and
- undertaking approximately 80 hours of talanoa⁹ – conversational, culturally responsive interviews focused on co-creating knowledge through respectful and balanced relational exchange – with:
 - Staff from the Pasefika Proud programme and members of the MSD Pacific Advisory Group (past and present; n=5),
 - Facilitators of the NVOKTTP (n=11; these reflected engagement with The Cause Collective and facilitators of the Samoan, Tongan, Tokelauan, Niuean, Tuvaluan, and Fijian programmes).
 - Partners who delivered Pasefika Proud funded activities (n=23; these reflected engagement with 20 contracts/grants. These were delivered nationally, in Auckland, Wellington, Hawke’s Bay, Manawatu, and Otago, and catered to Pan-Pacific, Samoan, Tongan, Cook Island, Tokelauan, Tuvaluan, and Kiribati participants).
 - Individuals and families who participated in these activities (n=21; these reflected engagement with participants in 6 initiatives, and included Samoan, Tongan, Cook Island, Tuvaluan and Kiribati participants).
- Data from the Te Hiringa Hauora Health and Lifestyles Survey¹⁰ was also scoped for inclusion in this evaluation; however, it has been excluded as changes to the survey meant that only one data set covered multiple years of the evaluation period.

⁵ Ministry of Social Development. (2019). Pathways for Change 2019-2023. Wellington, New Zealand: Ministry of Social Development

⁶ Futter-Puati, D & Maua-Hodges, T. (2019). Stitching Tivaevae: a Cook Islands research method. AlterNative: An International Journal of Indigenous Peoples. 15(2) <https://doi.org/10.1177/1177180119836788>.

⁷ Tamasese, K; Peteru, C & Waldegrave C. (1997). Ole Taeao Afua, The New Morning: A Qualitative Investigation into Samoan Perspectives on Mental Health and pppropriate Services. Wellington, New Zealand: The Family Centre

⁸ Whitney, D., & Trosten-Bloom, A. (2010). The Power of Appreciative Inquiry: A Practical Guide to Positive Change (2nd ed.). Berrett-Koehler Publishers.

⁹ Vaoleti, T.M.(2006). Talanoa Research Methodology: A Developing Position on Pacific Research. Waikato Journal of Education, (12). PP 21-34
Vaoleti, T.M. (2013/2014). Talanoa : differentiating the Talanoa Research Methodology from phenomenology, narrative, kaupapa Māori and feminist methodologies. Te Reo: the journal of the Linguistic Society of New Zealand, (56). PP 191-212

¹⁰ Te Hiringa Hauora. (n.d.). Kupe Data Explorer. Wellington, New Zealand: Te Kāwanatanga o Aotearoa. Retrieved from: <https://kupe.healthpromotion.govt.nz/#/>

These data sources have been woven together in a variety of ways, with different sources being used to inform different chapters as relevant.

Details of the evaluation methodology and methods are in Appendix Two – Methodology/Methods, along with a description of which data sources have been used to inform each chapter.

Strengths and Limitations of the Evaluation

A key strength of this evaluation is the inclusion of diverse Pacific voices across families, providers, facilitators, and MSD staff, with national coverage across ethnicities, regions, and delivery models. This has facilitated a wide and deep view of Pasefika Proud’s impact.

However, limitations include inconsistent reporting across the programme’s lifespan, limited long-term outcome data, and a small number of family talanoa due to time elapsed. NVOKTTP participant data was also constrained, with insights drawn mainly from facilitators.

Appendix Two – Methodology/Methods also provides a more detailed description of the evaluation’s strengths and limitations.



The Pasefika Proud Story

Pasefika Proud is a “by Pacific, for Pacific” social change movement that has evolved over more than a decade, funding and delivering initiatives to prevent family violence by strengthening family and community wellbeing. The movement affirms cultural identity, collective responsibility, and community leadership as central to transforming the norms, attitudes, and behaviours that enable family violence. It is one of three national family violence prevention initiatives, alongside E Tū Whānau and the Campaign for Action on Family Violence and is a key part of MSD’s Pacific Prosperity strategy and the cross-government Te Aorerekura action plan. Pasefika Proud also contributes to MSD’s broader goals of supporting vulnerable families, improving wellbeing, and reducing harm.

The origins of Pasefika Proud trace back to 2010, when the *Pacific Advisory Group to the Taskforce for Action on Violence within Families* convened a series of regional fono across Aotearoa New Zealand. These gatherings culminated in the Champions of Change fono—a national call to action. Through these talanoa, Pacific peoples and practitioners shared their concerns about family violence and voiced a clear mandate: **culture must be at the heart of any serious effort to address this issue**. Participants called for Pacific communities to lead the development of solutions, and for service provision to be reshaped through cultural values and practices that reflect both traditional contexts and contemporary realities.

In 2011, Hon Tariana Turia secured a limited pool of government funding (approx. \$1.5 million) to support the development of a Pacific family violence programme. That same year, Pasefika Proud: Our Families, Our People, Our Responsibility was launched as a strengths-based, culturally grounded programme of work. It sought to bring together cultural knowledge and evidence-informed approaches to support practitioners and providers working with victims, perpetrators, and families. From the outset, Pasefika Proud recognised the vital role of Pacific community groups, providers, and researchers in leading culturally grounded responses: mobilising relationships and insights to support families, shift norms, and champion violence prevention within their own communities. Faith-based organisations and initiatives have played a particularly central role in delivery, reflecting the deep spiritual foundations of many Pacific communities. These have provided culturally resonant pathways for healing, prevention, and leadership, and remain a cornerstone of Pasefika Proud’s approach.

A key milestone was the launch of [seven ethnic-specific cultural frameworks](#) developed by Pacific communities in 2021. These, along with the Kiribati framework developed in 2015, constitute the Nga Vaka o Kāiga Tapu (NVOKT) frameworks. Together, these frameworks articulate values, concepts, and practices unique to each Pacific nation, while also recognising shared principles across the region. The NVOKT frameworks – which are freely available online - have provided a culturally grounded foundation for many Pasefika Proud activities, particularly in training and messaging. They have been central to the programme, sitting alongside a wider portfolio of initiatives that reflect the diversity, innovation, and leadership of Pacific communities.

From 2012 to 2015, during the programme’s first few years, Pasefika Proud focused on building capability among Pacific practitioners and partners, developing the NVOKT frameworks into a community and workforce development programme, and shifting community norms and discourse by exploring and affirming values such as love, respect, and spirituality. The early emphasis was on empowering Pacific communities to lead their own solutions, dispelling myths that violence was part of Pacific cultures, and ensuring services were culturally capable and responsive.

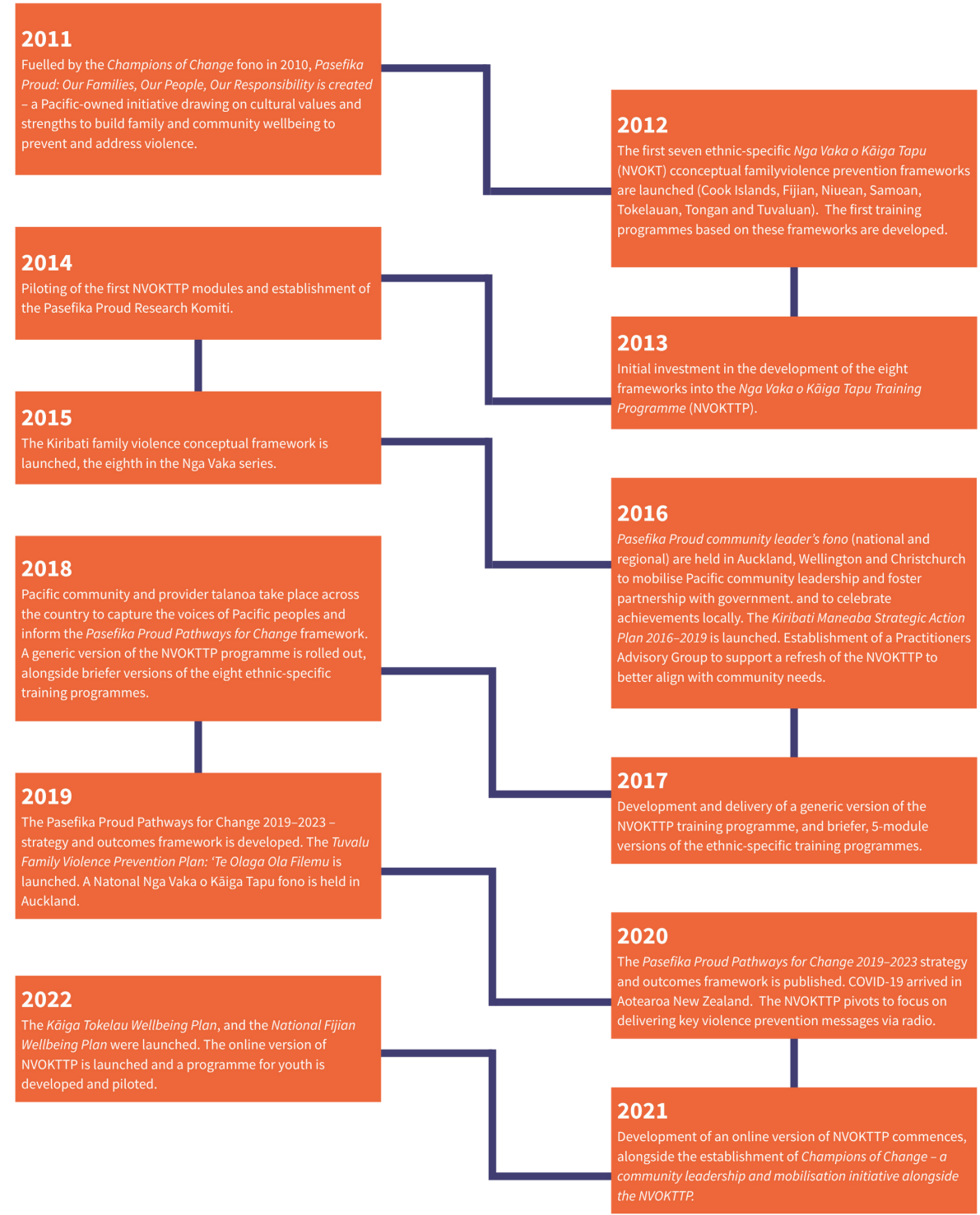


Figure 1 - Timeline of Pasefika Proud

In recent years, Pasefika Proud has expanded its reach and priorities. Now supported by a larger, though still comparatively modest pool of funding (approx. \$3 million)¹¹ – and a team of three people - the programme has sought to balance grassroots mobilisation with policy influence and systems-level change. Strategic priorities have grown to include youth leadership and investment in initiatives aligned with emerging ethnic-specific wellbeing plans. Research, evaluation, and capability development have become more central, alongside a targeted focus on supporting “change-ready” communities and contributing to action within MSD and across government.

Between 2022 and 2025, Pasefika Proud has continued to work with communities from eight Pacific nations in New Zealand: Cook Islands, Fiji, Kiribati, Niue, Samoa, Tokelau, Tonga, and Tuvalu. It has supported ongoing community-led action, further fostered Pacific community leadership, and continued to invest in innovation that is locally driven and culturally resonant.

This work with communities is delivered through three key avenues:

1. *Information and Messaging: Pasefika Proud develops and shares culturally grounded information and key messages, aligned with and through the eight NVOKT conceptual frameworks. These frameworks offer a unified vision, shared values, and deep cultural insights into the causes and prevention of family violence. They support a common foundation for both understanding and action, while empowering communities to design their own initiatives.*
2. *Community Investment: Pasefika Proud invests in partnerships with Pacific community groups, churches, providers, and researchers to deliver initiatives that address the drivers and impacts of family violence. These initiatives promote healthy, happy families, strong social connections, positive cultural identities, personal safety and security, and spiritual wellbeing. Increasingly, this investment is guided by alignment with the ethnic-specific wellbeing plans being developed by Pacific communities.*
3. *The Nga Vaka o Kāiga Tapu Training Programmes (NVOKTTP): Pasefika Proud funds the Nga Vaka o Kāiga Tapu Training Programmes—now micro-credentialed—which are designed to support both professionals working in family violence and community members. Grounded in the Nga Vaka o Kāiga Tapu conceptual frameworks, these workshops equip participants to prevent and respond to family violence in ways that are culturally affirming and relevant to Pacific families.*

This ongoing work is guided by the *Pathways for Change*¹² framework, which outlines how Pacific values such as love, family, respect, spirituality, reciprocity, and collectivism can be nurtured to build wellbeing across the following five domains: social connections; healthy, happy lifestyles; positive cultural identities; personal security; and spirituality. Through this, Pasefika Proud continues to provide a unifying framework for Pacific-led responses to family violence. It is both a policy platform and a community movement, honouring Pacific knowledge, leadership, and aspirations for safe, resilient, and thriving families.

¹¹ Pasefika Proud’s annual budget has varied over the time period, reflecting changing government priorities over the evaluated time period.
¹² Ministry of Social Development. (2019). *Pathways for Change 2019-2023*. Wellington, New Zealand: Ministry of Social Development



Pasefika Proud Pathways for Change

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

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.

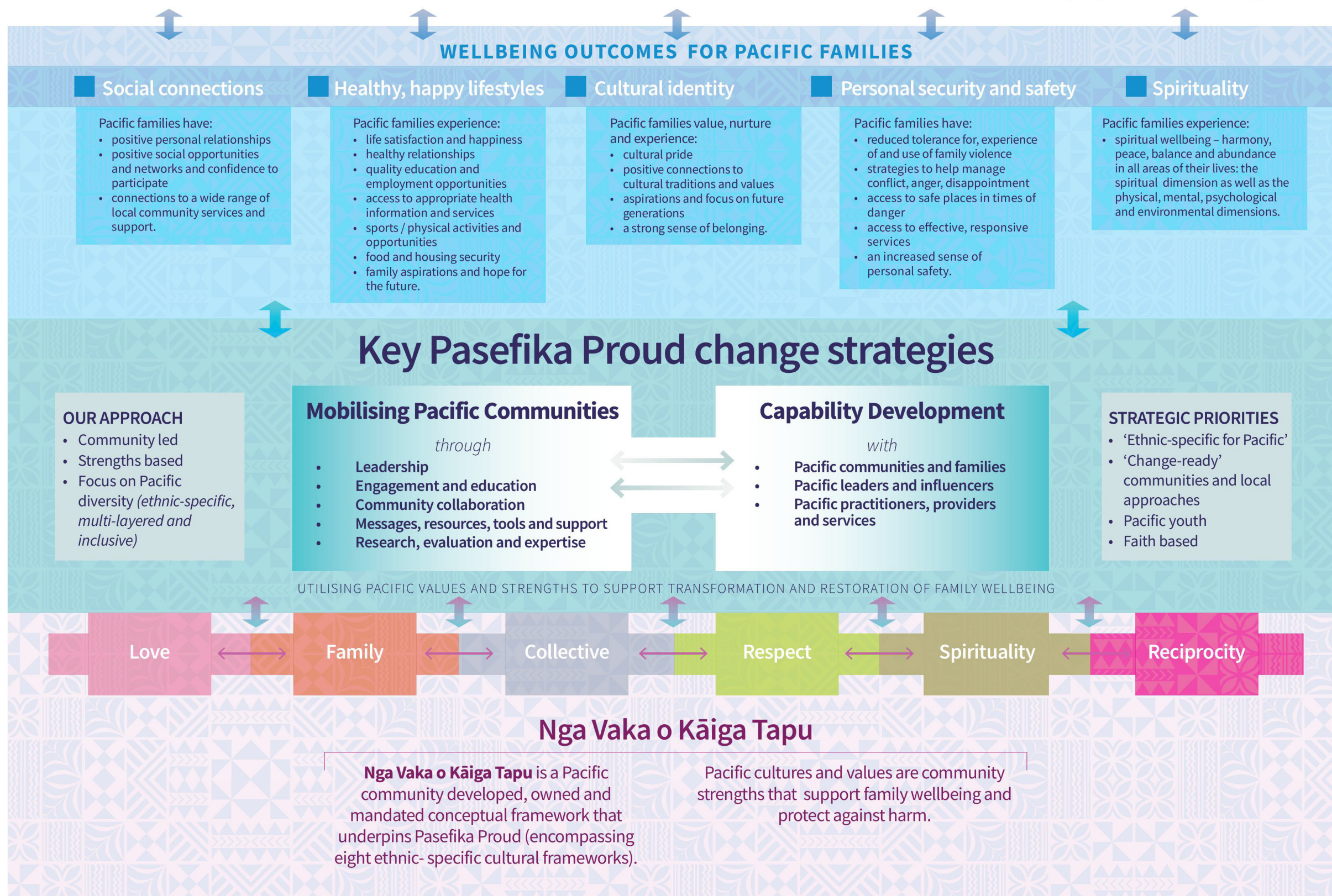


Figure 2 - The Pathways for Change Theory of Change and Outcomes Framework



Journeying with Communities and Families

The Impacts of Pasefika Proud for Pacific communities and families throughout the motu

At the heart of Pasefika Proud lies a vision for safe, resilient, and thriving Pacific families. The movement has sought to foster initiatives that strengthen social connections, nurture cultural identity, promote healthy lifestyles, enhance personal and collective safety, and affirm spiritual wellbeing for Pacific families and communities. These initiatives have been delivered by Pacific communities, for Pacific communities, enabling the integration of lived experience, cultural wisdom, and a deep commitment to nurturing family wellbeing.

This section explores the positive impacts Pasefika Proud has had for Pacific communities and families across Aotearoa. It primarily responds to two of the evaluation's key questions:

1. *What positive impacts have Pasefika Proud-funded initiatives and research created for Pacific communities – at the individual, family, and community/societal levels – in terms of their social connections, lifestyles, cultural identities, sense of security and safety, and spiritual wellbeing?*
2. *Which Pasefika Proud outcomes have seen the most/least progress, and which have – subjectively – meant the most to Pacific families and Pasefika Proud partners?*

It also contributes insights that will support recommendations around future priorities for Pasefika Proud and the development of a future family violence prevention outcomes and evaluation framework.

What has Pasefika Proud done to support Pacific communities and families?

What has been delivered and to whom?

This section provides an overview of the activities delivered for and with Pacific families and communities under Pasefika Proud. It presents insights relating to the target audience of these activities, their incorporation of a faith-based lens, and their ethnic-specific focus, as well as the types of activities delivered.

Pasefika Proud has demonstrated strong performance in delivering support to Pacific families and communities across Aotearoa. Its investment has consistently reflected a commitment to Pacific diversity, ethnic-specific delivery, youth-focused initiatives, and faith-based approaches.

Of the 200+ contracts and grants that Pasefika Proud delivered between 2011 and 2022, 60% were focused on delivering activities with and for Pacific families (while the remaining 40% supported partner capability development, including the delivery of the NVOKTTP). This distribution reflects a clear prioritisation of direct support for families, helping to ensure that Pasefika Proud's investment had a tangible, community-level impact.

Analysis of these contracts and grants showed that initiatives were made available for a wide range of audiences, including youth, elders, men, women, families, and parents. More specifically, 23% of funded initiatives focused on young Pacific peoples, while 6% targeted males, 6% targeted females, and 2% focused on parents and churches, respectively. Initiatives for elders and disabled people each received 1% of the total contracts/grants. The remaining 59% of contracts/grants had a broader focus, addressing family violence across multiple layers of Pacific communities (see Figure 3).

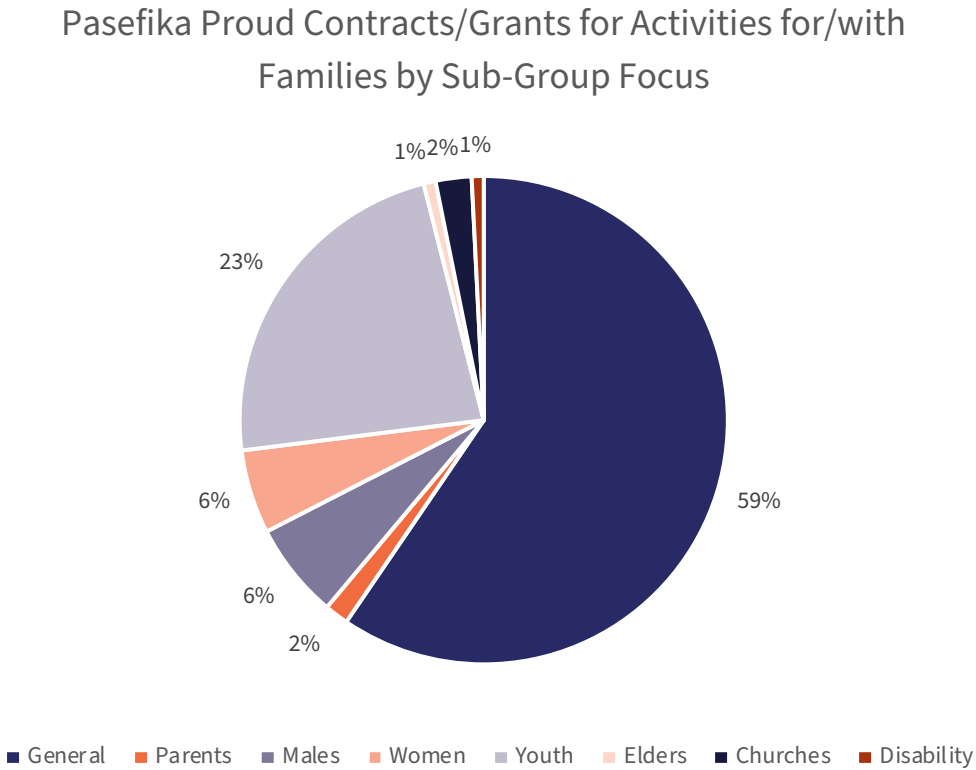


Figure 3 - Pasefika Proud Contracts/Grants for Activities for/with Families by Sub-Group Focus

While only 2% of contracts explicitly targeted churches, further analysis revealed that 19% were delivered by explicitly faith-based organisations. Many of the remaining 81%, though not formally affiliated with religious institutions, likely incorporated faith-based approaches (indicated by factors such as the leaders involved in the programmes).

Both ethnic-specific and pan-Pacific delivery were well represented; approximately 50% of family-focused contracts/grants supported pan-Pacific activities (either not specifying an ethnicity or engaging four or more Pacific groups), while the remaining 50% were distributed across ethnic-specific programmes. Tongan-specific initiatives received 22%, Samoan 11%, Kiribati and Tuvaluan 5% each, Cook Islands and Tokelau 4% each, Fijian 2%, and Niuean and Rotuman 1% each (see Figure 4).

Pasefika Proud Contracts/Grants for Activities for/with Families by Ethnic Focus

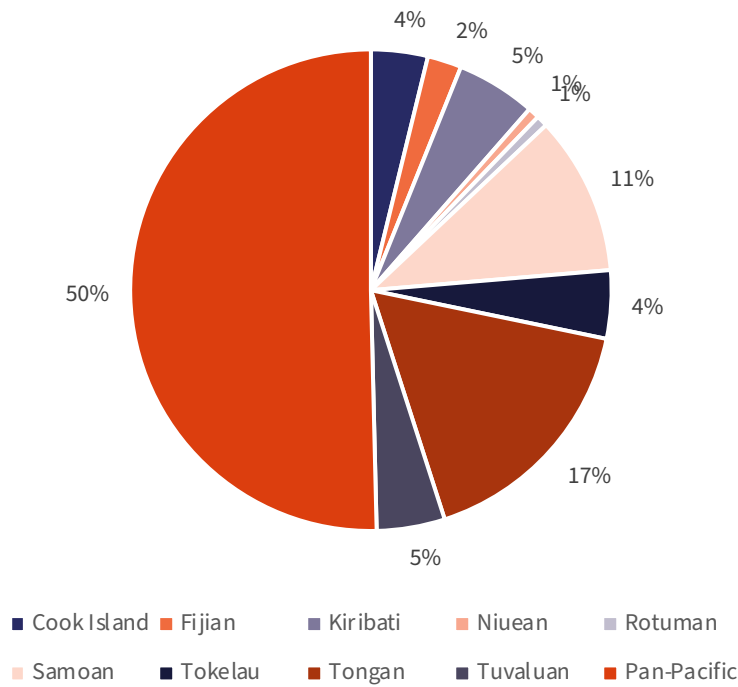


Figure 4 - Pasefika Proud Contracts/Grants for Activities for/with Families by Ethnic Focus

While these insights reflect alignment with the strategic priorities outlined in *Pathways for Change*¹⁴, they also highlight some potential disproportionality. For example, Samoan communities make up 48% of New Zealand’s Pacific population¹⁵, yet they received only 22% of ethnic-specific funding. Conversely, Tongan communities, which represent 22% of the Pacific population¹⁶, received 44% of ethnic-specific funding. Similarly, 2% of the contracts and grants focused on Pacific disabled people/tagata sa’ilimalo, despite there being a disabled person in 16% of Pacific households¹⁷.

The evaluators recognise that distribution of investment has likely been informed by a range of other factors, including the availability of existing services and supports, the need to target identified needs, and the interest and engagement of different community groups. Nevertheless, this lens does highlight an opportunity to strengthen proportional responsiveness particularly in terms of ethnicity.

13 The total exceeds 31 as some programmes had multiple streams, e.g. Tongan, Samoan, and Cook Island
14 Ministry of Social Development. (2019). *Pathways for Change 2019-2023*. Wellington, New Zealand: Ministry of Social Development
15 Ministry for Pacific Peoples. (2020) *Pacific Aotearoa Status Report: A Snapshot*. Wellington, New Zealand: Ministry for Pacific Peoples. Retrieved from: <https://www.mpp.govt.nz/assets/Reports/Pacific-Peoples-in-Aotearoa-Report.pdf>
16 Ibid
17 StatsNZ. (2025). [Dataset] Household Disability Survey – estimates of disability prevalence: 2023. Wellington, New Zealand: StatsNZ. Retrieved from: <https://www.stats.govt.nz/information-releases/disability-statistics-2023/>

The activities delivered for and with Pacific families under Pasefika Proud have been very diverse. These have included:

- awareness-raising campaigns,
- family retreats,
- community-based service promotion events,
- conferences,
- youth mentoring initiatives,
- parenting initiatives,
- traditional craft groups,
- sports-related events and activities,
- workshops focused on topics such as respectful relationships and online safety,
- church-based workshops (with church leaders, congregations, and both), and
- the development of creative outputs such as songs, videos, and artworks.

These activities have covered a variety of aims related to preventing and addressing Pacific family violence, such as building leadership, nurturing skills related to communication and care, fostering community connection, affirming cultural identity, and supporting families and communities to pursue healing by opening up about family violence or accessing further support. These activities have been delivered in homes, churches, schools, festivals, and online spaces, reflecting the varied contexts in which Pacific families live, learn, and gather. Together, they represent a rich tapestry of action, woven by Pacific communities and supported by Pasefika Proud to support wellbeing, prevent violence, and nurture safe, resilient families.

How has it been delivered?

Talanoa with partners - and with the individuals and families who took part in Pasefika Proud-funded activities - made it clear that it's not only what was delivered and to whom that mattered, but also *how* activities were delivered. Recognition of the need to pay **attention to the “how” of delivery is another area of strong performance for Pasefika Proud** and reflects the deep understanding of, and responsiveness to, community needs.

This section explores three key themes that emerged as central to the effectiveness of delivery by Pasefika Proud and its partners.

Grounded in Experience, Guided by Trust

Across talanoa, participants consistently emphasised the importance of being able to connect with facilitators and leaders who shared their lived experience, not only as Pacific peoples, but also in terms of age, gender, disability, migration, and personal or family journeys with family violence.

Participants noted the relatability of partners as a key feature of delivery, appreciating this as it fostered a sense of safety and trust. Participants described feeling seen and understood by those delivering Pasefika Proud-funded activities and appreciated the opportunity to “be themselves” as Pacific, without feeling questioned or judged. They valued the opportunity to learn and connect in spaces where Pacific and intersecting identities were affirmed as a source of pride, especially when those delivering the activities were respected as mentors or leaders. Pasefika Proud-funded activities helped make it feel safe and comfortable to be, for example, a Pacific young person, a Pacific disabled person, or a recent Pacific migrant.

“I loved it because our mentors were quite young... a lot of them had done things that we wanted to do... they had knowledge and experience to share with us and [the programme] was just a cool way to celebrate Polynesian success.” – Family/Participant 1

“And [the Pasefika Proud-funded programme] was I think one of my first experiences of Pacific disability being put in a positive light.” – Family/Participant Group 4

The presence of facilitators who had navigated family violence themselves was similarly appreciated, helping to reduce shame and stigma. It showed participants that others had faced similar challenges, had found ways to heal, and were now supporting others to do the same. This created a non-judgmental environment where participants could be vulnerable, speak openly, and explore the deeper issues affecting themselves and their families. This combined sense of cultural and emotional safety was consistently described as a key enabler of meaningful engagement.

“A big one was one of the usos... his story with his trauma was massive... just regarding being brought up in a Samoan family... just some hard experiences with family during that time... My heart went out to him, but also just thinking he has guts and courage to bring this up to a bunch of guys he doesn't know, to encourage us to keep the comms open to deal with our trauma, to seek help, that was big.” – Family/Participant 3

Anchored in Shared Pacific Values

Participants also spoke to the importance of activities being delivered in a values-led way. Participants shared stories which reflected that the shared Pacific values underpinning Pasefika Proud – including love, respect, family, spirituality, reciprocity, and collectivity – were not only discussed but actively embodied throughout programme delivery. These values were felt in the tone of interactions, the structure of activities, and the support offered beyond formal sessions. For example, participants described being shown respect through having their voice recognised and heard, being shown love through extra support for their families, and being encouraged empowered to show reciprocity by contributing to the wellbeing of others.

“The interview part of [the project] that was actually my first public interview ever... after that, I started doing more public speaking. [The project] did develop me to be able to talk and tell my story [despite the shame and disrespect previously experienced] ... It wasn’t until that interview came people realised I actually had a brain... [before that, in others’ eyes] I wasn’t someone that had a brain... And so if you watch the video, I talk about how people judge me from my physical appearance rather than my thoughts.”

– Family/Participant Group 4

“[The partner running the project] would even come to our house, drop things off, little care packs, Christmas hampers, little educational books or activities that would be centred around what we wanted for our families.” – Family/Participant 1

“[The partner running the project] assisted during times we were short on finances; they helped us with our groceries. With our kids’ schooling, they provided devices and helped with school uniforms.”

– Family/Participant 2

“It definitely impacted...your career and how it would motivate you and stuff like that...seeing all the problems and the challenges [Pacific young people] face, and how you can help them, and how you can do better for them.” – Family/Participant Group 3

“I can help other people my own way to navigate the system rather than letting other people navigate the system for me. I’m now able to navigate my own way and help people navigate”

– Family/Participant Group 4

Faith was also a central thread. While not formally listed as a Pasefika Proud value, it is a strategic priority, and this emphasis was deeply appreciated by participants. Faith-based delivery helped to create spaces that felt more culturally aligned and that felt spiritually safe, an important aspect for many when dealing with such a tapu topic and when seeking strength and healing. The enactment of these values contributed not only to comfort and safety, but also to a sense of reliability, genuine care, and cultural affirmation. Participants felt supported not just as service users, but as whole people — affirmed in who they are and what matters to them.

“That part was really important. We always started with prayer and devotion... and we always ended in prayer... we have to start with a prayer because God is the one who supplies our needs and who gives us the strength to fulfil our obligations.” – Family/Participant 2

“It helps me a lot like at the programme that helps me strengthen my faith...we do prayer before the programme. We talk about the bible.” – Family/Participant 5

“Everything about [the leader who worked with me] is God-centred, like in her profession, at work, she’s not afraid to let people know that’s her beliefs and that’s how she will run her life...it was a good eye-opener to not be ashamed or afraid to let people know that you’re a follower of Christ.” – Family/Participant 4

Embracing Positive Pathways Forward

Despite the heaviness of family violence as an issue and its tapu nature, participants consistently described Pasefika Proud-funded activities as uplifting and motivating; they were fun to be a part of.

While it focused on stuff like violence...it was also just a fun time, so it focused on the important things while also having fun.” – Family/Participant Group 4

“It really gave an opportunity for the men to, to come out of their shells, to embrace the environment of just, just sharing and participating in games.” – Family/Participant 4

“Every Thursday we’re looking forward to meeting. The stress will be less when we meet together, and we don’t have to think about anything else. We just focus on...enjoying our midday meeting.”

- Family/Participant Group 1

The strengths-based approach, focused on nurturing connectedness, resilience and aspirations, helped families to engage with hope, rather than fear. Many spoke about being inspired to make changes not only for themselves, but for their children, siblings, cousins, and wider community. This growth- and future-focused orientation fostered a strong sense of pride. Participants also described feeling energised to give back. The experience of being supported and empowered sparked a desire to empower and support others, deepening their sense of connection and reciprocity toward other family members (especially the next generation) and their wider community.

“I have a lot of younger siblings...[and] it taught me to help my siblings.”

– Family/Participant 1

“It made us more aware and understanding...Everyone has something going on in their life...we learned a lot about other people’s struggles like, seeing all... the problems and the challenges [other Pacific young people] face, and how you can help them, and how you can, like, do better for them.”

– Family/Participant Group 3

“My family has grown a new generation, and so it’s part of my aspirations to be able to help more and be a person that they can look up to rather than...leaving it to people that aren’t disabled to do it.”

- Family/Participant Group 4

Rather than feeling overwhelmed by the issue of family violence, they felt equipped and encouraged to be part of the solution. This approach helped to sustain engagement, nurture leadership, and foster commitment to healing, growth, and transformation, finding positive pathways forward together.

What impact have these activities had for Pacific communities and families?

Positive impacts for Pacific families and communities have emerged across all wellbeing areas, with **particularly strong progress in Positive Social Connections, Happy, Healthy Families, and Positive Cultural Identities**. Even small initiatives have led to meaningful changes in family wellbeing. The themes in this section highlight where the most transformation has occurred and what has mattered most to families, as seen through talanoa with partners and participants. experiences.

Positive Social Connections **Creating a Sense of Community**

Talanoa with partners and participants highlighted that Pasefika Proud-funded activities helped build stronger, more connected Pacific communities. Talanoa results indicated that participants in these activities felt less isolated and more supported, with increased opportunities to form meaningful relationships and experience a sense of belonging. This was especially impactful for recent migrants and those new to their regions but echoed across all groups.

“Like before, we feel lonely, like we stay in the house the whole time. But now have our time to meet each other.” – Family/Participant Group 1

“The get-together created space that allowed us to share things openly, like things that upset us, or things that we had held on to previously that was difficult to share. It created a space where we felt closer and connected as a collective.” – Family/Participant 2

*“I was quite vulnerable because it was a new beginning for me. I had no family here, you know touching down. [And the programme helped address that because I made meaningful connections].”
– Family/Participant 4*

*“I just got here, so I didn’t know anyone...Like, [where I come from] there’s a lot of people, a lot of brown people, a lot of Pacific people, but down here it’s [not like that] ...”
– Family/Participant Group 3*

*“I’ve made more connections with other guys in my stage of life ... made some friends through [the programme]. It’s deepened my relationship with some other guys I knew on a surface level... it was cool to see a bunch of other guys just being honest about the real topics that us guys, especially Pasifika guys, are challenged with, whilst we’re trying to be an awesome brother, awesome son, awesome husband...”
– Family/Participant 3*

Participants shared that Pasefika Proud-funded activities helped them form purposeful connections, initiating friendships and relationships rooted in shared experience and cultural pride. These connections often extended beyond the initiatives. The South Island youth group that delivered a creative initiative became a lasting network of support.

“It gave us a good amount of time to get closer, so we could rely on one another. I feel like that was really good... it gave us more of a sense that relying on each other is okay. And not being judged if you are feeling difficult.” – Family/Participant Group 3

Similarly, the traditional crafts group for a small ethnic community in the North Island evolved into a trusted circle participants could turn to for support with navigating the challenges that came their way.

“We learn from when we gather together. We’re talking about things, and someone can come and share, you know, ways, you know that we can visit, you know, like doctors and you know and benefits like WINZ... We learn that from the group as well by sharing...” – Family/Participant Group 1

Confidence to Participate and Connect

Talanoa revealed that Pasefika Proud activities helped participants become more confident in sharing their stories and engaging with others. Partners noted a growing openness to discussing family violence amongst those who participated, fostered by the awareness built and safety created. Participants echoed this, though they reflected on a more general openness to sharing as well.

“[We’ve been able to] sensitise people about the problem [of family violence through our programme] ... and that makes it easier to talk about.” – Partner 16

“That was pretty powerful because it kind of opened up discussion, opened up storytelling about our backgrounds... it was good just to open it up.” – Family/Participant 3

“For me personally, growing my confidence in conversating with people and...willingly connecting with people.” - Family/Participant 1

For young people, disabled participants, and men in particular, this impact was profound. They described feeling that their voices were valued and upheld, and that they were seen as leaders in their own right, which in turn helped them to see themselves as such.

*“The thing that brought me the most joy was how open and willing our children were to talk; I mean, before it was almost taboo for them to share. But not they are able to talk, to communicate and open up.”
– Family/Participant 2*

*“I think it just taught us that we could be leaders...we don’t have to follow [the] stereotypes... it doesn’t hold us back. It taught us to come out of our comfort zone and to step up.”
– Family/Participant Group 3*

Men also identified this impact as particularly important, speaking about how hearing others speak honestly helped to break down shame and stigma. This then helped them to challenge norms around emotional expression, supporting them to be more open and to encourage other men in their lives to do the same.

“Just encouraging about people about...reaching out, ‘Talanoa’ was the main topic that really was emphasised in the whole retreat...[it] encouraged each and every one of us that we are going through a journey, we’re going through something, whether it’s family, whether it’s an addiction of some kind, or, you know, just...dealing with mental issues, depression, anxiety...that it’s important to have that Talanoa. And because we can be so caught up...we forget to ask those questions. ‘Are you okay?’...just having that vulnerability, where you can develop a friendship where you can be honest with each other.”
– Family/Participant 4

This increased confidence to connect with others beyond the programme was widely shared, with several others sharing about how participation had supported them to build relationships and contribute to the community outside of their usual spheres and activities.

“I’d say like 90 percent of the [participants] that were in that programme [are] my friends that I have now outside of high school and even ones from different schools... This [programme] made us do uncomfortable things, but it was good...From these programmes, I got more involved in different things, I think because of that, I’m more comfortable with doing this [talanoa].”
– Family/Participant 1

“I was really happy to learn from people from other denominations, to be able to mix and spend time with them, even those from the [other] church.” - Family/Participant Group 2

“When the [local women’s centre], for example heard that we were doing that for the women, they then were able to invite them to [to be part] of a fashion show for the whole [community]...It allowed the women to get involved with other parts of the community in a positive way.” – Partner 14 “
- Family/Participant 2

Happy, Healthy Lifestyles

Healthy Family Relationships

Participants described a growing awareness of how they communicate within their families — and why. This awareness translated into practice, with many sharing stories of improved communication across generations. Parents spoke about more open and empathetic conversations with their children, and young people reflected on being able to speak more honestly with their parents and grandparents. These shifts were grounded in a deeper understanding of each other’s experiences, especially across generations. For example, men shared that they had become more reflective about how their actions affected others, while young people described being less reactive and more self-aware. These shifts were attributed to opportunities to hear and reflect on others’ experiences in the safe, non-judgemental spaces created by Pasefika Proud-funded activities.

“It help[ed] me with my kids... I can be honest with my children, as honest as I can, especially my girls. Now, I share with them how I’m feeling, what I’m going through, and I encourage them, as a father should do.” – Family/Participant 4

“We’re still using what we learned [from the camps] for example, the importance of spending quality time as a family – that has strengthened our relationships as a family and made communication more effective. It wasn’t always like that prior, but it has helped us become closer.” – Family /Participant 2

“ What I took away from the whole experience...not only did my parents understand me, but I also understood them. They’re also just people trying to navigate their way through life, it’s their first time living. So, just giving them the benefit of the doubt, knowing, they didn’t come from perfect backgrounds.”
– Family/Participant Group 3

This increased empathy and understanding – whether it was being demonstrated or experienced - helped participants feel more connected and valued within their families. They described overcoming feelings of frustration or low self-worth and recognising their ability to contribute meaningfully.

“It gave me the opportunity to reflect and think about my own situation and how I can help other people if they go through some of the things that I went through, and how I can help them through it. So, the event... helped me further in my own personal time and personal perspective of who I am.”
– Family/Participant Group 4

Some individuals/families also commented that Pasefika Proud-funded activities had directly contributed to reduced violence in their homes.

“When I’m angry, like when times are overwhelming with the kids, as soon as I get ready to discipline them, I reflect on the tools I gained from [the activity I took part in]. I’m able to calm down, or I’ll go into the room and try to cool off before coming back out. I’m able to do that.” – Family/Participant Group 2

Partners also observed these changes, noting more time spent together, stronger support systems, and improved accountability within families. These strengthened, calmer relationships, grounded in cultural values and mutual understanding, all help to nurture Pacific families and communities where violence is less likely to occur.

Aspirations and Hope for the Future

Participant reflections were full of hope. Many shared how Pasefika Proud activities helped them feel more holistically well and encouraged them to pursue greater physical, mental, and spiritual wellbeing. Initiatives that integrated worship, mental health support, and physical activity were especially appreciated, with participants enjoying the change of pace and the call to care for themselves better. Individuals and families also appreciated it when opportunities to learn practical life skills, such as parenting and budgeting skills, were provided.

“It has kept me on the positive side, to look after myself, to, you know, make sure that you get some physical exercise, walking, you know, being active...we sung some worship songs, and there was no judgment. You know, we just all felt, you know, just felt comfortable with each other, just embracing, sharing, and praying for one another... what I’m growing and experiencing from the [event] and my journey as I go along, the more I get in touch with myself and, you know, through prayer and God that I can offer back to my family.” – Family/Participant 4

“Yeah, on Thursday we normally do that. And on the Tuesday, like around 12 to 2, we do sports, to keep... for their health. And yeah, we do some exercise as well.” – Family/Participant Group 1

“Our aim as a family is that we continue to move forward. For example, despite the financial struggles and hardships, learning how to budget our money so that we can achieve our goal of being homeowners in the future.” – Family/Participant 2

The strength, confidence, and competence fostered by these wider wellbeing opportunities helped Pacific families to feel more equipped to pursue their goals and aspirations.

As noted, participants also spoke about wanting more for the next generation, not only for their own children, but also for younger siblings, nieces, nephews, and their communities. These aspirations were discussed in both family and social service contexts. Partners described how bringing families together to set shared goals helped strengthen support within households.

“So, it was individual goals...And then your family goal...And then...what is your extended family goal... all their goals were put in envelopes...and we are holding that envelope for the end of the year, and then we send that back to the family for them to assess. Now one of the families shared as a family goal, when their elderly parents were alive, they had to’ona’i, you know, on Sunday. But since those parents are no longer around...so one of the goals for that family and the wider family was to have to’ona’i as a way to engage, fellowship, and mitigate disconnection.” – Partner 15

“The first year we developed sort of Community-level actions...each community has their own actions in how to prevent family violence within their community...the second year after that we went into retreats, where we get families, and look at the family-based actions, or prevention strategies if you like.” – Partner 23

By identifying actions that were meaningful and achievable for all members, families were better able to work together and encourage one another. Participants affirmed the value of these activities, with some sharing how goal setting through Pasefika Proud-funded initiatives helped them envision a better future and take steps toward it, supported by mentors and practical resources.

“[During the programme, us participants] will get together and talk about our short-term goals, long term goals, how [the organisation running the programme] would be able to help and support in our goals for the future and for in school and then we had a bigger conference thing...[with speakers who discussed Polynesian success].” – Family/Participant 1

Mentoring and leadership activities were key enablers of personal growth and momentum. Participants described being inspired by access to Pacific role models who empowered them to go further and pursue new pathways, both personal and professional. For some, this meant stepping into community leadership or roles such as teaching and social work; for others, it meant pursuing further study, sporting excellence, or creative arts.

“...I hadn’t really connected with the disability community [before the programme] and that was one of the ways that [the programme] started my disability community development. It actually is one of the reasons why I started being a social worker.” – Family/Participant Group 4

“Being disabled. You get told to go to office jobs or aim for jobs that are simply easy for you. But then the video showed that we can dream outside of things. And so I started attracting people that wanted to become dancers, that wanted to be in the creative arts world, you know, where they can express themselves unapologetically, because everywhere else we were apologising just for simply being...When they saw someone like me in a space where in front of media, when they see me on stage...It gives them proof or assurance that they can also be in that space.” – Family/Participant Group 4

“My dream is to learn ...how to be a professional, sewing...a centre for women, we can sell out our things that we make.” – Family/Participant Group 1

“The [group the programme set up] was really good because it showed us different pathways with performing arts. And what the Pacific culture could do to it. And then we ended up doing PolyFest together with all our cousins, from the [schools in our region] ... I feel like a lot of leadership came out of that. Like, a lot of the students came out being leaders in their schools. Going through as prefects, et cetera.” – Family/Participant Group 3

“Participants [of the programme] are mostly New Zealand born. And that whole day’s conference is done through creatives so that the participants who may not have their language or their culture still feel like they can plug into their identity... They feel like they’re empowered. They’re obviously embraced. They’re exploring opportunities” – Partner 11

Partners reiterated this impact, noting how their activities encouraged participation in sports, improved academic outcomes, and opened doors to higher education and professional careers.

“If we use Waka Ama, I’ll give you an example. [We decided to build a traditional vaka in the style of our ethnic group, the only one outside of our home nation] ...We had kids that were defined as NEET... that came over there for six months. Everyday. To help build that Vaka, and two of them at the end of it went to Polytech to be carpenters. Did we plan that at the beginning? We had not. That was not even the notion. It was to try and keep our culture alive... [Through that a number of the young people got involved in] Waka Ama, one of their goals is to go to the nationals in 2026. I was really proud and taken aback...the Waka Ama Nationals is now being proudly represented by different Pacific groups.” – Partner 15

“I know we did a lot of work for that contract. I think the [participants] did extremely well and did amazing work...these [participants] are like... famous in their own way now...You’ve got [one of them]...I think he’s in France now, playing rugby...We had [another] and his father said to us, it’s the best thing that’s ever happened to him because he didn’t really have friends here, but those kids became their own network. [Another one] she’s received a few scholarships [from a Pacific organisation]. I think she’s doing psychology now.” – Partner 18

Pasefika Proud-funded activities fostered a sense of commitment to creating change and a sense of hope for the future. Participants aspired toward roles that would enable them to contribute to this future for their families and communities.

Access to Appropriate Information and Services

While less prominent than other themes, participants and partners did share that access to information and support services had improved. Participants described feeling more comfortable seeking support after engaging with Pasefika Proud-funded activities, having greater awareness of what was available, and being able to rely on trusted community leaders, provider partners, and the social networks established through Pasefika Proud to access information about where and how to find help. The trusting spaces created by providers, grounded in relatability and lived experience, also helped participants feel more able to trust services.

“We could always reach out to them. And there’s been countless times where I felt safe and willing to be able to ask them for help or even just talk to them or, you know.” – Family/Participant 1

“Especially those people that work here, like [the church members who coordinate the group] ...We can get help from them as well.” – Family/Participant Group 1

However, access to support services remains a challenge. Both participants and partners highlighted that there are not enough services to meet the needs of Pacific people experiencing family violence, in terms of both violence prevention and intervention. Noted service gaps included support for disability-accessible refuges; legal help and counselling in Pacific languages (especially those of smaller Pacific ethnic groups); support for perpetrators before they reach the court-ordered threshold; and available, affordable trauma-informed talking-therapies.

“...We can’t provide [enough], we can’t take all of those referrals and deal with it...How can we get some appropriate resources for [addressing family violence when it is emerging/present]...even when we look at [this part of Auckland], there’s not enough providers that will be able to provide a Pacific framework. There’s [our group and another group] ...there’s not a lot. And not a lot want to do things in the family violence space.” – Partner 9

“There is a lot of people that are going through [family violence] and all I can do is just say, ‘Sorry’...There’s no accessible houses for them to be held at, even the women’s refuge places are not accessible for people to go to, even the information that is given to them is not accessible.” – Family/Participant Group 4

“One of the things that [my colleague] was saying before, I would love to see for {Pasefika Proud} to invest it in the future is looking at a space of trauma. And healing.” – Partner 7

“Counselling [in our language] will be good as well.” – Family/Participant Group 1

“What would really help us. I think one of our challenges still is getting a lawyer, a lawyer [from our culture] who can speak in the language.” – Partner 23

“We need more support for couples because ...90% of women in family violence incidents take their partners back...They need professional help. And that’s why the programs [run by two Auckland based providers are great]. So, there are some programs being delivered specifically aimed at Pacific, but they’re underfunded. They’re sporadic... You’ve got to provide support for the men...counsellors, clinicians, psychologists who can work with Pacific couples...having professional help we could afford...Many of our Pacific families are not going to be able to pay \$150.00 for a session.” – Partner 2

Positive Cultural Identities

Cultural Pride and Positive Connections to Cultural Traditions and Values

Partners and participants consistently identified increased cultural pride as a positive connection to cultural traditions and values as key impacts of Pasefika Proud-funded activities.

Participants appreciated this focus, valuing opportunities to connect with other members of their cultural community, use their languages, learn traditional skills, and engage in cultural practices that affirmed their identity.

“It helped me...they talk a lot about [my] culture and how to communicate, [the programme gave] me hope to go on with my culture...and the [use of my] language is easy for me to understand.” – Family/Participant 5

“It was good that they got us to sing [in Samoan]...you know just like a bit of an anthem for us in those two days...I forgot the name of the song, but you know [starts singing] ‘Mo nai ou uso...’...and it was about forgiveness.” – Family/Participant 3

“We make one [of our craft items]...[its] our way to help each other, to support our community...just making [our crafts] and learn.” – Family/Participant Group 1

“We teach our kids our culture as well but...It’s really hard for the children now, especially those who are raised and born here. It’s really hard for us too. We teach them our culture, but you know most of their time is spent at the school in [a different] culture” – Family/Participant Group 1

These experiences supported both the transmission of culture and the deepening of cultural connections, helping families affirm their cultures as sources of strength and positive connection. These opportunities for connection to culture were recognised – particularly by partners - as especially important for supporting families from smaller ethnic groups, multi-ethnic backgrounds, and those several generations removed from migration, who may have had limited access to cultural knowledge.

“And it wasn’t until they came to New Zealand that they kind of regretted not learning that skill back in [their home islands] – and now they’re able to come...and learn that skill. And I remember one of the young mothers, she came in – and she was so excited – and she said, “I feel like a real lady [from my culture] now.”
– Partner 14

“[Our programme is so valuable for] the kids that may not have their language or their culture, [they] still feel like they can plug into their identity...That helps them become well. Their well-being.” – Partner 11

Discussion relevant to this theme reiterated the value of having activities delivered by Pacific facilitators and leaders. Building on the benefits already identified, this also allowed for the re-examination of cultural values, for respectfully and appropriately led discussions exploring how culturally embedded interpretations of disability, or of values like “respect” and “love”, might be applied. This helped participants to explore safer, more affirming interpretations, to challenge harmful norms and support healthier relationships. This process of cultural reflection and redefinition was seen as essential to both preventing family violence and making sense of and healing from past experiences.

“What [my mum] tells people is, ‘I was fakama [embarrassed/ashamed]’ as a parent, but she wants to let everyone know that people change. People can change their mindsets... that’s what happened with my mum, as I kept telling my story and my truth...There’s that thing where if you’re born with a disability, it’s because your parents did something...it was literally from the community. Like, ‘What did your mum do for you to end up like that? What did your dad do for you to end up like that?’...When I did my first interview [for the programme], I’m like, how can I tell my story knowing that I have this big thing in my head like, ‘I’m a talking curse’...[but through the programme] I’m facing demons like that. And so that really helped me like to tell my story.” – Family/Participant Group 4

“The camp encouraged reflection on Tongan practices of discipline and introduced culturally appropriate alternatives that align with Pacific values of respect and care (back to voice for children theme). “Ko Tonga na’e ‘ikai ai ha voice ia e fanau... Koeni ‘oku ‘i ai e taimi ke tukuange ke nau lea mai pea te toki nofo leva ai ‘o sio.”/ Children’s voice included in family dialogue. “‘Oku ai e taimi ke tukuange ke nau fakamatala mai ‘oku ai ‘enau voice ke nau hanga ‘o talamai pe koeha ‘enau totonu.” – Family/Participant Group 2

A focus on Future Generations

Pasefika Proud-funded activities have supported participants to actively invest in the wellbeing of future generations, with many expressing a desire to do better for their children, siblings, and wider family. This emphasis extended to cultural identity. Partners described intentionally creating intergenerational spaces, where elders could pass on skills and knowledge, and where youth could share their creative and cultural expressions. These exchanges helped strengthen relationships across generations and reinforced pride in Pacific heritage.

“And one of those areas, over time that we have been told from a number of engagement surveys, is that many of our young people have spoken about being disconnected from their culture. Not able to speak their language. [So we have developed programmes where traditional skills and language can be taught]... we provided cultural advisors to be teacher aids because we didn’t have any teachers [who spoke our language], but we had a very innovative partner...now we’re looking at about 6-7 years [the language programme] has been running; and last year we had I think we had 25 kids at level 1 [in our language].” – Partner 15

“A lot of us, our kids were born in New Zealand. They have no idea how we operate back home. And so, [the programme is] kind of teaching them the culture. Hopefully they can understand the importance of our culture and then can help with them in terms of their life and some of the protective factors within our culture in terms of family violence.” – Partner 23

“Our programme is focused on reminding our people about our culture, the values of our culture...what we’re trying to do in our workshop is reminding them, we don’t have [our culturally important places] physically, but you can, you can build your community like [we have those places].” – Partner 16

Participants shared how they had been inspired to encourage younger family members to engage with their cultures (for example, by supporting language learning or leading dance classes). These actions reflected a growing sense of responsibility and pride and helped ensure that cultural knowledge and values were carried forward.

“I created a [Pacific] dance group [to share Pacific dance with other young, disabled people] and ‘we’re still running...” – Family/Participant Group 4

“[The programme] taught me to help my siblings see that their culture is beautiful and that’s what makes them, them. And from there, they’ve gotten involved more in their [cultural] unit. They started going to learn how to speak [their language] and dancing...which is so cool to see. And from there also, we have every night before we go to bed, we have devotion and prayer time and then a little song before we go to bed to end the night.” – Family/Participant 1

“Just making [our crafts] and learn... [and we can] teach our kids our culture as well.”
– Family/Participant Group 1

“When they grew up and became in the youth age, I literally made them all volunteer for anything [related]. Every single one of my nieces and nephews are literally aware now... [they] need to start making the change of being accepting because when I get older, it’s their time. And if they have kindness, they can recycle the kindness to everyone else.” – Family/Participant Group 4

By funding initiatives that foster cultural pride and intergenerational connection, Pasefika Proud has helped build stronger, more cohesive families. These impacts contribute directly to family violence prevention by reinforcing identity, belonging, and relational wellbeing: protective factors that support safe, resilient, and thriving Pacific communities.

Reduced Tolerance for, Experience of, and Use of Family Violence

While direct stories of family violence were not sought from individuals and families during talanoa (to ensure their safety and comfort), the stories shared by participants and partners did suggest a growing awareness and denormalisation of violence. Partners noted that Pasefika Proud-funded activities helped increase understanding of what constitutes family violence and how it can be prevented.

“I think there was a lot of awareness raising that took place. I think there was also the idea that our people they hide things, and they just accept a lot of things that happen to them. They don’t see it as violence of any sort. They just put up with what they get or what they have. And I guess what I’m seeing is... There is a sense of “this is normal.” – Partner 19

“Because they bring their mentality, ‘It’s ok to just beat your wife, to hit your child’, because in [the islands they come from] it’s OK... And so, I think seems to be a general decline in the violence in [our community]... we try to also encourage the communities to engage in anger management and positive parenting...the fact that they are learning more about the laws, they’re learning about how, how life is more structured here in New Zealand... so I think there is a general improvement in wellbeing [through increased education and awareness].” – Partner 16

Participants affirmed this and described becoming more aware of the law, of warning signs within their families, and of strategies to protect children and keep them safe. These stories, alongside broader improvements in family communication and relational wellbeing, point to environments where violence is less likely to occur.

“For me... like what I said before, there are things in this country that we’re not really familiar with. But the things that were shared [through the activity we attended], like the presentation from the police, they were able to unpack to us our rights.” – Family/Participant Group 2

“With some of our families... we learn and some of us know how to stop, we know how to protect ourselves with our kids.” – Family/Participant Group 1

“There was one of the [people who presented at the programme] that came from a background like that, and she spoke on it and let us know the different people we can get in contact with if we didn’t feel safe telling them and stuff.” – Family/Participant 1

“I tell you what, this has changed the way I father. I don’t let my kids go to any house...I do my due diligence and even a simple play date for an hour or two, I liaise with my wife and I’m like, ‘If I say yes to these parents, we’ve got to make sure that we’re there or there’s no random uncles and aunties and cuzzies coming through that house.’ Because anything can happen in an hour or two, you know?” – Family/Participant 3

Strategies to help Manage Conflict, Anger, Disappointment

Participants described improved emotional regulation and conflict management, often linked to the communication and self-awareness gains discussed earlier. Pasefika Proud-funded activities helped individuals better understand their families and mitigate their responses to conflict and frustration, supporting them to engage more constructively with others. Increased comfort with help-seeking was also noted. These shifts contribute to safer, more resilient families by reducing the risk of escalation; however, both talanoa with partners and the desktop review identified that there is scope for more investment in activities focused on developing and sustaining the implementations of strategies to manage conflict, anger, and disappointment.

“[What I have seen being effective is directly] working with the men to really help address what their trauma was and give them the strategies to deal with their anger...But also the women and being survivors. And it’s not your fault. And you need to stand up for yourself. And then as a couple. Giving them the strategies to better communicate with each other... We need more support for men to deal with their [issues], and we need more support for couples.” – Partner 2

Access to Safety in Times of Danger

It has already been noted that Pasefika Proud-funded activities helped create safe, culturally grounded spaces where participants could speak openly and feel supported. Beyond the immediate programme environments – and echoing the Creating a Sense of Community section – participants shared about how Pasefika Proud helped them identify safe people and providers within their communities. These connections contributed to a stronger sense of security and confidence in their support networks. However, both participants and partners noted ongoing challenges in the availability of services that can address the volume of need and the accessibility barriers Pacific communities face.

“...We can’t provide [enough], we can’t take all of those referrals and deal with it...How can we get some appropriate resources for [addressing family violence when it is emerging/present]...even when we look at [this part of Auckland], there’s not enough providers that will be able to provide a Pacific framework. There’s [our group and another group] ...there’s not a lot. And not a lot want to do things in the family violence space.” – Partner 9

Spiritual Wellbeing

Faith- Affirming

Faith-based initiatives were consistently described as contributing to a sense of safety, comfort, and cultural alignment. For many, the ability to incorporate Christian beliefs, values, and practices into their healing journey was not only important; it was essential. Faith was seen as a source of strength, encouraging values such as forgiveness, unconditional love, and personal growth. These values supported participants to move forward positively, even when facing complex challenges. This emphasis on faith aligns with earlier discussions of the importance of culturally grounded approaches to service delivery.

“I can see God’s hand is in it, and sure enough going through those doors...It helped me in a lot of ways, to rely on God, rather than my own understanding. And it’s just having that [and] being surrounded by other men who’s going through a similar journey...” – Family/Participant 4

Participants valued having their faith affirmed and nurtured, rather than excluded, and saw this as empowering and respectful of their choices.

Vā- Affirming

The concept of vā is central to many Pacific cultures. Vā refers to the sacred relational space that must be nurtured, protected, and honoured. It reflects a spiritual understanding of relationships, deeply connected to Pacific values, genealogies, and connections to place.

Though not explicitly named as such, talanoa with partners and participants highlighted how Pasefika Proud activities have helped strengthen this relational space by fostering more loving, respectful relationships within families and communities. As families grow stronger and more connected – through improved communication, cultural affirmation, and shared values – the vā is nurtured. This contributes not only to relational wellbeing but also to spiritual wellbeing, as the health of vā is seen as a reflection of spiritual harmony.

The progress toward reduced family violence demonstrated by Pasefika Proud is not, therefore, just a social or governmental achievement - it is a spiritual one. By restoring and protecting vā, Pasefika Proud has helped Pacific families to heal, thrive, and uphold the sacredness of their relationships.



Assessing Progress Toward Pasefika Proud’s Vision

Through its investment and support, Pasefika Proud has aimed to strengthen the wellbeing, resilience, and safety of Pacific families across Aotearoa. This included helping families to build stronger social connections, enjoy healthier lifestyles, affirm their cultural identities, feel safer and more secure, and experience spiritual wellbeing. Pasefika Proud also sought to ensure that families could access culturally grounded support, engage in activities that reflect Pacific values and realities, and participate in initiatives that foster intergenerational healing and leadership. The overarching goal was to nurture confident, connected, and culturally affirmed Pacific families who are supported to thrive, lead, and contribute to safe, vibrant, and family-violence-free communities.

The available evidence suggests that, **across all five wellbeing domains, Pasefika Proud-funded activities have made meaningful and varied contributions to improving Pacific family and community wellbeing.** Participants described improved communication, increased empathy, and stronger relationships within their families, particularly across generations. These changes were often strengthened by a growing sense of cultural pride, by access to Pacific leadership, and by faith-based delivery. The individuals and families we spoke to also reported greater self-confidence, a stronger sense of social and community belonging, and clear, community-oriented aspirations for the future.

Insights collected through this evaluation suggest that **Pasefika Proud has helped families find leverage points to shift their own systems,** building momentum for change that, while it may take a generation or more to fully manifest, is nevertheless creating real positive impacts in the present.

Pasefika Proud’s impacts — while not yet fully quantifiable — suggest strong value for investment. The preventative lens embodied by the programme has helped maximise a modest budget, funding activities that build protective factors, and support positive outcomes in education, employment, mental health, and social cohesion. If sustained and scaled, these impacts could reduce government spending not only on family violence responses, but also across health, justice, welfare, and education.

While further evaluation is needed to quantify these effects, early signs are promising and affirm the importance of continued investment in Pacific-led, culturally grounded family violence prevention. Pasefika Proud’s impacts on Pacific families make strong contributions to MSD’s strategic intentions, fostering resilient communities and safe, strong families, while delivering these contributions through inclusive social development¹⁸. The programme’s impacts also offer strong contributions to several of the New Zealand Government’s nine targets¹⁹. Strengthened family relationships and improved emotional regulation support reductions in child and youth offending and violent crime; the focus on nurturing aspirations, strengthening youth wellbeing, and encouraging leadership will help to reduce benefit dependency and improve educational achievement; and fostering stronger family dynamics

¹⁸ Ministry of Social Development. (2025). Strategic Intentions – Ngā Takunetanga ā-Rautaki (July 2025-June 2029). Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/corporate/statement-of-intent/2025/ministry-of-social-development-strategic-intentions-2025-2029.pdf>
¹⁹ Department of the Prime Minister and Cabinet. (2025). Government Targets. Wellington, New Zealand: Te Kāwanatanga o Aotearoa/New Zealand Government

and improving access to support may also help to reduce reliance on emergency housing. These contributions reflect Pasefika Proud’s broader value for investment, supporting long-term wellbeing and reducing future demand on government services.

Pasefika Proud-funded activities have had an unmistakably positive impact on the individuals and families that have taken part. Families are no longer navigating family violence in silence: they are connecting, healing, and leading change. A growing foundation of cultural pride, relational strength, and community commitment is now in place to carry Pasefika Proud forward, with families at the helm.



Areas to Support Future Change for Pacific Families and Communities

Pasefika Proud partners highlighted not only the positive impacts of the programme but also displayed a clear vision for how the movement might grow to better meet the needs of Pacific families and communities. The insights shared speak to a desire for increased visibility and representation of Pacific community leaders, access to more and more varied culturally responsive support, and increased affirmation and celebration of Pacific cultures. It was also clear that Pacific families and communities wanted more consistency across these areas, with ongoing opportunities to connect to community and support:

“What do [funders] need to be doing to make sure that the next generation grows up safe and happy and well in our Pacific families? // Maybe consistency? Consistency? Consistency!” – Family/Participant Group 3

“Maybe just not too [short] where you are not getting the chance to soak it in, but [to have] more [initiatives], I reckon it would be beneficial for some of the men that haven’t had the opportunity to participate in one.” – Family/Participant 4

The following three areas were identified as key opportunities to strengthen Pasefika Proud’s contribution to Pacific family wellbeing. They express collective aspirations for safe, inclusive, and affirming spaces, and chart a course where Pacific families are supported not only to prevent violence, but to flourish and thrive, steering together toward futures grounded in cultural strength, relational harmony, and intergenerational wellbeing.

Prevention and Intervention: Building a Full Spectrum of Support

Pasefika Proud’s prevention-first approach has built community resilience and strengthened protective factors. Families and partners alike value this work, but they also see opportunities to go further. Experiences of stress, instability, and economic strain were apparent in the talanoa with individuals and families, and were echoed when partners discussed the challenges, they see Pacific communities facing. This – alongside the recognition of holistic care approaches as both impactful and culturally appropriate – highlights the need for a more coordinated and direct effort to address the socio-economic drivers of family violence. While skills-based initiatives (e.g., parenting, budgeting) are helpful and more of them are desired...

“I think through workshops... parenting workshops would be good... Finances, you know. A lot of Pacific doesn’t really know how to save properly or don’t know how to do their finances. But that can also fall onto the kids. A lot of their stress can kind of be misplaced towards the kids. So, I think, yeah, support around that.” – Family/Participant Group 3

...it was also recognised that without stable resources and socioeconomic improvement, their impact can only be limited.

“The census is saying, we are living in garages and multi-families in the household...so trying to help them [its challenging] ...it’s the cost of living here, it’s a challenge for our families...and overcrowding...that’s where all the issues are bringing family violence in.” – Partner 23

Both desktop review and talanoa across all groups made it clear that Pacific families also need access to free/affordable, inclusive, and culturally responsive intervention services; places to turn when relationships are damaged or violence is already taking place. The findings presented earlier in this section highlight that features such as language support, disability accessibility, and youth-appropriateness would need to be an integral part of such supports to ensure a truly responsive support system. Partners and participants wanted to see a spectrum of free, accessible supports, from refuges and perpetrator programmes to mental health and counselling services, youth resilience initiatives, and culturally grounded healing spaces.

Talanoa also identified an opportunity to better balance indirect messaging and approaches (e.g., crafts, creative storytelling, focusing on family wellbeing) with direct ones (e.g., trauma-informed therapies, emotional regulation workshops, focusing explicitly on family violence). This combination will help meet families where they are, whether they want to strengthen healthy relationships or heal the vā when it’s been broken. It was also indicated by partners that sexual violence should be factored into this spectrum of support for families and communities; while it was recognised as an issue with its own challenges and nuances, its interrelationship with family violence was seen to necessitate its inclusion.

*“I’m not sure that a generic broad comms campaign where we have a stall at a festival giving out fans... where people don’t actually really know what you’re there to do [is the most effective approach].”
– Partner 2*

“So, you think the messaging needs to be a bit more direct? //Yes. I think we’re so worried... like we have our cultural frameworks in the community and as Pacific people, I think the question would be is how do we challenge [what’s happening] in a way that’s safe, really safe for our kids...[and that means] having those hard conversations around sexual violence and changing the way that we view children in the context of the family relationship.” – Partner 18

“Family violence and sexual violence, especially sexual violence...we need to talk about it. But you need to know how to approach it in the right way.” – Partner 20

Both of these streams – addressing the socio-economic drivers of family violence and fostering a full-spectrum of responsive supports – will require cross-sector efforts and investment. This is an area in which Pasefika Proud can play a significant role, but it is a journey they cannot undertake without the collaboration of other government agencies and family violence leaders.

Pacific families and communities need more than awareness; they need a full spectrum of support that meets them early, meets them well, and meets them where they are.

Strengthening the Pacific Family Violence Workforce

Talanoa with participants underscored the importance of diverse Pacific representation. It was clear from the talanoa that lived experience of Pacific cultures, the ability to use Pacific languages, and the inclusion of Pacific values and concepts all matter deeply in creating safe, accessible, and affirming spaces. Families felt more comfortable and supported when they saw themselves reflected in the workforce, and partners reiterated this.

“Don’t send Susana and Ioane along to a couple’s thing where its run by Palagi...that’s not going to work because they won’t go. They won’t feel comfortable They won’t. They won’t. You need it run by Pacific people. You need them to feel comfortable, you know, even fronting up to something.” - Partner 2

This was particularly vital for those navigating intersecting identities, such as being Pacific and disabled or MVPFAFF+. These intersections require nuanced understanding and highlight the need for diverse Pacific representation in the Pacific family violence workforce.

“There should be more disability peer support...at the moment if a disabled person is going through distressing times, it goes straight to mental health and usually someone that’s able-bodied working alongside someone that has physical disability, they just can’t relate to each other. This is me speaking from experience...I can be sad about my disability, but a counsellor will never take that seriously because, in their head, it’s something I should already be used to...” – Family/Participant Group 4

Increasing access to the lived experience of family violence in the workforce – in addition to the lived experience of culture, disability, and other intersecting identities - is also likely to be beneficial. The power to destigmatise experiences of family violence and to alleviate the shame associated with these is clear. The idea of a peer support workforce is gaining ever more traction in mental health and addictions, and the stories shared in this evaluation highlight its potential in family violence work as well.

To address the need for access to free and affordable, inclusive, and culturally responsive intervention services identified earlier, it is necessary to grow the professional Pacific workforce (particularly counsellors, psychologists, and social workers). This is an essential path to creating positive change for families and underscores the importance of taking a cross-sector approach, ensuring that workforce development initiatives align. In addition to growing the workforce, it was also recognised that more support for the in-service workforce was needed. Ensuring that the Pacific family violence workforce has access to support for themselves was considered key, with a safe and supported workforce being vital to fostering safe and supported families.

“You know, there’s not a lot of workforce support, eh...I think that’s really important that we do have safe practice, safe workers...the people that make the difference, in our view, are our frontline staff. How can we empower the frontline, who are the ones that make the difference?... a stronger focus on mental health support...training...peer [and formal] supervision.” – Partner 9

Partners also wanted to see a larger, more experienced professional workforce available to support community leaders – such as church leaders - as they seek to address family violence and care for families.

“The first job of a minister or priest is to preach the word of God, you know, and what time and what skills or ability do they have to promote all the safe practices and to talk about family violence to the community. It’s quite a challenge...[for] our church leaders being the ones to, you know, that are responsible for doing that work...[Ideally] we’ve got experts within the field that should be supporting, and not placing that expectation on the priest or minister, pastor, whoever the church leader is, to be doing that work as well...”

– Partner 10

Alongside these strategies, there was also recognition that for Pacific families and communities to be better supported, mainstream services would need to become more culturally responsive as not all Pacific families can or want to access Pacific-specific services. Respect, understanding, and cultural humility must be present wherever families seek support, and Pasefika Proud has an opportunity to help effect that change.

To ensure Pacific families and communities are supported to address family violence, a diverse, well-equipped Pacific family violence workforce, rooted in lived experience, is needed.

More Celebration and Affirmation

The strengths-based approach taken by Pasefika Proud has resonated deeply with Pacific families and communities. Recognising Pacific cultures, values, and families as the solution, not the problem, has created a powerful foundation for change, fostering safe spaces and fuelling momentum and positive progress. Affirmation, inspiration, and hope have been central to the successes of the programme so far.

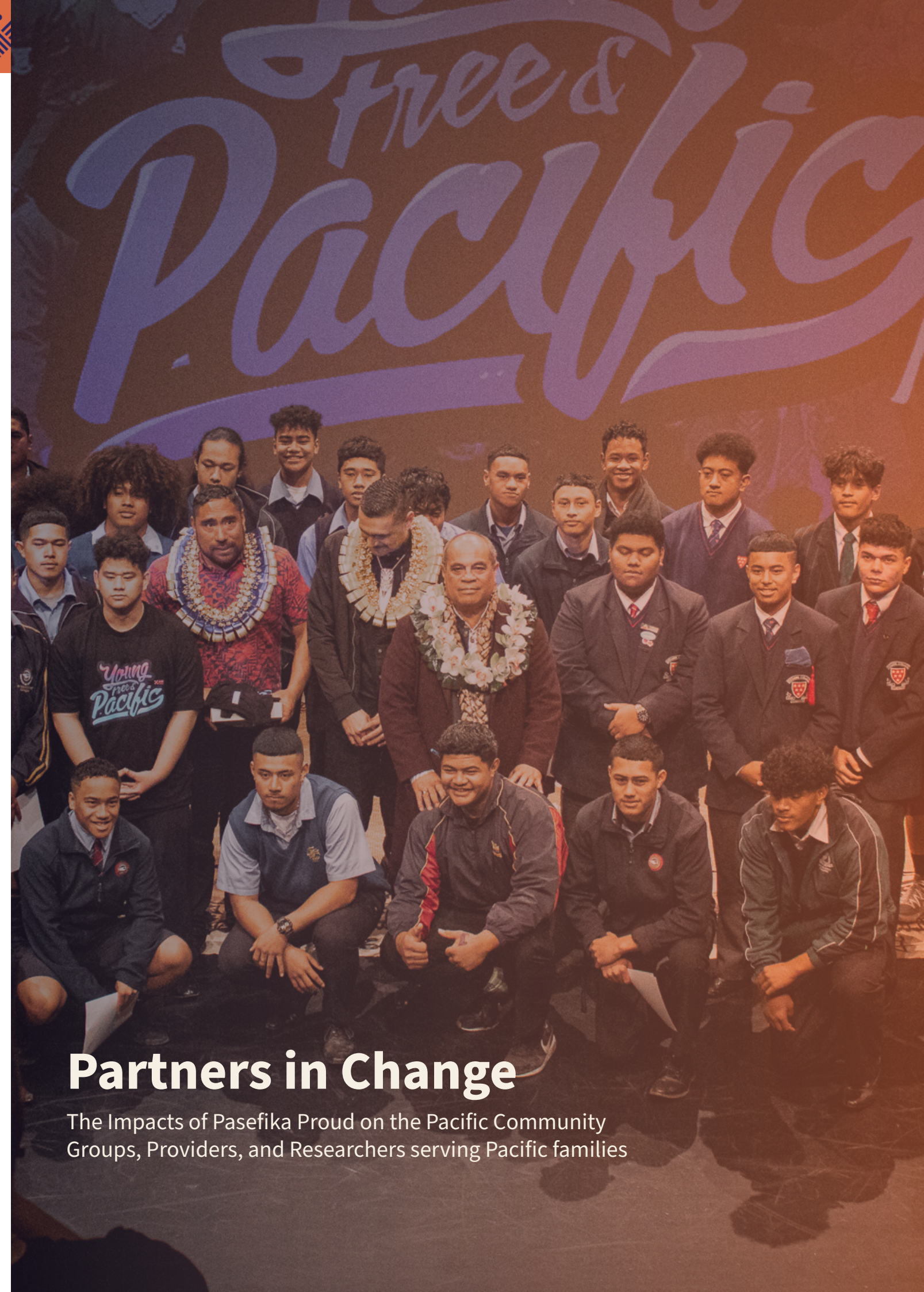
“For my family, I hope that they want to grow in their faith individually, first of all, but I also hope that they want to grow in their career and not forget their identity and who they are, where they come from, their culture, their support, their everything, you know.” – Family/Participant 1

Participants and partners alike want to see this grow further. They called for more everyday celebration of Pacific success and more visibility for the mentors and leaders who have inspired them.

“We’re not very good as a community at acknowledging our own and celebrating success. And imagine if we did, and if we highlighted the success and could share that with our wider communities, with our younger ones, and how inspiring that could be.” – Partner 1

The champions visible through Pasefika Proud-funded activities have validated participants’ journeys, opened new pathways, and role-modelled what Pacific excellence looks like; seeing them recognised and celebrated and taking further action to leverage their social and cultural impact will help Pasefika Proud to ensure that Pride remains central to this movement.

Celebrating Pacific peoples isn’t a “nice to have” - it’s an impactful strategy for transformation.



Partners in Change

The Impacts of Pasefika Proud on the Pacific Community Groups, Providers, and Researchers serving Pacific families

At the core of Pasefika Proud sits the recognition that meaningful change for Pacific families must be led by Pacific communities. Essential to driving this change are its partner organisations – Pacific community groups, providers, and researchers – who serve as vital bridges between government and Pacific communities and families. Pasefika Proud’s partners bring deep cultural knowledge, lived experience, and trusted relationships that enable them to understand the realities Pacific families face, deliver culturally grounded services, and advocate for change from within.

This section explores the positive impacts Pasefika Proud has had on its partners, particularly in mobilising and building their capability to collectively deliver sustainable initiatives and meaningful research that are ethnic-specific, faith-based, strengths-based, inclusive of Pacific diversity, and/or focused on Pacific youth. It primarily responds to two of the evaluation’s key questions:

2. (a) What positive impacts has Pasefika Proud created for its partners in terms of mobilising them and developing the capability to deliver initiatives or research that are ethnic-specific, sustainable, faith-based, strengths-based, inclusive of Pacific diversity, and/or focused on Pacific youth?

3. Which Pasefika Proud outcomes have seen the most/least progress, and which have, subjectively, meant the most to Pacific families and Pasefika Proud partners?

It also contributes insights that will support recommendations around future priorities for Pasefika Proud and the development of a future Pasefika Proud/Pacific family violence prevention outcomes and evaluation framework.

What has Pasefika Proud done to support its partners in change?

Mobilisation

This section explores how Pasefika Proud has supported the mobilisation of the Pacific community groups, providers, and researchers with whom it has partnered, engaging Pacific communities, encouraging leadership, and creating momentum for change. Mobilisation is an area where **Pasefika Proud has demonstrated strong performance**. The evidence emphasises that diverse Pacific community groups, providers, and researchers were motivated and resourced by Pasefika Proud to initiate culturally grounded activities that foster wellbeing and address family violence.

Recognising - and acting on - the need for a By Pacific for Pacific Space to address Family Violence

It is clear that Pasefika Proud’s authentic and affirming response to the community’s call for culturally grounded action has been key to mobilising Pacific community groups, providers, and researchers. From its launch in 2011, through the *2016 National and Regional Community Leaders Fono*²⁰, to the present day, Pasefika Proud has been seen by its partners as more than a programme of work; it was and is a public affirmation of Pacific cultures as sources of strength and solutions, modelling and nurturing the courage to speak openly about family violence. This sentiment amongst partners highlights just how strongly the Pasefika Proud tagline – “Our families, Our people, Our responsibility” – resonates.

“Let us find solutions to our stuff...you can have terrible things happen in your community and big issues to deal with but still be proud about your identity. And identity is one of the key things that’s going to help our people. We can be proud still of who we are in our Pacific identity” – Partner 4

“We see ourselves in MSD with Pasefika Proud...see ourselves in something that is about celebrating who we are as Pasefika Proud.” – Partner 11

Partner talanoa highlighted that Pasefika Proud not only helped to create spaces where Pacific professionals and communities could talk about family violence but has also helped to ensure that they feel seen, heard, and valued. This was especially true for smaller ethnic groups often overlooked in mainstream discourse. The integration of Pacific languages, ethnic-specific frameworks, and visibility through funded initiatives and inclusion in events fostered belonging and pride. The promotion of values such as love, family, collectivism, respect, spirituality, and reciprocity strengthened this sense of belonging, aligning with the principles partners sought to uphold in their everyday work.

“Standing there and having Pasifika’s best interest at heart. And standing especially for this day and era, when our people are not being valued as we hope for.” – Partner 7

Partners also described how this cultural affirmation empowered them to maintain the integrity of their approaches, giving them confidence to incorporate unique concepts like *tama manu*²¹ and *maneaba*²², alongside the mandate to uphold practices related to hospitality and reciprocity. It was appreciated that Pasefika Proud recognised these not as extras, but as essential to fostering the vā and strengthening community connection. The programme’s commitment to faith-based approaches — recognising churches as communal hubs and cultural anchors — was also vital, especially in contrast to mainstream environments where spirituality is often sidelined.

“For me, it was just the excitement of having a faith-based family violence programme...Christian faith is very much part of our DNA as Pacific peoples...we needed to come from a faith-based perspective in terms of supporting and helping in family violence or [with] whatever key issues we’re facing, we need to bring in the faith and spiritual factor.” – Partner 5

²⁰ Pasefika Proud. (2016). Pacific Community Leaders National Fono Report. Wellington, New Zealand: Ministry of Social Development.

Pasefika Proud. (2016). Pacific Community Leaders South Island Fono Report. Christchurch, New Zealand: Ministry of Social Development

²¹ Nurturing those in need, grounded in the practice of caring for windblown baby birds (Tokelau)

²² Meeting house, centre/heart of the village, foundation of village life and governance (Kiribati)

By staying “Pasefika Proud”, affirming Pacific cultures and embedding a celebratory tone throughout its communications and events, the programme has attracted and inspired its partners, strategically mobilising them to lead the response.

Identifying and Empowering Pacific Leadership Throughout the System

Pasefika Proud has strategically and intentionally identified and empowered Pacific leadership across the family violence prevention system. From its inception, the programme has brought together representatives of diverse Pacific communities, spanning different ethnic groups, age groups, and migration experiences; different levels of the system (such as policy, service delivery, and community); and different sectors (such as health, social work, and law). This approach recognised not only professional expertise, but also cultural and community knowledge as vital forms of leadership.

Rather than starting from scratch, Pasefika Proud leveraged this leadership and used these connections to build on existing community efforts. Partners shared that the programme affirmed their values and priorities in the family violence prevention space, enabling them to grow small initiatives into sustained action. This was especially meaningful for community groups from smaller Pacific ethnicities and faith-based organisations, who often operate with deep cultural capital but without the resources and infrastructure usually needed to access government funding.

“When we first started the organisation, the boys coming into the rugby [clubs], they were getting into trouble by just drinking and fighting and all these things, so we helped them...we were doing a lot of work in there. And then Pasefika Proud came in and saw the work that we’d done [and provided us with some funding to grow it] ... so we pulled together the churches, to bring them together and...have like a campaign with family violence.” – Partner 3

“It’s fair to say that [our organisation], regardless of Pasefika Proud funding, has focused on family violence prevention in various ways, to varying degrees, all around the country. But because we’ve received Pasefika Proud funding...[We’ve had] the opportunity for branches to...do stuff which [members of our organisation are] really enjoying, they’re really benefiting from and it really just eases the load because we’re all volunteers.” – Partner 2

Intentional support – through flexible funding, visibility, and inclusion in strategic spaces – was key. Partners described how Pasefika Proud’s backing helped them to feel trusted, seen, and empowered to lead. It also fostered stronger relationships with the government in a number of cases, giving partners the courage to take things further and to advocate for themselves and their communities.

“They developed the national well-being strategy [for our ethnic group]. Now they asked [our organisation] to be the lead and also to be the fundholder because we had systems in place from our first plan around capability. That ensured that our systems and processes were very transparent to give confidence to stakeholders and the government.” – Partner 15

Talanoa participants also discussed the importance of the leadership within Pasefika Proud itself. They saw this leadership upholding a transformative vision for Pacific families; one rooted in holistic wellbeing and cultural pride, rather than simply the absence of violence.

“I love that those wellbeing outcomes are...aspirational and wide reaching. You know...[we’re] showing that this is how it works for Pacific peoples. It’s that we can’t just talk about violence. We have to talk about all of the things that lead to violence and the things that you need in homes and in communities to prevent people from experiencing violence. That’s awesome.” – MSD 1

This leadership was especially effectively upheld when it was visibly championed by passionate MSD representatives, as above, and by government ministers, such as the late Dame Tariana Turia. This strong, present leadership was seen as helping to legitimise Pacific-led approaches and foster shared commitment.

“[Pasefika Proud was] ...supported by [Dame Tariana Turia], who was amazing. Wonderful example of allyship. Wonderful example of connection between male Māori and Pacific in that Tukana Teina kind of relationship...and it’s a wonderful example of what you can create when you frame the issue of family violence in a Pacific way... when you have that drive and that determination and that love from the top, when you have officials who get in on that and support the mahi and support the work...” – Partner 4

“Now with [the current manager] and with [the demand for] evidence and insights and, this evaluation and the Pacific Reference Group and [their] relationship with the executive leadership... I feel she’s just elevating Pacific. Which is great. And that includes Pasefika Proud, you know.” – Partner 11

A Genuinely Community-Led Response

It was also consistently affirmed that Pasefika Proud has been driven by community voices from the outset. As noted, the programme began by bringing Pacific communities together to start conversations and prompt action, and this community-led approach has largely been upheld throughout its evolution. Partners described this as one of Pasefika Proud’s greatest strengths: creating space for Pacific communities to lead, shape, and deliver responses that reflect their own values, needs, and aspirations.

“I’m immensely grateful for Pasefika Proud, who stepped in when there was a noticeable gap for [our target audience] and for what was necessary at the time...they were very helpful. Even as I was sounding out ideas, [our contact person] was open to that. I didn’t necessarily have the whole programme planned out... and even when I’d said to [our contact person], ‘I’ve got this idea, I’m not entirely sure how it’s going [work]’...she was all good with supporting it.” – Partner 8

It was widely felt that investment was being prioritised to provide what communities themselves said they needed. As a funder, Pasefika Proud was open to new ideas and flexible in how funding was used - helping to address identified needs, empower creativity, and foster a sense of trust among providers. The programme’s openness also allowed for a wide range of communities to be engaged, including different ethnicities, denominations, ages, genders, and subgroups based on targeting to specific issues.

“I wanted to try and highlight it in a different way... especially when I knew [this awesome group of musicians that we could work with]... what I appreciated at the time was that Pasefika Proud allowed me to have free reign over how we would develop our messaging and how we would address family violence [creatively and from the lens of our target audience].” – Partner 19

“There is a bit of ownership in that work...the communities own the work...And we developed community-level actions for them. So, each community [in our ethnic group] has their own actions on how to prevent family violence within their community.” – Partner 23

This inclusive approach enabled diverse Pacific voices to be heard and supported and was evident in both talanoa and the desktop review. As noted in *Journeying with Communities and Families*, Pasefika Proud funding has been distributed across diverse demographic, ethnic, and regional groups.

While the community-led approach was widely celebrated, some partners did express concerns that government and organisational priorities had, at times, the potential to impinge on this. These were seen as risks to be managed carefully, to ensure that Pacific communities remain at the heart of the work.

“You get caught in this place...you have to sway [from your original vision] and be adaptable because if you want to be sustainable, you have to go with what the government of the day wants. You have to play that horrible game...the worry is that Pasefika Proud is so much government that it can be swayed by whatever ideology or whatever priority is on top for government...that concerns me...that we take on things without realising we’re taking on things that are not born of our indigenous experience and knowledge.” – Partner 4

Capability Development

This section explores how Pasefika Proud has contributed to capability development, building the skills, knowledge, and resource base available to its partners, particularly in terms of:

- Engagement and Education
- Messages, Resources, Tools, and Support
- Research, Evaluation, and Expertise

Across both desktop and talanoa sources, the evidence reveals diverse experiences, some marked by strong capability development, others reflecting the challenges of navigating new spaces. This first decade can be understood as a period of wayfinding, where Pasefika Proud sought to align its aspirations with the realities of practice. While consistency of performance has varied, the journey travelled during this time offers valuable insights for future growth.

Engagement and Education

Talanoa with partners revealed a mix of experiences in terms of Pasefika Proud’s engagement practices and commissioning relationships. Some partners described their interactions with MSD as supportive; others described relationships that felt transactional, short-lived, or misaligned with community approaches.

“What broader engagement? What support do we have now? It’s been quite...Very transactional, like ‘Here’s the money.’” – Partner 2

At the same time, other partners discussed ongoing connections and support. Several expressed appreciation for MSD’s presence at events and community gatherings. When MSD staff attended in person, it signalled genuine interest in the work and the community and helped to foster stronger relationships. This visibility was seen as validating and contributed to a felt sense of partnership.

“At the end we had our gifting ceremony...And that was really important having one of the Pasefika Proud staff that personally drove up to be part of the ceremony So [they were] able to feel all that emotion, and that vulnerability from the women after they’ve learnt all of this information. And now they’re celebrating...” – Partner 14

Some partners also described having access to MSD staff who were very available and proactive, checking in regularly, offering support, and helping to navigate emerging issues. These relationships were highly valued where present, as they enabled flexibility, opened pathways to new opportunities, and strengthened trust. However, this level of engagement was the exception rather than the norm. Many partners expressed a strong desire for more consistent, ongoing engagement with MSD, noting that relational continuity is essential to sustaining culturally grounded work.

“They’re supportive, they’re understanding. Especially when we need to change some things, they’re happy to change it... they’re happy to meet halfway, because their values might be similar to us...They’re always willing to hear us out and support us in that. So, I’ll say that there really understanding and supporting when it comes to our programmes.” – Partner 17

“[Our contact person], she’s a hearty community [person], you know? And at the time she was based in Wellington, and every time she came to Auckland, you know she was genuinely interested, in the programs, in wanting to support the programs, and you know, she had an off-sider...They were awesome, they were brilliant...anything I asked them for...she would always do a bit extra for us.” – Partner 8

Education for partners was primarily delivered through the NVOKTTP. This will be discussed in *Voyaging with the Nga Vaka o Kāinga Tapu Training Programme*.

Messages, Resources, Tools and Support Investment

Analysis of the contracts and grants delivered by Pasefika Proud between 2011–2022 found that 40% included a focus on Provider or Workforce Capability Development (including NVOKTTP delivery). This investment reflects a strong commitment to capability development and was widely and deeply appreciated, with talanoa highlighting that many initiatives simply wouldn’t have happened without it. For some, it enabled a shift away from reliance on volunteerism; for others, it helped grow promising activities into impactful initiatives.

Flexibility in how funding could be used was identified by partners as a key enabler. MSD’s openness to merging funding streams and shared reporting helped partners overcome barriers created by siloed approaches. This empowered creativity and strengthened trust.

“[Another ministry] has been really good, and MSD, about going, ‘You just do what you want to do, produce the [deliverables we’ve agreed on]’...and it’s a little bit of MSD/ Pasefika Proud funding and a lot of [another ministry’s funding]. And reporting to the two institutions has been a little bit merged...and actually it was a bit of money from [a third ministry as well] ...It’s been a mixed effort. And I think that [flexibility with funding and reporting] is key because the Pasefika Proud funding on its own is not really enough to have major impact for us as a national organisation, right?” – Partner 2

However, challenges were also noted. Only 21% of projects received multi-year funding, while 79% were contracted for 11 months or less, and 31% for six months or less. This short-term funding was seen by partners as limiting the potential for sustained impact. While Pasefika Proud’s role as a seed funder – focused on enabling early-stage initiatives rather than providing long-term investment– was understood by some, many partners were unaware of this framing and expressed a desire for access to more enduring funding streams and/or support to access these.

“I guess it’s that continuity of funding really, because it’s like Pasefika Proud says, ‘This is really important—’ and ‘we want you to focus here’ and then like, nothing...nothing...” – Partner 14

“I think that would be really cool to have more funding opportunities available just for the work to continue, because our hope is that we would be able to not just have people come through to do the programme...Our people are resilient, and they have a lot to share and can make an impact on other people to make changes. But...what holds us back is the money...so yeah, funding opportunities.” – Partner 20

Some partners also talked about how the funding, while appreciated, was often insufficient to meet the full scope of identified needs. It was seen as a stepping stone: valuable, but not always enough to realise the broader aspirations of communities. These comments - typically shared alongside gratitude - also highlighted a lack of awareness amongst partners regarding the modest scale of Pasefika Proud’s overall funding pool.

“I was a little bit annoyed because...Pasefika Proud didn’t follow up with the funding; I think we only got it for a 12-month window, which...we only did it for one calendar year that Pasefika Proud had funded. Imagine if we’d continued it on to younger siblings or ethnic-specific...” – Partner 8

“I was hoping that we would be able to get that [extended funding], but no, so what we got was just enough for us to [do a small piece of capacity building work internally]. At the same time, it’s still ... far better than nothing.” – Partner 7

Concerns around transparency and unclear processes were also raised, with some partners highlighting that these issues could undermine the trust Pasefika Proud had built so effectively in other ways.

“I did my own research. I rang some people who had contracts across the country who were getting like \$30, 40, 50,000 [compared to the amount we got]. For different reasons and different contracts, but... I was like ‘Oh, okay. Alright. It was like the dribbles of the contract that needed to be done.” – Partner 18

“And once that group ended and that work ended, and it’s kind of less clear...for MSD, the challenge is to make sure that you make our Pacific principles of how we operate with one another...relationships first, take care of the vā Respect, reciprocity, transparency, collectivity, all of those things. Make those alive in how you do your work.”- Partner 4

Geographically, Auckland received 38% of contracts and grants, aligning with its Pacific population share (66%). National initiatives accounted for 21%, followed by Wellington, Kapiti, and Wairarapa at 18%. Other regions received between 1–6%, with some disparities noted. Waikato- and Tairāwhiti-based providers, for example, have larger Pacific populations than their share of contracts suggests²³. Taranaki-based providers received no contracts during the review period. As noted earlier, proportionality is not the only lens through which distribution of funds should be viewed, however, these patterns were reflected in talanoa, with partners from both Auckland and smaller regions expressing concerns about equitable availability to Pacific communities outside of the North Island’s main centres.

“One of the things I’d like Pasefika Proud to do is to go look at what’s happening rurally in those areas that are not Auckland, because there’s a different range of issues than occur in Auckland. Different issues happen in Canterbury, Ashburton, Oamaru, and in little pockets of Pacific populations. Yeah. So, yeah, capture, yes, Auckland, but also capture rural Pacific.” – Partner 4

“Whether it’s in Taupo or Tokoroa, or Rotorua or Auckland, Palmerston North, Hutt Valley, Dunedin, where many of our communities are living...how do we take what we’ve been given in good stewardship to... actually impact those changes for other communities around the motu.” – Partner 15

Other Resources & Tools

In addition to funding, partners identified a range of other resources and tools provided through Pasefika Proud. The eight ethnic-specific Nga Vaka o Kāiā Tapu conceptual frameworks were consistently celebrated. Alongside the availability of dedicated Pacific funding and space, these frameworks are one of the programme’s most significant contributions, marking the government’s first and most comprehensive ethnic-specific Pacific community resource.

“I think Pasefika Proud is the first programme, if I’m correct, to take that ethnic-specific approach to the work...that creates a safe space for the ethnic-specific groups.” – MSD 3

²³ Ministry for Pacific Peoples. (2020) Pacific Aotearoa Status Report: A Snapshot. Wellington, New Zealand: Ministry for Pacific Peoples. Retrieved from: <https://www.mpp.govt.nz/assets/Reports/Pacific-Peoples-in-Aotearoa-Report.pdf>

Partners valued the frameworks for articulating and promoting Indigenous Pacific-first approaches. They were seen as a practical foundation for developing tailored responses, guiding programme design, and informing messaging. Both the desktop review and talanoa highlighted that the frameworks had inspired a wide range of initiatives, from education programmes and professional supervision approaches to family retreats and music videos.

“Do you use the Nga Vaka frameworks in the wider work that you do at all? // Yes, we do that. At the moment, we are doing a cultural supervision...all new graduate nurses [in our locality] they’ve got an extra number of hours as part of their practice to attend supervision, and a few of those hours are actually cultural supervision. So...we used the “Fofola e fala” [framework]...and it has been well accepted.”

– Partner 7

“We set up [our family retreat programme] as an implementation of the Nga Vaka o Kāiga model. And we’ve done that for 11 years. In fact, two weeks ago, we took 120 people away on a family retreat... we took [another partner] away in our first year of [delivering retreats]...They weren’t a trust then...[but they then set up their provider] and then did the same things as us from the training that we gave...I think it’s a positive thing that they’ve gone and set that up [and can address the needs of their specific church community].” – Partner 11

Others called for the further development of the frameworks, particularly through greater contextual tailoring, practical guidance, and wider promotion to support further uptake and impact.

“Then I think, well, where’s the next piece of work about the application of those frameworks...I don’t, I don’t feel like anyone’s got a fair sight of that. And it has been one of these things that’s been around for a while, right?” – Partner 1

While widely appreciated, some partners found the frameworks difficult to interpret or apply or described initially viewing them as compliance tools. Even where there was resistance, however, there was also interest in deeper engagement. It was also evident that, despite their significance, the frameworks were not always used consistently. Some partners preferred to deliver activities in their own way, while others lacked awareness of how the frameworks could shape their work. A few had only vaguely heard of them, and several noted an absence of clear messaging or guidance—some recalling only a “one-pager” of key messages, with no awareness of the NVOKT frameworks.

“I went through them and tried to use them to connect...in hindsight, I probably needed some more guidance through them, but I remember [my contact person] saying ‘Here’s some resources to help you,’ and there were seven different...I did have those and I have got them...I spoke to another person who was able to sit with me and unpack it a little bit, but for me it was a process I had to do because [my contact person] said, ‘Link those into your work’...” – Partner 22

Beyond this, partners also spoke to the value of Pasefika Proud collateral and the website. Branded items such as fans and banners helped increase visibility and foster a sense of presence at community events. However, some felt the messaging presented via this collateral lacked clarity and depth, limiting its connection to the movement’s broader goals. The website received mixed feedback; while some saw it as a useful hub for research and stories of Pacific action, others found it difficult to navigate and under-promoted, particularly across social media and other outreach channels.

“When I’m talking with people in the community who are leading these things, I say, ‘Have you ever checked out Pasefika Proud? You should go and have a look!’ The fact that there’s a website and a place to go that I can share with other Pacific people who are dealing with family violence. That’s a big bonus... Not just for people who are in the family violence space...you can refer it to people to go and have a look because it’s about Pacific and what’s happening in the community [too].” – Partner 4

“They coordinated events to lift awareness and all that. I think it was useful... There were some collaterals that came through in those...You know, the only problem is, like, after a Pasefika Proud thing, there are fans everywhere. It’s so funny. But I think those collaterals, some of them were quite useful.” – Partner 9

Support

Some partners described receiving additional support from MSD. This included in-kind contributions, such as secretariat services provided by Pasefika Proud team members, which helped strengthen the sense of reciprocity and connection. Others shared examples of MSD advocating on their behalf to other government agencies, highlighting their work or facilitating introductions to unlock new opportunities.

“I should say that because of our relationship that we’ve established now over [the time we’ve been funded]. We needed a returning officer for our AGM in February, and [one of my colleagues] goes, ‘Oh, let’s ask [our MSD contact] to do it.’ So, she did. That was totally not within the Pasefika Proud remit. But because [our contact person] has built a relationship, you know... that support was provided.” – Partner 2

Support also came through connections with other providers and researchers, either in response to specific requests or via fono linked to larger initiatives. However, such additional support was inconsistently experienced and only evident among a small subset of partners. Across the rest, there was a clear desire for more connected and collaborative relationships with MSD and with other partners, particularly in the areas of programme design and development and reporting, especially when timeframes are tight.

“There’s been no connecting us with any other Pasefika Proud partners, no. None at all. It’s very much been a direct one-to-one relationship about the things that [our organisation] wanted to do.” – Partner 2

“Most of the stuff that we put together was just us – just myself, [my colleague here], and a few of our other staff members... we had cultural elders as well, and then our other colleague who actually delivered the programme in [the ethnic-specific language] language...so my role is I brought all the educational stuff, I guess and then [the ethnic-specific] cultural role and delivery, was our other colleagues.” Partner 14

“It’s like we’re the afterthought [in this part of the country]. And then there’s money sitting there [toward the end of the financial year]. So, I’ll get a call from MSD...I got a call from [our contact at MSD] who says, ‘Hey, we need this.’ And then I said to her, ‘Well, when?’ And she goes, ‘like three months.’ I’m like, ‘Holy heck!’... And the specifics on the contract were not very clear... as much as we were grateful to [deliver our programme] within the limited spaces and resources, we were left on our own. Other than a phone call to say ‘Hey, how’s it going, don’t forget...’, ‘cause in between we had to submit stuff.” – Partner 18

Research, Evaluation, and Expertise
Research

Research into Pacific family violence has been a priority for Pasefika Proud since its inception. To action this, two structured research plans were developed and implemented (in 2013 and 2018)²⁴. Pasefika Proud implemented these by partnering with Pasifika researchers across several institutions. Their approach recognises the importance of culturally embedded knowledge and perspectives and the need for research to be undertaken in culturally safe and appropriate ways.

Since 2013, Pasefika Proud has funded a wide range of research outputs (in addition to those undertaken to develop the NVOKT frameworks and the develop and evaluate the NVOKTTP). These outputs have included population profiles, formative evaluations, literature reviews, case studies, and ethnic-specific conceptual work (see Table 1) and have contributed meaningfully to addressing the persistent lack of quality research into Pacific family violence. These research outputs were appreciated by the engaged research partners for both their content and for the professional, provider, and community development opportunities they enabled.



²⁴ Ministry of Social Development. (2013). Nga Vaka o Kāiga Tapu Pasefika Proud Family Violence Research Plan. Wellington, New Zealand: Ministry of Social Development
Malatest International. (2018). Pacific Family Violence Research Priorities and Questions. Auckland, New Zealand: Malatest International

Pasefika Proud Funded Research Outputs

The Profile of Pacific Peoples in New Zealand ²⁵
Formative Evaluation of Pacific Provider-Based Family Violence Services ²⁶
Formative Evaluation of Pacific Faith-Based Family Violence Services ²⁷
Pacific Peoples in NZ: Understanding Our Regions ²⁸
Pacific Peoples in NZ: Understanding Economic Trends ²⁹
Formative Evaluation of Pacific Provider-Based Family Violence Services ³⁰
Pasefika Proud Resource: Understanding Family Violence ³¹
Tongan Ethnic-specific Approaches to Family Restoration ³²
What Makes for A Good Marriage or Partnership? A Samoan Case Study Report. ³³
Cook Islands cultural concepts to inform family violence interventions and practice – Literature Search ³⁴
Pacific perspectives on family violence in Aotearoa New Zealand ³⁵
Young Pacific Peoples’ Understandings of Family Violence ³⁶
Pasifika Protective Factors for Family Violence in Aotearoa New Zealand ³⁷

Table 1- Research Funded and Delivered under Pasefika Proud

²⁵ Ministry of Social Development (2016). The Profile of Pacific Peoples in New Zealand. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Pacific-peoples-paper.pdf>
²⁶ Integrity Professionals Limited. (2016). Formative Evaluation of Pacific Provider-Based Family Violence Services. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Formative-Evaluation-Research-Report-Provider-Initiatives.pdf>
²⁷ Alefaio, S., and Havea, S. (2016). Formative Evaluation of Pacific Faith-Based Family Violence Services. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Formative-Evaluation-Research-Report-Faith-Initiatives.pdf>
²⁸ Ministry of Social Development. (2017). Pacific Peoples Fact Sheet Series. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Pacific-Peoples-in-NZ-Understanding-Our-Regions-infographic.pdf>; <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Pacific-Peoples-in-NZ-Understanding-Economic-Trends-infographic.pdf>; <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Understanding-who-we-are-infographic.pdf>; <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Understanding-family-violence-infographic.pdf>
²⁹ Ibid
³⁰ Ibid
³¹ Havea, S. (2018). Tongan Ethnic-Specific Approaches to Family Restoration Scholarship Research Report. Wellington, New Zealand: Ministry of Social Development
³² Malungahu, G., Nosa, V. (2018). Family violence initiatives and Pacific men: A literature review. Wellington, New Zealand: Ministry of Social Development
³³ Fairbairn-Dunlop, T.P., Savaii, K., Puni, E. (2018). What Makes for A Good Marriage or Partnership? A Samoan Case Study Report. Wellington, New Zealand: Pasefika Proud
³⁴ Mitaera, J., Passi, L., Filipino, H. (2018). Cook Islands cultural concepts to inform family violence interventions and practice – Literature Search. Wellington, New Zealand; Ministry of Social Development
³⁵ Fa’alau, F., Wilson, S. (2020). Pacific perspectives on family violence in Aotearoa New Zealand. Pacific Family Violence Clearing House Issues Paper 16. Auckland, New Zealand, University of Auckland.
³⁶ Malatest International. (2020). Young Pacific People’s Understandings of Family Violence. Auckland, New Zealand: Malatest International.
³⁷ Chrichton-Hill, Y., Ioane, J. (2023). Pasifika Protective Factors for Family Violence in Aotearoa New Zealand. Wellington, New Zealand: Ministry of Social Development

Where known, the research itself was valued by non-research partners. However, most were either unaware of its availability or felt unable to meaningfully engage with it. Many expressed a desire for insights to be made more accessible and digestible. This concern was echoed by research partners, who noted that dissemination pathways were limited. While events such as the 2016 *National and Regional Community Leaders Fono*³⁸ provided meaningful opportunities to share insights, it was noted that such opportunities were not regular.

“A National Conference is able to bring people together, to learn about...the current research; that’s quite helpful, but could Pasefika Proud become a depository of good research that people can access or share? And then you’ve got the conference [supporting that] ...” - Partner 9

“It will be so cool if someone spent a little bit of time summarising some of the reports, so that the things that have been learnt from all these different people could be combined... Doesn’t feel like there’s ever a debrief or opportunity to learn from each other.” – Partner 13

Issues around transparency in the editing, approval, and publication process were also raised, reinforcing the wider call for clearer and more consistent processes.

“We’re constantly telling how these programmes impact these families in the community and give evaluations. We give feedback, we give our reports, we give that type [of thing]. We have a good relationship with Pasefika Proud, but it’s where are these evaluations going? Because we’re just constantly evaluating.” – Partner 17

“That process has to be really clear...they should be like journals. Journals explain the publication process. So, this happens, you submit, it goes to here and then this happens and that happens, and you should have time frames. So Pasefika Proud, if they’re doing research, they should have a place that says, ‘If you’re doing research and you want it published on this website, this is the process’. Because we had no idea...People could say, ‘I’ve got some research I want you to publish’. ‘I’ve been doing this’. Or ‘My master’s student has randomly done this’. What makes it Pasefika Proud? What are the rules? What makes a Publication end up on that website? What’s the process? No one knows.” – Partner 4

³⁸ Pasefika Proud. (2016). Pacific Community Leaders National Fono Report. Wellington, New Zealand: Ministry of Social Development.
Pasefika Proud. (2016). Pacific Community Leaders South Island Fono Report. Christchurch, New Zealand: Ministry of Social Development

Partners also called for more practice-based evidence, such as that provided through the two formative evaluations in 2016.³⁹ They noted that innovative and effective practice was happening across the sector and wanted more support to document and share learnings in Pacific-led ways -both with each other and more broadly.

“Share practices... it did seem to me there were lots of people involved with Pasefika Proud in different areas...I would be really interested in what’s working for people, because I think communities have fairly similar issues. So, it would be nice for there to have some kind of extracting of the successful practices and sharing them across communities, you know, to really make the most of the focus...” – Partner 1

“I think for me it’s about practices that are reinforcing the evidence... [the government is] just talking about evidence-informed practices. I’m talking about practices that are going to reinform the evidence... I think that’s the problem we’ve got...because we should be doing something different...if they just directed research in a way that says, ‘These are the practises that are happening’ or ‘These are the actual programmes that are addressing family violence’, you know, and here’s the work that is [creating change].” – Partner 6

Finally, while most research outputs were qualitative, partners highlighted the need for up-to-date statistical insights into Pacific family violence and its drivers. Many reported relying on anecdotal knowledge or data gathered in their capacity as providers. Several stated that access to regular, relevant, intersectional, ethnic- and region-specific data would significantly strengthen their ability to respond to community needs and advocate for change.

“While we do hope that our Pacific people who are working at those government departments are taking those courageous steps to articulate more details and break it down for people like us, to see how we can support, if that data doesn’t come in terms of understanding the landscape, it can be very difficult. And so, in the meantime, we organically use information within our community.” – Partner 15

“When we present that we’re trying to look into family violence, they always say ‘Oh can you show us what’s the data for [your ethnic community]?’. I’m still trying to gather some data, but...In terms of our small community [we’re relying on anecdotal evidence from community members who work in this space] ...[and] we seem to be getting more cases. I mean, in terms of evidence, we’re trying our way to get some of the evidence that we can get.” – Partner 23

³⁹ Integrity Professionals Limited. (2016). Formative Evaluation of Pacific Provider-Based Family Violence Services. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Formative-Evaluation-Research-Report-Provider-Initiatives.pdf>
Alefaio, S., and Havea, S. (2016). Formative Evaluation of Pacific Faith-Based Family Violence Services. Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Formative-Evaluation-Research-Report-Faith-Initiatives.pdf>

Evaluation

The desktop review undertaken for this evaluation found significant variability in the quality of reporting across Pasefika Proud-funded activities. While some reports were clear, reflective, and outcomes-focused, key gaps included the absence of outcome and impact assessment, limited inclusion of family and participant voices, and the lack of a consistent approach to monitoring and evaluation across funded work. These issues made it difficult to assess programme effectiveness and to build a coherent picture of change across the movement.

Talanoa suggested that this variability partly reflects Pasefika Proud’s intentional flexibility. To uphold the responsiveness and creativity so valued by partners, MSD adopted a flexible approach to establishing and capturing deliverables, outcomes, and impacts. While this flexibility was appreciated, many partners acknowledged their own varying levels of knowledge, capability, and capacity in monitoring and evaluation. The lack of visible impact was acknowledged by partners, and several expressed a desire for more support to meaningfully document what they delivered, assess its effectiveness, and understand the change it created for Pacific communities.

“I’m really grateful for them, for the work that they’ve, you know they’ve done, they’ve started, and you know, hopefully it will continue. But I really think that putting our families and their safety and well-being at the forefront, and I know that’s their vision. I think it’s great you know, it’s a great start. You know it’s been ten years, but even if you know if there’s lack of evidence to see the impact of it, I still think it’s a great way to start.” – Partner 5

“I think for me, one of the things that’s missing out of Pasefika Proud is the ability to, I mean, that’s why it’s good you guys are looking at it, is to evaluate it to, evaluate it in the context of success measures that are relevant to us... being really deliberate and committed to real success measures for us and our families.” – Partner 1

A small number of partners did mention that they had received support with evaluating their initiatives, typically in more recent years. Where available, this support was highly valued and seen as a key area for future investment in provider capability development.

“In our second round we did our evaluation...and we worked closely with [our contact person]...we collected the data and she’s looking through the data and is the one who’s actually conducting the evaluation for us...and it’s just as well that MSD also supported the evaluation because I think that’s a very important next step, you know for MSD to continue to support the programme, they need to make sure...it works, you know.” – Partner 16

Expertise

While partners did not consistently report being provided with access to family violence expertise, talanoa suggested that there is interest in more structured and proactive access to this, particularly to support culturally grounded programme design and evaluation. This presents a valuable opportunity for future capability development and sector-wide collaboration.

What impact have these activities had on partners?

Across the motu, Pasefika Proud has created a ripple effect, where even small initiatives have sparked wider change. While some ripples have faded over time, many have grown stronger, expanding the reach and depth of Pacific-led family violence prevention efforts.

A greater shared understanding of Pacific Family Violence

Talanoa and desktop review highlighted that a meaningful shift in Partners’ awareness of family violence – and in their readiness to discuss it – had been achieved.

“Just reflecting back on some of the work that Pasefika Proud did...I think that...from an awareness point of view, that [Pasefika Proud] was helpful. Just the amount of people. And the coverage...allowed people to be aware that this is really a problem and, at the same time, understanding what it looks like.” – MSD 3

“I think in terms of the Pacific space, I think one of the things that Pasefika Proud has done incredibly well is raise the awareness of a topic that was previously, I suppose, unspoken.” – MSD 2

This growing awareness has made it easier to discuss family violence, identify key issues, and take action. It has been supported by increased knowledge of risk and protective factors, a clearer understanding of what family violence looks like, and increased awareness of available support; however, the availability of culturally appropriate services remains limited.

For example, one provider partner shared about how, through the delivery of Pasefika Proud-funded initiatives, the staff at their organisation became more attuned to signs of family violence. The team were better able to identify, inquire, and support when families accessing their service showed signs of family violence. This increased ability to act, in turn, prompted the development of referral pathways and a dedicated navigation role to support these.

“But before that is the [staff at our organisation] understanding what the services that are actually available...that I could actually refer to. So, there was some information and literacy of our own staff understanding what’s available. Then we started to design what the referral pathway is through there... and realised that the time [of certain role-holders] is premium, right?... So, we then created a clinical coordinator role that looks at the whole of the needs of the family together with [the other staff involved] and she’s the one that understands [and operationalises those referrals/coordinates that support].” – Partner 9

This shared understanding continues to grow. Among research partners, the deepening knowledge of Pacific family violence is being embedded into education programmes. The Pasefika Proud website and the NVOKT frameworks are now being actively embedded in social work training programmes at two institutions. This is helping to build a workforce that enters the field more culturally aware and better equipped to support the prevention of violence amongst Pacific families and to respond effectively when it occurs.

“When I talk about Pasifika practice or family violence [during the course I teach], I get [my social work students] to look at the site, like select a video, a resource or something, and I get them to do some activities and work around that, so they’re engaging with what Pasefika Proud is.” – Partner 4

“A few years back, MSD, Pasefika Proud funded as one of my projects... [I was funded to develop] an online module [based on the NVOKT frameworks] so we still have that. //And that’s integrated into the social work programme? // Social work...counselling and addictions. And youth work... [our nursing programme] will also pick it up as of this year.” – Partner 21

Growing the scope and availability of Pacific family violence prevention work

Several partners described how Pasefika Proud’s investment helped them to establish initiatives that have endured and grown. One youth programme, which focuses on fostering leadership and celebrating Pacific cultural identities, has now been running for over a decade with support from Pasefika Proud. Initial investment helped the organisation stabilise and lay a strong foundation for the programme. Since then, it has received intermittent contracts/grants, that have supported both growth and programme maintenance when other sources have been unavailable.

“And Pasefika Proud’s support has really helped us too, to be a better organisation, to stabilise ourselves so that we can grow and give back...where much is given, much is responsible. I feel like it goes both ways.” – Partner 11

Another shared about how Pasefika Proud’s investment in equipment had supported them to establish an ethnic-specific traditional craft group. This group has grown from 8 to over 30 members in the five years it has been offered, creating a sustained network of natural support, while providing an avenue for the regular delivery of wellbeing education workshops and other forms of support.

“Pasefika Proud, their funding enabled the group to stay together too, because one of the resources the ladies needed to stay together was [crafting equipment] ... they just don’t have those resources to be able to stay – to keep the group running together. So, having that resource that they could continue...and could continue to share the message with other women and the girls in the community – it supported that continuation, really... that’s formed into an ongoing self-driven [group], and driven by them... The initial group that we had there continues today. So, it didn’t disperse, but it’s grown... it’s become a support network for those kinds of issues – like, they know, within that group now they can talk about that stuff.” – Partner 13

Another example of sustained impact comes from a Tongan faith-based provider, whose journey reflects the transformative potential of Pasefika Proud’s investment. Initially operating with just one staff member and a part-time worker, the organisation has grown significantly with support from Pasefika Proud, now employing over 50 staff and holding much larger contracts.

“Now [that organisation] has 50 staff, [high value] dollar contracts... and [the manager] said to me the other day, ‘You know that’s because of you.’” – MSD 4

Capability development support – such as investment in developing documentation, strategic planning, and acquiring accreditation – has enabled partners to seek further investment and diversify their funding sources. While some wanted more help accessing longer-term funding, others shared how Pasefika Proud had empowered them to sustain and expand their work. One ethnic-specific community group found that Pasefika Proud’s support had helped them to demonstrate their credibility, unlocking collaboration with local providers and wider government funding sources. Their ability to present a structured and coherent vision and strategy for community development and growth fostered trust and supported their efforts to grow and sustain activities focused on nurturing Pacific family wellbeing.

“I think it helped build a bridge that wasn’t there. Because I think that bridge was like a log...there’s a log and then when these are flooded, it gets washed away...But the master plan is the construction of a bridge... because we had systems in place from our first plan...that ensures that our systems and processes were very transparent to give confidence to stakeholders and the government...we were [then] approached [by a government ministry] to sort of co-lead [another piece of work] with the wider community [from our ethnic group] across the motu... Recognising that we may not have all the resources...there are [now other organisations we have been able to work with], many mainstream organisations that have ongoing support...So it’s about bridging those steps...” – Partner 15

The provider partner described in the previous section commented that early experiences with Pasefika Proud built their confidence to pursue additional government funding, including funding to work with court-referred perpetrators.

“All of that gave us...the strength to access the money [from two other government agencies]. So that’s when we got the full, accredited [specialist family violence programmes].” – Partner 9

Others were empowered to seek funding that they then used to develop and publish a YouTube series, which integrated Pasefika Proud messaging into trauma and mental health education.

“We have produced 55 YouTube videos, and it’s bilingual, both in [our Pacific language] and English, and we did that on...parenting, mental health, and also different counselling concepts. So, we’ve uploaded those videos...[with] funding from [a mental health organisation] ...they said to us that we are the only service that has all those resources online...so there are a few funders, but it’s all in the space of preventing.” – Partner 7

Even where further funding wasn’t secured, partners reported feeling inspired to engage in other wellbeing initiatives or volunteer efforts related to family violence.

“We’re not funded for the retreats. We’re funded to [do a related piece of work] and it’s a limited amount. We fundraise for the retreat part, Cause that’s the transformational part.” – Partner 11

“[Helping families in our community with the court process] is something that we don’t have to, but we do it to support our people... [when supporting one young man, we shared that] this was an educational thing for him. He just came from the islands... he just needed an education around [family violence and the law] ... So, on the day of his sentencing... the judge considers all the work that he has done... She gave him a sentence ... [but] he got his children back as well... and the programme [they sent him to] was facilitated in his language... that’s something that we do as well.” – Partner 20

Partners also explained that delivering Pasefika Proud-funded activities helped deepen understanding of community needs. They talked about how offering activities such as family goal setting, or engaging parents in and through youth initiatives, built on their existing knowledge of the challenges being faced and provided clearer insight into where and how support was needed.

“The fact that the girls themselves could talk about their issues, the things that they had identified as young women, as young girls [helped us to better understand the issues they were facing] ...” – Partner 8

These partners are now more confident and better equipped to pursue opportunities and support the prevention of family violence, as their strengthened documentation, clarity of purpose, and track record of delivery have built trust with funders, providers, communities, and families. Crucially, they have helped to ensure that culturally grounded approaches to family violence prevention are more available and embedded in Pacific communities.

A Connected, Committed, and Confident Community of Partners

Pasefika Proud has helped foster a national community of partners that is more connected, committed, and confident to prevent and address family violence. Insights shared MSD highlighted the role Pasefika Proud had played in bringing partners together.

“[One of the small ethnic groups] was the first time we’d ever brought their community leaders together in New Zealand... For some of them it was like, ‘Oh, that’s who you are.’”- MSD 4

“[Now, for example,] there’s a national network of Pacific family violence and sexual violence practitioners...[in one group] there are maybe nine to eleven people on it from different providers across the country and I’ve definitely seen some growth from them in terms of not only working together but being able to have the confidence to be kind of representative of that workforce.” – MSD 1

Partners spoke about how these connections, established or strengthened through Pasefika Proud, had empowered them to act on their love for their communities and deepened their appreciation for the importance of work to prevent and address family violence. This, in turn, deepened that commitment to preventing and addressing Pacific family violence, even when funding was limited or absent.

“We continued that piece of work when we didn’t even get any funding because that is what the community wanted...I don’t want to be one of these people that goes back to the community [and says], ‘Hey, because we got no funding, we can’t deliver that.’” – Partner 15

“If MSD couldn’t fund us this year through Pasefika Proud for [our programme], we would have still used the banners. Pasefika Proud isn’t our partner because they fund it every year. //They’re your partner because of the relationships. //Yeah. they know that if they’re not going to fund us, we’re still...going to acknowledge them.” – Partner 11

This commitment has been bolstered by the growing strategic knowledge and increased awareness of cross-sector and inter-regional activity amongst partners. Stories were shared about how Pasefika Proud has helped to facilitate these connections, engaging providers in wider initiatives and bringing them to the table as opportunity has allowed. Beyond increasing awareness and connectivity, this has also supported collective advocacy and created more opportunities for shared learning.

“Because [Pasefika Proud’s] role is as a national body for Pacific in Wellington...[they] can plug in through [their] knowledge of providers and support who might be the right group for housing, who might be the right group for this area...when [they’re] doing that - it’s a broader vision and perspective...[Pasefika Proud’s] leadership in those last 10 years really came through strongly in response to COVID. They put everyone on those online meetings, that we still have now. Every Monday and Friday. We check in as providers and then they have an interface of government leads online for Pacific too... It’s a real like relaxed way of building a strong web, with or without funding.” – Partner 11

The movement has also grown in numbers. Not only are there more partners working in this space, as evidenced by the delivery of over 200 contracts and grants, but research investment has also supported two Pacific PhDs who continue to work in the field, contributing to a growing understanding of best practice in preventing and addressing family violence. As the movement grows, the isolation of Pacific professionals is reduced; an impact especially valued by partners outside of Auckland, many of whom lack access to a network of fellow Pacific professionals. These further foster commitment and makes Pacific family violence a less lonely and demoralising space in which to work, thus strengthening workforce support and retention.

“Yeah, it was awesome. That was a little group that got together...that group was great because this is one of the outcomes.... I’m at a [South Island location]. I mean, at the time, I think I was, I was one of two Pacific people in my role type. So, it’s lonely, right? I was one of two, and so that kind of process, enabling us to engage other people, was deeply important.” – Partner 4

However, while this sense of connection was strong for some, it was not universal, as reflected by the insights shared under Capability Development. Many partners expressed a desire for more opportunities to collaborate and build relationships, suggesting that this impact could be intentionally nurtured to further strengthen the community around the movement.



Assessing Progress Toward Pasefika Proud’s Vision

Through its investment and support, Pasefika Proud aimed to strengthen the capability and reach of its partners – Pacific community groups, providers, and researchers – so they could collectively lead culturally grounded responses to family violence. This included increasing the number and diversity of organisations engaged in delivering ethnic-specific, sustainable, and faith-based initiatives, as well as improving engagement and access to resources and research that reflect Pacific values and realities. Pasefika Proud also sought to foster stronger relationships between partners and MSD, grounded in cultural respect and mutual trust, and to support collaboration across the sector through co-delivery and shared learning. Ultimately, the goal was to build a confident, connected, and well-resourced Pacific response to family violence - one that was grounded in cultural strength and in fostering the wellbeing of Pacific families across Aotearoa.

Based on the evidence available, **Pasefika Proud has made meaningful progress toward its goals of mobilising and building the capability of its community, provider, and research partners.** More activity to address Pacific family violence has been delivered, and a wider range of Pacific-led initiatives – ethnic-specific, faith-based, strengths-based, inclusive of Pacific diversity, and youth-focused – are now available. Partners throughout Aotearoa New Zealand have been empowered to deliver culturally grounded initiatives that affirm Pacific cultures as sources of strength and solutions.

This progress, however, has not always been consistent. Engagement with partners, access to research and expertise, and support for monitoring and evaluation have varied, and opportunities for collaboration have not always been fully realised. These limitations are understandable given the scale of ambition and the modest resources available to Pasefika Proud during its first decade.

Despite these inconsistencies, evidence suggests that Pasefika Proud represents strong value for investment. With an annual budget of just \$1.5–\$3 million, Pasefika Proud has catalysed a national movement, delivering over 200 contracts and grants, and laying the foundations for a confident, capable network of Pacific partners. Pasefika Proud’s partners are now better equipped to lead culturally grounded responses to family violence, contributing directly to MSD’s strategic intentions to foster resilient communities, safe and strong families, and inclusive social development.⁴⁰ Pasefika Proud’s emphasis on capability development and inclusive leadership – alongside its direct investment in family wellbeing and family violence prevention initiatives - also supports the Government’s broader targets, particularly those focused on reducing violent crime, child and youth offending, and benefit dependency.⁴¹ By investing in Pacific-led solutions that are strengths-based, faith-affirming, and culturally resonant, MSD has enabled a programme that not only delivers meaningful outcomes but also exemplifies how targeted investment can support system-wide transformation and uphold the Crown’s commitment to equity and community empowerment.

The positive impacts of Pasefika Proud on its community, provider, and research partners are clear. Partners have reported that Pacific family violence is less of a closeted topic than it once was, and there is now a growing foundation of evidence, practice, connection, and commitment to fill the sails of Pasefika Proud as it continues its journey forward.



⁴⁰ Ministry of Social Development. (2025). Strategic Intentions – Ngā Takunetanga ā-Rautaki (July 2025-June 2029). Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/corporate/statement-of-intent/2025/ministry-of-social-development-strategic-intentions-2025-2029.pdf>

⁴¹ Department of the Prime Minister and Cabinet. (2025). Government Targets. Wellington, New Zealand: Te Kāwanatanga o Aotearoa/New Zealand Government. <https://www.dpmc.govt.nz/our-programmes/government-targets>

Areas to Support Future Change for Partners

The first ten years of Pasefika Proud have laid a strong foundation for Pacific family violence prevention. It was recognised that the change in the depth and scale sought by Pasefika Proud takes time.

“Things take time. And it’s acknowledging that things take time to work.” – Partner 15

Partners wanted to see Pasefika Proud continue to grow, but recognised that future iterations of the movement would need to be flexible enough to accommodate diverse Pacific communities, facilitate greater connection between partners, and provide more support for capturing and celebrating change. These themes echo and deepen what has been shared by the individuals and families these partners have supported, particularly the importance of creating spaces that accommodate and celebrate Pacific diversity. While Pasefika Proud’s destination remains unchanged, and the vision of transformation for Pacific families continues to be a guiding star, some adjustments to how we navigate – grounded in the insights below – will help to ensure we reach our intended destination.

Navigating the changing identity of Pacific Aotearoa

Pacific communities in Aotearoa are diverse, evolving, and increasingly intersectional. Partners emphasised the need to balance ethnic-specific and pan-Pacific approaches, recognising both the deep cultural value of individual identities and the collective Pacific experience. They also called for more targeted support across life stages, especially for youth, parents, and elders. There was a strong call to better include Pacific disabled and Rainbow/MVPFAFF/LGBTQI+ communities in family violence prevention. These groups face higher rates of violence⁴² and have been largely absent from Pasefika Proud’s first decade. Future work must be inclusive, safe, and affirming for these groups, even when spaces are faith-based.

“But at [our initiatives], I feel like these kids, they’re not necessarily that [ethnic-specific focused] generation now. They were maybe, you know, years ago when we started, but now they’re first or second or even third generation born here... So, then that’s where I’m conflicted with... how we service Pacific [moving forward]. It’s not the same for both [generations]... I grew up in a family [from one Pacific ethnicity], but all slang was [from another] because all my friends were [from that other ethnicity in school] in school. So, you just have this kind of South Auckland culture...Mixed Pasifika languages, you know. And now people are adopting ‘Moana’ and, you know, ‘Oceania’... But then you’re told that you’re supposed to be one ethnicity... [we deserve to be] free to be...we’re not necessarily identifying with villages abroad per se...That we’re Tongan, Samoan, Māori. That we might be LGBTQ. That we’re faith-based, and strong.” – Partner 11

“[Pasefika Proud needs to] think more about utilising a different approach for the diverse, you know, our intersectionality has broadened hugely since my day. I mean, we never talked about intersectionality. We were just like Pacific, you’re either Samoan or...but now, we have disabled, we’ve got mental health, we’ve got our rainbow community. And so, you know...And youth these days, they’ve got such different values to what we had back in the day.” – Partner 19

Partners were clear that faith-based delivery must remain a central part of Pasefika Proud but wanted more support for church leaders to engage safely, inclusively, and to provide pastoral care in situations that are often complex and high-risk. It was also emphasised that the way young Pacific people engage with Christianity is also changing, and that Pacific churches may not always be the most appropriate pathways to ensuring they receive information and support.

“When we engage with these young people, these young [people from our ethnic group], most of them were New Zealand born, they disclosed to us issues that never disclosed to the [ministers of their churches], you know, in terms of trust. So, it’s an issue of trust.” – Partner 7

Desktop review and talanoa with partners highlighted the need for Pasefika Proud-funded activities to be available in a wider range of church spaces and non-church spaces, to ensure that support is accessible to Pacific peoples regardless of their spirituality.

Geographic diversity was another key concern. As noted, Auckland and Wellington have received strong investment, while regions with higher rurality and emerging Pacific populations have been comparatively underserved.

“Don’t leave us alone here...they know that we are the only Pacific family violence down in [our region].” – Partner 20

Te Aorerekura. (2022). Analysis: Pacific Peoples. Wellington, New Zealand: The New Zealand Government <https://tepunaaonui.govt.nz/assets/National-strategy/Cohort-papers/Pacific-Peoples-Analysis-paper.pdf>

⁴² Thomsen, P, Brown-Acton, P., Manuela, S., Tiatia-Siau, J., Greaves, L., Sluyter, J. (2023). The Manalagi Survey Community Report: Examining the Wellbeing of Pacific Rainbow+ Peoples in Aotearoa New Zealand. Auckland, New Zealand: The Manalagi Project
Dickson, S. (2016). Building Rainbow communities free of partner and sexual violence. New Zealand: Houhou to Rongo Kahukura: Outing Violence.
Te Aorerekura. (2022). Analysis: Pacific People. Wellington, New Zealand: The New Zealand Government <https://tepunaaonui.govt.nz/assets/National-strategy/Cohort-papers/Pacific-Peoples-Analysis-paper.pdf>
Te Aorerekura. (2022). Analysis: Disabled People. Wellington, New Zealand: The New Zealand Government <https://tepunaaonui.govt.nz/assets/National-strategy/Cohort-papers/Disabled-People-Analysis-Paper.pdf>
Malihi, Z. A., Fanslow, J. L., Hashemi, L., Gulliver, P. J., & McIntosh, T. K. (2021). Prevalence of non-partner physical and sexual violence against people with disabilities. American Journal of Preventive Medicine, 61(3), pp329-337. [https://www.ajpmonline.org/article/S0749-3797\(21\)00230-0/fulltext#back-bib0030](https://www.ajpmonline.org/article/S0749-3797(21)00230-0/fulltext#back-bib0030)
Fanslow, J., Malihi, Z., Hashemi, L., Gulliver, P., and McIntosh, T. (2021). Lifetime Prevalence of Intimate Partner Violence and Disability: Results From a Population-Based Study in New Zealand. American Journal of Preventive Medicine, 61(3). Pp 320-328. [https://www.ajpmonline.org/article/S0749-3797\(21\)00191-4/fulltext](https://www.ajpmonline.org/article/S0749-3797(21)00191-4/fulltext)
White Ribbon. (n.d.). Disability Issues: Prevalence of violence towards people with disabilities. <https://whiteribbon.org.nz/act/disability-issues/>
Family Violence - It's not OK. (n.d.). Disabled People. Wellington, New Zealand; the New Zealand Government. <https://www.areyouok.org.nz/communities/support-for-disabled-people-experiencing-family-violence/>

IDI data underscores the need to address, as significantly higher family violence rates for Pacific in Gisborne, the Bay of Plenty and Hawke's Bay have been identified (See The Changing Landscape of Family Violence).

“One of the things happening in our community is around the seasonal, the RSE workers that come. We’ve had two people deported back, one around the allegation of [Sexual Violence] ... in the community, to a local. That caused a whole lot of stuff...And that’s happened twice...How much prep do they get about being in [New Zealand]?” – Partner 18

Partners suggested more collaboration with well-established regional providers to deliver in these regions, as well as more of an emphasis on empowering local organisations to lead delivery (rather than relying on providers from large centres).

“Maybe for our particular rural group, I know, like, say for example [this local mainstream provider], they’re good at getting to [some of the harder to reach parts of our region], for example. So, working with someone like them...To have workshops and professional development in that area.” – Partner 13

In addition to expanding delivery in poorly served regions, partners also emphasised the importance of continuing to fund and uplift grassroots and emerging providers. These organisations often hold deep cultural knowledge and trusted relationships within their communities, and their inclusion is vital to ensuring that Pasefika Proud remains responsive, locally grounded, and accessible to all Pacific families.

As highlighted in Communities and Families Moving Forward, there was also a call from partners to balance indirect and direct messaging and approaches. The strengths-based approach and emphasis on family wellbeing so evident in Pasefika Proud's communications were deeply appreciated, but partners felt that naming and addressing violence directly is also essential, particularly now that Pacific communities have become more open to the conversation. This included a growing recognition of the need to explicitly address sexual violence. Many partners felt that the increased comfort with discussing family violence creates an opportunity to go deeper to name and respond to sexual violence in culturally safe and community-led ways.

Partners also noted that “intervention is prevention” and called for future work to put more emphasis on responding to violence when it occurs, rather than just preventing it. While partners valued the emphasis on strengthening cultural identity and values, nurturing families, and fostering supportive communities, they also felt that more could be done to care for families where violence was already occurring and to support rehabilitation for perpetrators.

“Pasefika Proud has been really aimed at prevention. But for me, at the end of the day, we still have over 55% of Pacific women in New Zealand who will experience family violence in their lifetime... So, what are we doing about them...If you’re not working to provide support for the perpetrators and enabling them to get the counselling... the intervention to deal with their trauma, nothing’s going to change” – Partner 2

“Because now we’re just doing prevention, but we should also look at intervention.” – Partner 16

“One of the things that [my colleague] was saying before, he would love to see them invest in the future, is looking at a space of trauma. And healing... [because] intervention is prevention...” – Partner 7

This emphasis was felt to be particularly important in preventing violence amongst the next generation.

To remain effective and relevant, Pasefika Proud must continue evolving in step with the changing identity of Pacific Aotearoa - embracing diversity, strengthening regional reach, and fostering the courage to address complex issues with cultural integrity and care.

Fostering Collaboration and Consistency

Partners also emphasised a shared desire to work together more. They wanted to see Pasefika Proud playing a greater role in facilitating collaboration between partners, suggesting approaches such as delivering shared funding and commissioning providers to work together, supporting the establishment and maintenance of regional networks, and creating more opportunities to connect and learn from one another (such as the 2016 National and Regional Community Leaders Fono).⁴³



⁴³ Pasefika Proud. (2016). Pacific Community Leaders National Fono Report. Wellington, New Zealand: Ministry of Social Development.
Pasefika Proud. (2016). Pacific Community Leaders South Island Fono Report. Christchurch, New Zealand: Ministry of Social Development

You have to do reports and say what your learnings are, but then you never hear any feedback about what overall learnings there have been as a wider community...It would be so cool if someone just spent a little bit of time summarising some of the reports, so that the things that have been learnt from all these different people could be combined together in a document, and we could learn from not just what we learnt but what these other organisations learnt too. So that there's greater shared learning together."

– Partner 13

Partners also saw value in co-delivery models and joint initiatives, noting that these approaches could foster innovation, strengthen relationships, and build collective capability across the sector, as well as provide vital support for smaller ethnic groups. Partners wanted to stay connected - to be part of Pasefika Proud as a movement and a community of practice - even where funding wasn't available. They called for ongoing communication, relational continuity, and opportunities to contribute beyond the life of their contract and grant.

"We needed...I think that's another thing that's not working. If we are working together, collaborating, then Pasifika Proud should be able to have all the ones that are funded in that region to have a collective, you know." – Partner 3

"To me, I think that for them to communicate more, talk to us...I really want them to tell us what they're doing up there [at Pasefika Proud... because we haven't gotten anything from them [since our project ended]]." – Partner 20

"Yeah, we would like to have a relationship with [MSD and other partners] ... we're all passionate about Pasifika communities thriving, but we haven't had the opportunity for an ongoing relationship with them... And some learnings too...we're a bit unique in the group that we're helping. Like, this is their first lot of migration into New Zealand, and so, all the lessons from the Samoans, Tongans...we could learn so much about what has happened for Samoan, Tongan communities." – Partner 14

Improving government understanding of holistic approaches to family wellbeing and connection to Pacific communities was seen as essential to Pasefika Proud's future growth. Partners emphasised the need for Pasefika Proud to continue its advocacy for such approaches, and for funding mechanisms that better reflect community needs and practices, tabling ideas such as integrated, cross-ministry funding pools or people-based - rather than sector- or locality-based - models.

"Pasefika Proud could be the vehicle to access the wider funding within the Ministry, across agencies... because we only service [certain parts of the city], we're not able to offer that additional support to our participants from [other parts of the city]... [and it's hard] having a [site] in [one part of the city] and saying to families, 'Sorry guys, but you guys can't use this [particular service] because it's only [funded for our other sites], you're supposed to live in [a different part of the city to access that]'" – Partner 10

While Pasefika Proud strengthens this advocacy role, there is also a clear need for other government agencies and sector leaders to bring with them an openness to both Pacific wellbeing approaches and new ways of coordinating investment.

"There is work that we do internally to give recognition and validity to these holistic approaches... the conversations we have with our own colleagues around how they commission their services, what they recognise as responsive to Pacific." – MSD 2

This advocacy, and the change it seeks, was viewed as essential to supporting the sustainability of initiatives by opening up pathways to longer-term funding, reducing duplication, and enabling partners to access a broader range of resources.

Partners also highlighted the importance of visible Pacific leadership within government to champion culturally grounded approaches and to help legitimise and sustain Pasefika Proud's vision across the wider system.

"You need that community voice. How do you access the youth voice?... You know, how have you accessed the rainbow community in family violence? The disability community? How? Neurodiverse community? How are these people represented in the group that is advising you, right? It can't be all people like me. Do you know what I mean?" – Partner 4

Maintaining a diverse, external, and community-connected advisory group for Pasefika Proud was a strategy suggested to support this. It was hoped that the connections of such a group would help the government to build stronger relationships with Pacific communities, while their diverse insights and presence would also inform and bolster the impact of the Pasefika Proud team as they sought to promote and uphold Pacific needs and values.

Transparency was identified as a key enabler of trust and a vital foundation for collaboration, both with government and between providers. Partners called for consistent, visible, and transparent processes across funding, commissioning, reporting, research, and evaluation.

"I would like to see them just being honest and frank, especially about contracts, no mixed messaging. If they're saying, 'We can't provide that,' just be honest...and the timing of contracts...when it comes to the end of the financial year, we say goodbye to our contractors because we don't know that this programme is running, but then they come back and are like, 'Hey, we got left over funding. Can you run the programme again?'" – Partner 17

Strengthening relational commissioning practices was also seen as important. Such approaches were appreciated for upholding cultural values and for helping partnerships to be built on mutual respect and accountability. However, some partners also talked about how these could, at times, undermine fairness in decision-making processes. While many had experienced strong relationships with Pasefika Proud and MSD, there were concerns that, at times, access to opportunities may have been influenced more by existing relationships than by the quality or impact of the work.

“For MSD, the challenge is to make sure that you make our Pacific principles of how we operate with one another...relationships first, take care of the vā. Respect, reciprocity, transparency, collectivity, all of those things. Make those alive in how you do your work.... So don’t exploit that, those values, you know, trust, respect, reciprocity, all of this. Transparency [helps with that]. It does. Because it says we value you enough to be honest with you, about how we work and how we do our mahi.” – Partner 4

Addressing this perception through transparent criteria and open communication was seen as essential to maintaining high trust and ensuring equity across the movement.

Fostering deeper collaboration and ensuring greater consistency across relationships, systems, and processes will be essential to sustaining Pasefika Proud’s momentum and strengthening its impact in the decade ahead.

Capturing, Celebrating, and Growing what Works

While partners affirmed the value of Pasefika Proud, many noted that it has been difficult to assess whether the desired impact has been achieved. Reflecting this, there was a strong call for strengthened monitoring, evaluation, research, and learning activities in the next iteration of the programme. Partners expressed a clear desire for Pasefika Proud to provide tools to support data collection, analysis, and storytelling, and the need for this was emphasised by the variability of reporting from Pasefika Proud’s first ten years. It was hoped that such tools would be delivered alongside an accessible evaluation framework that outlines roles, deliverables, and outcomes across system levels, as well as – reiterating what was shared above - providing consistent and transparent expectations across providers.

“How are we going to measure change, you know? That’s the \$100 million question...and that’s the problem, our method. It’s going back and developing a framework or a plan...[we need to be] developing a plan that is actually going to not just measure, but is going to project a future that will be less violent for our families...//When you say predicting forward, are you meaning kind of like predictive modelling?// Yeah, I think so. I think that’s where we need to go...” – Partner 6

MSD representatives shared these hopes and reiterated the importance of ensuring that any such tools and frameworks capture and express the collective understanding that has been built over the past ten years and continue to be guided by a clear vision:

“I think the opportunity is, we have to make sure that we are clear about roles, responsibilities, expectations, but we can only do that if we know what we’re fighting for.” – MSD 2

Partners highlighted the need for support to build their own evaluation capability. Providing training, mentoring, and practical guidance would help ensure that all partners — regardless of size or experience — are equipped to assess impact, share insights, and contribute to a coherent picture of change across the movement. For partners, increased support with monitoring, research, evaluation and learning would help them to document and share what is working with each other, with government, and with the wider world. This, in turn, would help them to build a robust body of practice-based evidence.

“I think one of the gaps within Pasefika Proud, and I want that to be a forward thing, is how do we ensure that the evaluation components of the programme are thought out up front? ...Co-design that and then mandate up front that it’s a normalised part of the programme, an evaluation...That’s important. It supports service delivery. But also, you know, we need to evidence more Pasefika stuff.” – Partner 9

This type of evidence was seen as particularly essential, not only for celebrating success, but for empowering Pasefika Proud to understand and meet partners where they’re at in terms of capacity building, and for supporting Pasefika Proud – and other government entities - to achieve a better balance between investing in new initiatives and fostering the growth and sustainability of effective existing initiatives.

“We would encourage Pasefika Proud to really lobby... for long-term sustainable Pacific programs, not just start-ups... prioritising giving some support to them, rather than all funding that feels like it’s only for new start-ups.” – Partner 12

Partners also wanted more access to insights that could inform their delivery of targeted and relevant activities. Partners want access to regularly updated Pacific, ethnic-specific quantitative data across regions and impact areas. This would help them and MSD to better understand challenges, trends, and outcomes for the communities they serve, supporting more targeted investment and delivery.

“We should have access to those data in order to be able to formulate what is happening to people [from our ethnic group] in New Zealand.” – Partner 16

“I work a lot with a lot of quants, you know, and it’s good... and the thing is, we might be able to project, from our current status, how bad it’s gonna get. And that might be enough to like, say ‘Hello, invest in this!’ you know.” – Partner 6

Others called for more research into the causes and impacts of family violence, highlighting the need to build a better understanding of how social determinants such as poverty, substance use, mental health, and climate change interact with this issue, to facilitate more relevant and impactful support. Research into faith and its role was also sought, particularly as a valued source of support and healing.

“How does our understanding of climate change and the pressures that our people are facing in their Pacific homelands...how does that impact and connect with family violence? What’s the connection between health and family violence? What’s the connection between policing and law, and legislation, and family violence...We know family violence happens. We know families are impacted. We know some really good solutions, and we know some not so good ones. [But] that’s not the end of it. So absolutely, we’ve got enough evidence to do our work. Yeah, but in terms of ongoing knowledge development, no. We need more...I would say it’s a question of what more can we do to enhance the wellbeing of our communities?” – Partner 4

“I definitely think there are still gaps...especially in that intersection of Christian faith and family violence, you know, I think there needs to be more research on how that looks practically. And in terms of applying that in relationships and... everybody touches on it how important it is for Pacific peoples, but there’s still not enough research going deeper into what that looks like...how the church, how spirituality, how faith and church can impact, can influence positive relationships.” – Partner 5

Also emphasised was the need to improve the accessibility of available data and research. While the Pasefika Proud website was a valued repository, partners wanted to see the promotion of research and data extend beyond this. They expressed a desire for insights to be proactively shared, rather than having to seek these out, and called for more digestible summaries that could be easily used to inform practice, supporting the translation of evidence into action.

This was echoed in the call for increased promotion of the NVOKT frameworks. Amongst the partners familiar with them, the frameworks were seen as one of Pasefika Proud’s most impactful contributions. However, not all partners were aware of them, and it was evident that more could be done to increase the impact of these valuable tools. Partners suggested that such growth could be supported by further developing the frameworks (for example, by providing a second “chapter” for each framework that explores practical implementation), promoting their uptake in other parts of MSD or other sectors (e.g. WINZ, health, education), and/or promoting them internationally – including in the Pacific Islands – as an example of Pacific-indigenous thought leadership.

“I think [the NVOKT conceptual frameworks] are something that other countries can learn from.... Getting indigenous, getting different cultures to come up with anti-violence mechanisms. Activities, programs, whatever to help those people from those particular cultures.” – Partner 2

“Why don’t we use [one of the ethnic-specific NVOKT frameworks] or the ethnic approach as a training workshop for the WINZ staff?” – Partner 15

“It’s a conceptual framework, that could be adapted to provide some training or used to provide the underpinning principles... Practitioners are always asking for models of delivery. They don’t realise we actually have our own models of delivery and that’s probably why I feel like you could do a 2.0 and it could really strengthen and create more depth to what’s being done today.” – Partner 11

This reflects the growing recognition of NVOKT as a powerful tool for cultural affirmation, capability development, and systems change.

Strengthening the ability to capture, share, and build on what works will be critical to ensuring Pasefika Proud continues to deliver meaningful, culturally grounded, and evidence-informed change for Pacific communities.

Voyaging with the Nga Vaka o Kāiga Tapu Training Programme

Exploring the role of the Nga Vaka o Kāiga Tapu training programme in mobilising Pasefika Proud partners and Pacific communities, and in building their capacity to address family violence



A key component of Pasefika Proud’s approach is the Nga Vaka o Kāiga Tapu Training Programme (NVOKTTP). The NVOKTTP is a suite of training modules that focus on building the skills needed to provide culturally appropriate care and support for Pacific families experiencing violence. The training modules are ethnic-specific, strengths-based, and faith-affirming, and they target both family violence practitioners (Pacific and non-Pacific), and Pacific community leaders (including youth). While Pasefika Proud has invested in a range of initiatives designed to strengthen the knowledge, skills, and leadership needed to prevent and respond to family violence, NVOKTTP is the primary means of delivering on education as a strategy to support change.

Currently delivered by The Cause Collective (TCC) with funding from MSD (and comprising 30-50% of the Pasefika Proud budget), NVOKTTP is grounded in the eight Nga Vaka o Kāiga Tapu conceptual frameworks.⁴⁴ These frameworks have provided a culturally resonant foundation for the training programme.

This section of the report explores the positive impacts NVOKTTP has had for Pasefika Proud partners and Pacific communities. It primarily responds to one of the evaluation’s key questions:

2. (a) What positive impacts has Pasefika Proud created for its partners in terms of mobilising them and developing the capability to deliver initiatives or research that are ethnic-specific, sustainable, faith-based, strengths-based, inclusive of Pacific diversity, and/or focused on Pacific youth?

(b) What role has Nga Vaka o Kāiga Tapu played in this capability development and mobilisation?

This section also contributes insights that will support recommendations around future priorities for Pasefika Proud, as well as the development of a future outcomes and evaluation framework.



⁴⁴ Pasefika Proud. (2012). Nga Vaka o Kāiga Tapu: A Pacific Conceptual Framework to address family violence in New Zealand. Wellington, New Zealand: Ministry of Social Development.

What has the NVOKTTP done to build the capacity of Pasefika Proud partners and Pacific communities?

What has been delivered and to whom?

This section provides an overview of the capability-building activities delivered under NVOKTTP. **Consistency of delivery and visibility of outputs has varied**, however there are clear **improvements to structure and consistency of delivery over time**.

Between 2011 and 2022, NVOKTTP developed into a multi-layered training initiative, aligned with the NVOKT conceptual frameworks and spanning eight Pacific ethnic groups. The NVOKT frameworks were launched in 2012, with the first pilot trainings – grounded in the O le Tofa Mamao (Samoan) and Fofola e Fala kae Talanoa e Kainga (Tongan) frameworks – being delivered by the Auckland Community Initiative Trust/Alliance Health+ in Auckland in 2013 and 2014. This was followed by the iterative rollout of the remaining six training programmes, with the last of these being Kiribati in 2015.

In 2016, The Cause Collective (TCC), a later iteration of the Auckland Community Initiative Trust/Alliance Health+, was contracted to revise, shorten, and update the training, leading to the piloting of an updated version of the O le Tofa Mamao programme, followed by the other seven Pacific ethnic groups in 2017. By 2018, both generic and ethnic-specific programmes had been rolled out nationally. From 2020 to 2022, prompted by COVID, NVOKTTP expanded into online delivery and developed a youth-focused training. During this time, TCC also established the Champions of Change initiative, marking a shift toward broader community mobilisation and systems-level engagement.⁴⁵

As of July 2024, NVOKTTP comprises: ⁴⁶

- A **workforce development programme** targeted towards Pacific and non-Pacific family violence practitioners (20-credit NZQA micro-credentialled course, comprising a generic online workshop, and a choice of any three of eight ethnic-specific 1-day workshops)
- A **community training programme** targeting Pacific church and community leaders (eight ethnic-specific workshops, 1.5 days in duration)
- A **Pacific youth training programme**

⁴⁵ Alliance Health +. (2017). Final report: Pacific Family Violence Training Programme (Samoan Pilot – o le tōfā mamao). Auckland, New Zealand: Alliance Health + The Cause Collective. (2019). Pacific Family Violence Training Programme: Final Report. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Nga Vaka o Kāiga Tapu: Final Impact Report - Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand: The Cause Collective.
Frank Advice. (2023). Draft Pacific Family Violence Eco System Report. In The Cause Collective. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2024). Nga Vaka – Journey Map. Auckland, New Zealand: The Cause Collective
⁴⁶ The Cause Collective. (2022). Nga Vaka o Kāiga Tapu: Final Impact Report - Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand: The Cause Collective.
Frank Advice. (2023). Draft Pacific Family Violence Eco System Report. In The Cause Collective. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2023). Nga Vaka o Kāiga Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.

- A **train-the-trainers programme** targeting both existing facilitators and previous participants with a strong interest in and commitment to facilitating the NVOKTTP
- An **online refresher course** for participants who have already completed the workforce development, professional development, or community training programmes.

It also comprises several related initiatives focused specifically on the mobilisation of Pacific communities to prevent family violence,⁴⁷ including:

- **Champions of Change** (Eight ethnic-specific networks of Pacific family violence practitioners, committed to supporting strong practice and driving grassroots change in their respective communities)
- **Radio and social media messaging campaigns** to raise awareness and promote help-seeking.

Reporting from 2016-2023 indicates that between 1300 and 1500 family violence practitioners/ professionals, community leaders, and youth had been trained through NVOKTTP since TCC took the project on.⁴⁸ Of these 1300-1500 participants, 88%-100% were Pacific peoples and 0-12% were non-Pacific.⁴⁹ The proportion of practitioners specialising in family violence prevention and other professional participants compared to community participants varied greatly from report to report, with some noting a 100% practitioner and professional audience,⁵⁰ and others reporting a predominantly community audience (as high as 70-75%).⁵¹ One report, covering the period from 2016 to 2021, indicates that the split is fairly balanced overall, with 63% being family violence practitioners/professionals and 47% being community members for that period.⁵² Talanoa with TCC and NVOKTTP facilitators highlighted that the emphasis on delivery to Pacific and/or non-Pacific, as well as to practitioners and/ or community, has varied over time, reflecting shifting priorities at both MSD and TCC. At present, the programme is being delivered to facilitate the development of both the Pacific and non-Pacific family violence workforce, with distinct practitioner- and community-focused programme offerings.

In addition to delivering the training programmes, a range of development and redevelopment activities have been undertaken. Ethnic-specific programmes were progressively shortened -from five days to three, and then to one, with foundational content delivered separately via a generic programme. Online modules were introduced to support blended learning and pre-engagement with core material. Training resources, including facilitator and participant workbooks, were updated to reflect evolving content and delivery methods. Micro-credential accreditation was initiated through the New Zealand Qualifications Authority (NZQA) to enhance the professional value of the training.⁵³ It was highlighted during talanoa that these improvements were made in response to previous evaluations and feedback from both participants and facilitators and within the confines of funding provided for delivery.

How has it been delivered?

The way NVOKTTP is delivered is both distinctive and central to its potential for impact. Workshops are typically co-facilitated, often by a mixed-gender pair, which allows for a blend of professional expertise spanning fields such as social work, counselling, law and theology, and modelling of respectful gender dynamics. In some ethnic-specific programmes, facilitators are married couples, adding a layer of relational modelling that resonates deeply with participants. This structure also enables gender-specific breakout sessions, supporting comfort and safety for participants to engage openly.

“When we work together, we work with our strengths[in theology and counselling]...when we co-facilitate our programme for the day, we know who’s gonna run this, who’s gonna run that...He will watch me and listen and if something is missing, he’ll come when it is his turn and...he’ll bring it on board, and I do vice versa...every time that we are going to deliver we have to check our relationship...one of the things that we realise is the impact of us [as a married couple] delivering Nga Vaka is actually the awareness in our community to let them know that we have come a long way and they can as well...we were both products of family violence. Through doing counselling, it helped us. When we came to facilitate this programme, we both knew what it was like. But because we both healed in the time, we are not hypocrites when we come to do the facilitation. We have kids, we know what it’s like to be a mother and a father. I think that’s...it’s one of our great strengths.” – Facilitator Group 1

Several facilitators bring lived experience of healing from family violence, which further contributes to safe, empathy-rich spaces where stigma and shame are reduced, openness is modelled, and hope for healing is tangibly present. Integration of lived experience and co-facilitation are longstanding aspects of the NVOKTTP approach, and that these have consistently been valued for the flexibility, access to complementary skillsets, and the modelling of respectful relationships that they provide.⁵⁴

⁵³ The Cause Collective. (2019). Pacific Family Violence Training Programme: Final Report. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2023). Nga Vaka o Kāiā Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.
⁵⁴ Malatest International. (2014). Evaluation Report: Evaluation of the design, development and delivery of seven Pacific (cultural) conceptual frameworks of Nga Vaka o Kāiā Tapu training programmes. Auckland, New Zealand: Malatest International.
Malatest International. (2016). Final Report: Evaluation of the Pacific Family Violence Training Programme (PFVTP) – O le Tōfā Mamao November 2016. Auckland, New Zealand: Malatest International.
Malatest International. (2018). Final report: Evaluation of the Pacific Family Violence Training Programmes and Train-the-Trainer

⁴⁷ The Cause Collective. (2020). Nga Vaka COVID-19 Response, 30 June 2020. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2022). Nga Vaka o Kāiā Tapu Annual Report: Final Report for the Delivery of Nga Vaka o Kāiā Tapu funded by the Ministry of Social Development - 1 July 2021 - 30 June 2022. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Nga Vaka o Kāiā Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2023). Nga Vaka o Kāiā Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective. Frank Advice. (2023). Draft Pacific Family Violence Eco System Report. In The Cause Collective. Auckland, New Zealand: The Cause Collective.
Frank Advice. (2023). Draft Pacific Family Violence Eco System Report. In The Cause Collective. Auckland, New Zealand: The Cause Collective.
ImpactLab. (2024). The Cause Collective Nga Vaka o Kaiga Tapu - ImpactLab GoodMeasure Forecast Report. ImpactLab.
⁴⁸ The Cause Collective. (2019). Pacific Family Violence Training Programme: Final Report. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Nga Vaka o Kāiā Tapu Annual Report: Final Report for the Delivery of Nga Vaka o Kāiā Tapu funded by the Ministry of Social Development - 1 July 2021 - 30 June 2022. Auckland, New Zealand: The Cause Collective
Frank Advice. (2023). Draft Pacific Family Violence Eco System Report. In The Cause Collective. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2023). Nga Vaka o Kāiā Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.
⁴⁹ Ibid
⁵⁰ The Cause Collective. (2023). Nga Vaka o Kāiā Tapu Interim Report. Auckland, New Zealand: The Cause Collective
⁵¹ Malatest International. (2018). Final report: Evaluation of the Pacific Family Violence Training Programmes and Train-the-Trainer Programme. Auckland, New Zealand: Malatest International.
⁵² The Cause Collective. (2022). Nga Vaka o Kāiā Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.

Facilitators with cultural standing have consistently been seen as essential to effective delivery of NVOKTTP, especially in ethnic-specific programmes where cultural frameworks were central.⁵⁵ A defining feature of NVOKTTP delivery is the presence of deep cultural knowledge within facilitation teams. At least one facilitator in each pair could be considered a matua or cultural elder, recognised by their community for their embeddedness in their indigenous culture and language.

“The good thing about it is we use both [our language] and also English...I noticed that because we use, [our language, sometimes] other people have never heard of those words, so if it is my turn, [my co-facilitator] will write because we translate the word [from our language], and [explain in depth]...Most times, that’s how we deliver the program, we deliver in [our language...we will accommodate them by using [our in-depth knowledge of] the language [and the concepts behind it].” – Facilitator Group 2

“I do have a feeling that every time I deliver [our ethnic-specific programme], I’m actually standing on the shoulders of my ancestors. Because the words [that name that programme comes from a place of importance to my family]. That [place] is actually located at my mum’s first cousin’s house. It is just outside...Only my family carries that name...So I deliver the programme with a sense of ownership. That I’m standing there on the shoulders of my ancestors delivering it knowing that no one in any [of my ethnic-specific] community would challenge me because I am the rightful person to deliver this.” – Facilitator Group 1

Their presence builds trust and credibility amongst ethnic communities, enables bilingual delivery, and ensures that the rich metaphors and concepts within NVOKTTP frameworks are delivered authentically. This helps participants feel confident that their cultural values will be respected rather than judged.

This cultural expertise, combined with professional and lived experience, creates a unique skills mix that is difficult to replicate. Facilitators raised concerns about succession planning, asking how future facilitators might be identified and nurtured to both uphold cultural authenticity and deliver safe, consistent family violence prevention messaging. This is a challenge identified in previous evaluations and one that persists.⁵⁶

“We actually live it and breathe these values that we talk about, and so to kind of gauge those that they have a similar type of interest, it’s difficult unless you really know that person and observe...I don’t think it’s one of those things that’s going to be easily achieved...I often think about that, and I think that [my co-facilitator] and I have had some discussions around a progression type plan and looking at, you know, potential future facilitators and how do we go about that?...This may be shoulder tapping people for them to sit in that space, and only then they can get a sense of...whether it’s for them.” – Facilitator Group 3

The Train-the-Trainer (TTT) programme has been a valuable support mechanism when available to new facilitators, and when accessed by those who are already committed to facilitation and who bring the right mix of cultural, professional, and lived experience to action this commitment.

These sessions, especially when led by original NVOKTTP working group members, helped to deepen understanding and confidence and build on the peer support that facilitators offered to each other through observation and drop-in facilitation. However, it was also raised in talanoa with relevant partners that when TTT has been offered more broadly to previous programme participants, conversion into active facilitators has been limited.

“The train the trainers...we did a few sessions of those, and it was about 20 plus [people who took part]. And in the end...[NVOKTTP] didn’t follow through to use those people who had done the train-the-trainers.” – Partner 21

This lack of transition from TTT through to facilitation further emphasises the high threshold of capability required to deliver the current version of NVOKTTP effectively, and underscores that while the TTT programme has helped build facilitator confidence, careful recruitment, post-programme mentoring and ongoing developmental support are needed to help it deliver on its full potential.⁵⁷

Facilitators deeply appreciated the support they received from TCC. The NVOKTTP contract made it possible for TCC to ensure access training manuals, provide help with promotion, organise venues, and provide catering, ensuring that facilitators had everything they needed to run the training well.

“The support from [the TCC team]. [The facilitators for our ethnic group] really appreciate their support. Making sure that we have everything ready for the training/workshops, refreshments, lollies, koha for community leaders presenting, pens, papers, flyers, etcetera.” - Facilitator Group 2

Nevertheless, they expressed a desire for more ethnic-specific and translated teaching resources (including videos), and more support for promoting the programme within and beyond their communities.

“And just more support around the training and getting to the churches and our communities, you know.” – Facilitator Group 3

“Even when we had the MSD videos...one of the feedback was could you subtitle those [English language videos]...All the videos from MSD are in [English]...they were really good because you pause [and think/reflect] but the only thing they say is we need to subtitle.” – Facilitator Group 2

Previous evaluations underscored these as areas of need.⁵⁸

The findings gathered here demonstrate that delivery of NVOKTTP is not only a technical process to be upscaled, but is a relational and cultural one, rooted in trust, lived experience, and deep cultural knowledge. Consideration of this delivery approach and how it might be sustained is vital to the future development of NVOKTTP.

⁵⁵ Ibid

⁵⁶ Malatest International. (2018). Final report: Evaluation of the Pacific Family Violence Training Programmes and Train-the-Trainer Programme. Auckland, New Zealand: Malatest International

⁵⁷ Ibid

⁵⁸ Malatest International. (2016). Final Report: Evaluation of the Pacific Family Violence Training Programme (PFVTP) – O le Tōfā Mamao November 2016. Auckland, New Zealand: Malatest International.
Malatest International. (2018). Final report: Evaluation of the Pacific Family Violence Training Programmes and Train-the-Trainer Programme. Auckland, New Zealand: Malatest International

What has the NVOKTTP done to support the mobilisation of Pasefika Proud partners and Pacific communities?

Delivery of activities designed to mobilise Pasefika Proud partners and Pacific communities – beyond the NVOKTTP itself – has been **a minor component of NVOKTTP but has grown over time**. The evidence highlights TCC’s commitment to maximising the reach of positive messaging associated with NVOKTTP and its potential to empower positive change for Pacific communities and families.

Over the past decade, NVOKTTP has sought to move from a primary focus on capability-building through the delivery of training to include more of a focus on community mobilisation and systems change. This shift represents not only improved responsiveness to the dual aims of NVOKTTP but also direct feedback from facilitators, presenters, and participants, and, importantly, the aspirations voiced by Pacific communities.⁵⁹

“While Nga Vaka may have initially been viewed as a programme delivering ethnic-specific cultural frameworks, by 2020 we began reframing this work as a long-term systems change strategy...we needed a whole-of-systems approach...one that addressed the drivers of violence across every level...Nga Vaka recognised that...we would need to mobilise community at scale, build cross-sector integration, and embed cultural logic into the heart of system design and delivery.” – TCC 1

This mobilisation has taken shape through a range of community-led activities. The establishment of eight ethnic-specific Champions of Change communities of practice, comprising approximately 120 champions, has enabled Pacific communities in Auckland and Waikato to lead their own solutions to family violence. These groups have developed 12-month action plans, hosted online wellbeing talanoa during COVID-19, and led vaccination drives such as the Ara Maneaba Kiribati Youth initiative. These communities of practice have also supported the redevelopment of the NVOKTTP training programme content, contributing further to capability building.⁶⁰

NVOKTTP has also leveraged radio and social media campaigns to amplify key Pasefika Proud messages, particularly during the COVID-19 pandemic. TCC pivoted, drawing on NVOKTTP funding to provide media training and support to trusted community leaders, empowering them to deliver family violence prevention messaging to over 67,000 listeners across the PMN language platforms.⁶¹ These messaging campaigns, grounded in the eight cultural frameworks, extended NVOKTTP’s reach beyond the traditional training environments and approach to capability building and mobilisation previously prioritised.

⁵⁹ The Cause Collective. (2019). Pacific Family Violence Training Programme: Final Report. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Nga Vaka o Kāiāga Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.
The Cause Collective. (2023). Nga Vaka o Kāiāga Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.
⁶⁰ The Cause Collective. (2022). Nga Vaka o Kāiāga Tapu Annual Report: Final Report for the Delivery of Nga Vaka o Kāiāga Tapu funded by the Ministry of Social Development - 1 July 2021 - 30 June 2022. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2023). Nga Vaka o Kāiāga Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.
⁶¹ The Cause Collective. (2022). Nga Vaka o Kāiāga Tapu Annual Report: Final Report for the Delivery of Nga Vaka o Kāiāga Tapu funded by the Ministry of Social Development - 1 July 2021 - 30 June 2022. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Nga Vaka o Kāiāga Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.

The programme’s mobilisation efforts and desire to foster systems-level change are strongly aligned with the broader aims of Pasefika Proud presented in *Pathways for Change*.⁶² However, potential overlap with Pasefika Proud’s remit through initiatives such as the Call to Action and establishment of the Pacific Coalition⁶³ signals opportunities for deeper dialogue around roles, intersections, and complementary contributions across the wider Pacific family violence prevention ecosystem.

What impact have these activities had?

There is currently limited visibility of participant outcomes and impacts resulting from NVOKTTP activities. Reporting on NVOKTTP has consistently focused on outputs and monitoring. Evaluation, reporting, and learning activities have not yet been developed to provide a clear line of sight from NVOKTTP participation to changes in practitioner behaviour, long-term application of learning, or improvements in family and community wellbeing. This limitation applies to both the practitioner-focused and community-focused components of NVOKTTP and has been identified in previous evaluations.

Despite these constraints, data captured through the desktop review of reporting and evaluations, alongside insights from talanoa, highlight several areas where **strong positive impacts appear to be occurring**.

For Pasefika Proud Partners Unpacking and Applying Culture in Context

Partner feedback on NVOKTTP was limited; of the 20 Pasefika Proud partners engaged through talanoa, only three had directly accessed the NVOKTTP, with most reporting that it had not been offered or was not available in their area. Those who had participated described improvements in their understanding of Pacific ethnic diversity and increased exposure to Pacific cultural perspectives beyond their own. This helped to deepen their appreciation of the nuances within and across Pacific cultures and supported more culturally responsive practice.

“A lot of our [team] we have gone through the training, and it does help...There’s some common understanding...[across] Pacific.” – Partner 10

⁶² Ministry of Social Development. (2019). Pathways for Change 2019-2023. Wellington, New Zealand: Ministry of Social Development
⁶³ The Cause Collective. (2019). Nga Vaka o Kāiāga Tapu: A Call to Action. Auckland, New Zealand: The Cause Collective
The Cause Collective. (2022). Pacific Practice Lead in the South Auckland Combined agency/NGO Hub: Interim Report. Auckland, New Zealand: The Cause Collective

The desktop review of reporting and evaluation data reiterated this impact and further highlighted a range of related positive impacts for participants. Across multiple reports, NVOKTTP was shown to improve cultural knowledge, confidence, and capability. For example, the 2014 evaluation⁶⁴ found that 92% of participants reported improved understanding of different Pacific cultures, while 80% felt better equipped to work with families from other Pacific groups. The 2016 evaluation of the Samoan module showed that 95% of participants found the legal module very useful, and 100% rated the module on causes and theories of family violence similarly.⁶⁵ More recent reporting indicates that 81% of participants felt very or extremely confident in providing culturally safe family violence support to ethnic-specific Pacific families (up from 46% pre-training), with 78.4% reporting similar confidence in the 2020–2023 period.⁶⁶ Across this reporting, participants also reported increased confidence in discussing family violence safely, both professionally and in community contexts, and a clear intention to apply learning in practice, particularly in integrating Pacific and Western approaches, revising organisational processes, and improving engagement strategies.

Facilitator insights further reinforced these findings, highlighting the programme’s cultural depth and practical relevance. NVOKTTP facilitators observed that, through the trainings, participants developed more nuanced understandings of cultural concepts and became increasingly confident in applying these in practice.

“When we go through that, ‘when you walk into a Samoan family, they’ll show you where to sit and then they’ll approach you’ etc., for a lot of them they said, ‘Wow!’ And even for some of the Māori that have been in our group they understand, when you go to a Māori Marae, there’s two sides to it, the paepae. There’s exchanges there, cultural exchanges. That’s the same thing... so it’s just reminding them of some of those things that could open doors.” – Facilitator Group 3

They described how the workshops helped participants unpack ideas they may have previously taken for granted, layering meaning and affirming the relevance of cultural logic in addressing family violence. A strong practical focus was also noted, particularly in helping participants navigate cultural mismatch, bridging the gap between Western systems and the culturally embedded approaches needed to support Pacific families.

“[We teach them how to] Identify the needs of the family and [reiterate the importance of] understanding the policies. You have to understand the law, the legislation and also you have to understand your own organisation’s policies. You must understand that...meaningful interaction [is still needed]. Go back to what you have identified, not just popping up and saying, ‘Hello, how are you, everything alright?’ like it’s your tick for you to come back, visit the family. They’re fine’... No. Make it meaningful and...uplifting of the family and unity...All these things are about how you engage your approach and all these case studies we apply.” – Facilitator Group 2

⁶⁴ Malatest International. (2014). Evaluation Report: Evaluation of the design, development and delivery of seven Pacific (cultural) conceptual frameworks of Nga Vaka o Kāiga Tapu training programmes. Auckland, New Zealand: Malatest International.

⁶⁵ Malatest International. (2016). Final Report: Evaluation of the Pacific Family Violence Training Programme (PFVTP) – O le Tōfā Mamao November 2016. Auckland, New Zealand: Malatest International.

⁶⁶ The Cause Collective. (2022). Nga Vaka o Kāiga Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.

The Cause Collective. (2023). Nga Vaka o Kāiga Tapu: Nurturing Families through Strong Relationships – Final report for the reporting Period July 2020 to June 2023. Auckland, New Zealand: The Cause Collective.

“Some of those that [attend] are just focused on their model of practice from whatever agency they come from, and that’s their Bible, so to speak. We’ve had some tricky questions, around], ‘How do you apply this cultural stuff?’ and ‘How does it fit into our organisational policies?’ [and we’ve been able to help with that] ... There are times when we notice that some practitioners have very little understanding of why these cultural frameworks should be used in their practice because they are leaning towards the Western framework...when we observe those challenges, we have to put in some scenarios to help them understand why this is important. And provide some examples, because sometimes understanding the dynamics of families as practitioners, it’s important for us to understand how we can help these families.” – Facilitator Group 3

Facilitators emphasised the importance of this translation work, noting that it enabled participants to move from conceptual understanding to meaningful, culturally grounded action.

Wellbeing and Self-Care

Partners also highlighted the value of NVOKTTP’s focus on practitioner wellbeing and self-care. One partner noted that the wellbeing component of the training was particularly useful, and that it was readily translatable to their own practice context, even though it was delivered by facilitators from a different ethnic group.

“We went to a [a Tongan-led wellbeing session as part of NVOKTTP] ... It was really cool though I learnt a lot...And from that [the facilitator] was able to share her resources to us – and we used that resource to make up this programme that was specifically for [women from the ethnic group we work with]. Because [that ethnic group] culture is very, very different.” – Partner 14

Another partner emphasised the importance of self-care for those working in the family violence space.

“The thing that I lose sleep on is, is my staff well supported around this space? Because family violence is heavy. If I look at my responsibilities in terms of health and safety, it’s the psychological well-being of our staff I should look after. Are they supported to get access, to the right level of supervision?... I think when I look at some of the resourcing around there, there’s not enough that I think that is going to amount to provide that support around the workforce.” – Partner 10

This last insight – echoing others shared in this report – affirms the value and impact of this component of NVOKTTP. Given the emotional demands of family violence prevention work, this emphasis on wellbeing and self-care has clear potential to support the retention of a strong and experienced Pacific family violence workforce.

This appreciation for NVOKTTP’s emphasis on wellbeing and self-care was also reinforced through the desktop review. Evaluations and participant feedback consistently highlighted the value of this component, with participants describing the training as a space to revisit their own self-care plans and reflect on their spiritual connection.⁶⁷

⁶⁷ Malatest International. (2016). Final Report: Evaluation of the Pacific Family Violence Training Programme (PFVTP) – O le Tōfā Mamao November 2016. Auckland, New Zealand: Malatest International.

The Cause Collective. (2022). Nga Vaka o Kāiga Tapu IMPACT REPORT: Building the evidence base for addressing family and sexual violence among Pacific communities in Aotearoa New Zealand. Auckland, New Zealand: The Cause Collective.

Facilitators also identified this as a strongly impactful area of the programme. They observed that the focus on self-care resonated deeply with participants. They noted that the cultural framing of the self-care component, grounded in a realistic understanding of cultural demands and collective values, enhanced its relevance and efficacy, particularly because attention to the self can be deprioritised in many Pacific cultures.

“Because [as] part of our talanoa we address wellbeing in terms of participants with their own inner self... That’s one of things with us Pasifika because we come from a we community and we are more inclined to the ‘we’ but we tend to forget to make it balanced it’s a ‘we’ and ‘I’...life is about both, we and I.”
– Facilitator Group 1

They also personally valued being able to offer informed, culturally responsive, and reflective support, and saw participants engaging meaningfully with strategies to care for themselves as practitioners.

This aspect of NVOKTTP not only supports individual wellbeing and contributes to the sustainability and strength of the Pacific family violence workforce, but it also shows Pasefika Proud’s partners and family violence practitioners that they are appreciated and valued, enacting reciprocity as one of the movement’s underlying values.

For Pacific Families and Communities

Opening the door to change for Pacific families and Communities

Facilitators shared that NVOKTTP community trainings and Champions of Change activities have helped Pacific families and communities to engage more openly with the issue of family violence. These initiatives were seen as powerful tools for lifting the tapu on discussion about family violence and about healthy marital relationships, reducing shame and stigma, and creating space for honest conversations.

“So, when I do my research, there’s four main [types of love]. You know love in the bible, so it talks about eros. That’s about romance. And so, what times did you feel romantic when you wanted to make love with your wife?... the other one is philia...I’m sure you picked it up between a friend, a bond of a friendship and affection...and the other one is agape which is the church use of unconditional [love]...It’s quite interesting, because they never...thought like that. They just say, “Oh [love]”. You know they use the word [love in our language] ... But they never go deeper...This is what we talk about [though], have some time to yourself. You know like Mr and Mrs, your own time to make love. But you know in the past we never talked about it. You know and that’s how you build your relationship becoming stronger.” – Facilitator Group 2

As has been reflected in the discussion about how NVOKTTP is delivered, access to lived experience plays a key role in this process, helping participants to overcome shame and fear to connect with the realities of family violence in their communities and families. Facilitator insights highlighted the transformative nature of the spaces created, seeing families begin to acknowledge pain, share stories, and explore pathways to healing.

“You can see the tears and pain, all these grudges holding for so long and trying to release it ...That’s why I love this work because we are providing this as a tool to open up the space to allow people to be comfortable to talk.” – Facilitator Group 1

“The way they contribute, the way the discussion goes there will be challenges... [but what] I can see now is a lot of people opening up. I can see from the past and to now I’m telling you there are people shedding tears.” – Facilitator Group 2

“Bringing this kind of training opens them up and brings healing to them. So now they start talking about it...you can see them now starting to understand what domestic violence means, because they’ve been in it for a long time.” – Facilitator Group 3

The positive framing of NVOKTTP activities was central to creating these safe and constructive spaces for dialogue. Rather than focusing on what is wrong with families, facilitators shared about how the programme encourages participants to reflect on what they want for their families and what changes might be needed to achieve that vision. This strengths-based approach helped individuals and families feel less judged and more empowered to engage with the issue of family violence.

“That’s quite effective in terms of putting that positive picture, look at that beautiful family that we all aspire to get to and look at what will break that unification of the family... The relationship is, the vā is broken. It’s violated. So, just the awareness of bringing this to the community and packaging the values that we know, but in a way that is using it as a tool to bring everybody together. ‘Why is the mum not happy? Why is dad not happy? Why is nana not happy?’” – Facilitator Group 1

“We are more understanding on how to use the framework you know, using [our ethnic-specific framework]. We start weaving that into their own practice in their own lives. We put it in a way that we facilitate our change a bit. Like if you put that [traditional garland on] and you go out there and people know that you you’re doing [family violence], know you doing this in your family [that’s a problem], so you should be proud when you put that on your head so that start owning that...you should do the best for the [traditional garland to be strong and to be worthy of it].” – Facilitator Group 2

Facilitators noted that this framing supported deeper engagement, even among those who were initially resistant, and enabled conversations that were focused on healing rather than blame.

Facilitators also highlighted the programme’s role in supporting intergenerational dialogue and legal understanding. NVOKTTP created spaces where young people could respectfully share their experiences and be heard, while older generations were encouraged to listen and engage. This approach helped build confidence among youth and fostered mutual understanding across generations.

“That was the challenge from the youth. They really do not feel confident to speak. When the elders are// In their presence// But then that day I appointed two of them to stand up and speak on behalf of the youth. So, they all stayed together and mingled. They had their shared lunch, and they stayed until I didn’t know what time at night. I had to go back to work that day. But now we started to build that relationship between the youth and our elders.” – Facilitator Group 2

“The community have been very positive, there is a lot of people, the New Zealand born especially, who like learning and hearing especially when they don’t grow up with the elders, with the grandparents in their families, you know, we are teaching them and even providing the spaces to talanoa. We are having an intergenerational [space]...where we allow our young people to even have a voice and we allow our elders to share their experience, because they have a wealth of experience, and also just to listen to what our young people are up to...people are now learning a lot more...if there is violence, if there is something shifting in the family there is definitely a violation there and we need to look at it [not avoid it].”

– Facilitator Group 1

In addition, facilitators noted that NVOKTTP helped families—particularly recent migrants—develop a clearer understanding of New Zealand’s family violence laws and their implications. These legal insights were seen as essential for supporting change, especially where cultural assumptions and practices may conflict with dominant legal norms.

“Understanding what the law says as well in New Zealand is really valuable to getting people to comply because you know, if they don’t, if it’s not illegal, then they’re not interested, right? But the moment you talk about the law and how the law plays out and what it means for you and your family here in New Zealand, you get people listening and sitting up and going ‘Oh, ok’” – Facilitator Group 3

“That was their feedback, ‘I can see now and understand this,’ and you know going in depth...I can see they are really coming up with their own plan they are accepting, ‘This is not ok.’ Before they were defending, ‘My culture says blah blah blah, in [our country] we say blah blah blah, I can hit you, I can...’, they are blaming the children. That’s in the past, and I am so pleased to see that there are changes in their thinking when we deliver now, they start to open up...[and] now they know we can’t bring [our country’s] law in and apply here in NZ. There’s no way we can.” – Facilitator Group 2

“Because they removed the law and legislation... but for the community I still invite a lawyer to come to help them understand to help people and our old people say ‘What I learnt in this session I’m going to go home and tell my children where’s my money you borrow? You are stealing from me’ because we define what is financial abuse” – Facilitator Group 2

Overall, facilitators reported strong levels of engagement from families and communities, as well as repeat attendance, reflecting a clear desire for change. However, facilitators also emphasised that meaningful transformation takes time and sustained effort. While NVOKTTP has opened the door to change, facilitators cautioned that one-off workshops are not enough to shift mindsets or behaviours permanently. A more consistent and long-term approach – building on but extending beyond Champions of Change and incorporating permanently accessible community spaces – is needed to support Pacific families and communities in their journey toward healing and wellbeing.

“We have a [cultural] ball on the [weekend], this is for our dream hall and village because at the moment we don’t have a place, and I’d love to have a space there for the [NVOKTTP programme I teach as well]. We want to have a home with a hall and an office and a space for the [NVOKTTP programme I teach] in there.”
– Facilitator Group 1

Strengthening Positive Connections to Culture

Facilitators also talked about how NVOKTTP activities have helped Pacific families and communities deepen their understanding of cultural values and strengthen their sense of identity. They observed that, while supportive of all involved, the cultural component of the programme was particularly impactful for young Pacific Islanders and those born in Aotearoa, many of whom had not previously experienced their cultural values in their indigenous or originating contexts.

“That’s like us too...We had the youth...with the language. [Attendees agreeing]. To know each other is about identity. We hold a youth genealogy [workshop] because nowadays kids only say, ‘Oh she’s, my mum.’ But ‘What’s your mum’s name? Where is she from?’ ‘Don’t know, she’s from [our home islands], ‘Which village?’ ‘I don’t know.’...Yes. Those are the things [reconnection to identity] that is born out of the Nga Vaka thing that we have.” – Facilitator Group 2

“When you are raised up in a family [from our culture] whether you are raised up in [in the islands] or here...no matter where you go you grow up you never let go of those values you are taught, so when you go out to the community, whether you are related to elders or not you respect them, so I think creating this space and building this positively we are teaching our young people all about the values...[some of them] say, ‘Oh we didn’t know about that culture of respect and why we are respecting the elders and also about the brother and sister,’ because it comes with a code of behaviour, the way we talk, the way we behave, the way we relate to one another.” – Facilitator Group 1

Through in-depth exploration of ethnic-specific frameworks, participants were able to make meaningful connections between cultural concepts and their lived experiences in New Zealand. For those raised within their ethnic-specific cultures, NVOKTTP created opportunities to unpack familiar concepts, reflect on their deeper meanings, and consider how they could be interpreted and applied in new ways.

This process of cultural reflection and reconnection fostered a stronger sense of cultural self and collective identity. Facilitators described how participants, regardless of background, engaged with shared values in ways that supported resilience and wellbeing. These values were seen as tools to draw on during challenging times, helping families to navigate adversity with cultural strength.

“It’s about actually understanding that our core values ... predated European contact. Predated colonisation. And it’s about actually understanding that these are the pillars of our cultural kind of fabric. They’re there for us to lean on when times are tough...But in the context of living in New Zealand, so much of this has been forgotten, you know, and we don’t [otherwise] talk about them in the way that they’re meant to be kind of discussed, least of all understanding how they’re meant to be applied, and how relevant it is to everyday family life and our relationships.” – Facilitator Group 3

The programme’s culturally affirming approach aligns closely with the Pasefika Proud philosophy, which recognises that strong, positive connections to Pacific cultures are not only protective but also foundational to community-led solutions. In this way, NVOKTTP has supported pro-social change by affirming culture as a source of strength, healing, and transformation.

Assessing Progress Toward Pasefika Proud’s Vision

Through its delivery of ethnic-specific training and related initiatives, NVOKTTP has been expected to support Pasefika Proud’s vision by mobilising and strengthening the capability of Pasefika Proud partners, the wider Pacific family violence workforce, and Pacific communities to prevent and respond to family violence in culturally grounded ways. This includes promoting Pasefika Proud messaging by increasing access to education and development opportunities that align with and are embedded in the NVOKT frameworks. These opportunities are intended to improve understanding of family violence and the law, affirm Pacific values and realities, and build the practical skills needed to support families safely and effectively. By fostering cultural confidence and competence, NVOKTTP has been expected to contribute to a more responsive and connected Pacific family violence prevention ecosystem—one that is equipped to create safe spaces, support healing, and enact the transformative power of Pacific communities and cultures.

Based on the evidence available, NVOKTTP has made meaningful progress toward its goals of mobilising and building the capability of Pasefika Proud partners, the wider Pacific family violence workforce, and Pacific communities. The programme has delivered ethnic-specific, culturally grounded training to over 1,300 participants, with strong representation from Pacific peoples. It has supported the development of practitioner and community confidence, improved understanding of cultural frameworks and family violence legislation, and fostered safe, reflective spaces for dialogue and healing. NVOKTTP has also contributed to community mobilisation through initiatives such as Champions of Change and culturally resonant media campaigns.

This progress, however, has not always been consistent. There is currently no clear evaluation framework or set of indicators to define what success looks like for NVOKTTP, and reporting has lacked consistent measures across time. While available evidence highlights strong positive effects when the programme is well implemented, it is also clear that its full potential has not yet been realised. Limited availability and promotion of NVOKTTP to Pasefika Proud partners has constrained its reach, meaning that opportunities to leverage the wider Pasefika Proud ecosystem have not always been maximised. Much of this reflects the time the programme has needed to find its feet. Nonetheless, NVOKTTP now holds a set of valuable and culturally grounded strengths that can be built upon. A more deliberate and well-resourced approach will be required to ensure these strengths are sustained and scaled in ways that support long-term, systems-level change.

Despite limitations in long-term outcome measurement, the available evidence suggests that NVOKTTP activities delivered by TCC likely represent strong value for investment. Appraisals commissioned by TCC and undertaken externally estimate a Social Return on Investment (SROI) of \$1:\$7.70, with a forecasted social value of \$7.9 million per annum.⁶⁸ While these figures offer a compelling indication of impact, they must be interpreted with caution; as indicated by a previous exploration of return on value for investment,⁶⁹ attribution, drop-off, and long-term sustainability have not yet been empirically tested.

Furthermore, proxy measures to assess the value of key outcomes such as cultural connectedness have yet to be developed. Nevertheless, NVOKTTP’s contributions align meaningfully with MSD’s Strategic Intentions 2025–2029.⁷⁰ As with other components of Pasefika Proud’s work, NVOKTTP contributes most strongly to supporting inclusive communities, resilient families, and the development of safe, culturally responsive services, and to the Government’s broader targets, especially those focused on reducing violent crime and child and youth offending.⁷¹

NVOKTTP’s emphasis on capability development, cultural affirmation, and community mobilisation reflects a strategic investment in long-term systems change. By equipping Pacific practitioners, leaders, and communities with the tools to respond to family violence in ways that are culturally safe and spiritually grounded, Pasefika Proud has enabled the development of a foundational programme that shows strong potential to deliver meaningful returns. With support to measure impact and to maximise its place within the Pacific family violence ecosystem it is likely such returns can be grown.



⁶⁸ ImpactLab. (2024). The Cause Collective Nga Vaka o Kaiga Tapu - ImpactLab GoodMeasure Forecast Report. ImpactLab.
⁶⁹ Black Pearl Human Welfare Consulting Group. (2019). Pacific Family Violence Training Programme: Social Return on Investment. Wellsford, New Zealand: Black Pearl Human Welfare Consulting Group.

⁷⁰ Ministry of Social Development. (2025). Strategic Intentions – Ngā Takunetanga ā-Rautaki (July 2025-June 2029). Wellington, New Zealand: Ministry of Social Development. Retrieved from: <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/corporate/statement-of-intent/2025/ministry-of-social-development-strategic-intentions-2025-2029.pdf>
⁷¹ Department of the Prime Minister and Cabinet. (2025). Government Targets. Wellington, New Zealand: Te Kāwanatanga o Aotearoa/New Zealand Government

Areas to support future change

Across the desktop review, talanoa with partners, talanoa with TCC, and talanoa with the NVOKTTP facilitators, the need to more deliberately capture, celebrate, and grow what works was echoed.⁷²

“...In the absence of that baseline data, you know, checking up, following through and following up with people who have been through the programme to find out how they’re utilising this would be really valuable to see just how much of a difference [is being made].” – Facilitator Group 3

“It comes back to the government compartmentalising based on resources. So, you can deliver this, only this. You don’t go there. But for me, that’s the part that is missing, that’s where we could have captured [the changes being made]. We went there, we were delivering for X number of families, [but also] X number of families requested family therapy... could that not be done? But the resources...and the practitioners that come are actually under different NGOs. The families that they’ve worked with, and if they were actually stopping the violence, that data will actually be captured by the NGOs for their reporting and doesn’t come here. Maybe [it’s being captured], but it doesn’t come here.” – Facilitator Group 1

“The facilitators - they’ve been asking for evaluation to be done for a long time...because they’re asking, well, ‘How can we know what we’re doing makes a difference?’ [but the resource and consistent management hasn’t been available].” – TCC 1

While NVOKTTP has demonstrated strong potential, and positive impacts have been reported, its ability to track and evidence impact remains limited, particularly over the long term and in relation to participant and community behaviour change. Shifting organisational and government priorities, and a focus on externally commissioned evaluations over the development of internal systems, have contributed to these gaps in visibility. However, there is a clear opportunity to embed monitoring, evaluation, reporting, and learning as a core component of NVOKTTPs capability development work, alongside programme design, delivery, and additional activities that have evolved in response to community needs and aspirations. These insights signal a need for NVOKTTP to recalibrate its compass: its ability to track, reflect, and learn from its journey. While recent developments like micro-credentialing have helped map short-term practitioner outcomes, a more embedded and intentional approach to monitoring, evaluation, reporting, and learning will be essential to realise the programme’s full potential. This will ensure NVOKTTP’s contributions are not only visible and valued but sustained over time.

“To me, that’s how I see it. We have to take this programme right into the front door. Right into the inside of the community. Not just here in Auckland but also around New Zealand... I would like to see this framework growing in terms of continuity... Our people are familiar with it, and it’s already started. Rather than totally change the whole framework to a totally different something else.” – Facilitator Group 1

⁷² Malatest International. (2014). Evaluation Report: Evaluation of the design, development and delivery of seven Pacific (cultural) conceptual frameworks of Nga Vaka o Kāiāga Tapu training programmes. Auckland, New Zealand: Malatest International.
Malatest International. (2016). Final Report: Evaluation of the Pacific Family Violence Training Programme (PFVTP) – O le Tōfā Mamao November 2016. Auckland, New Zealand: Malatest International.
Malatest International. (2018). Final report: Evaluation of the Pacific Family Violence Training Programmes and Train-the-Trainer Programme. Auckland, New Zealand: Malatest International

The following section outlines three additional areas identified as navigational priorities: key waypoints to guide NVOKTTP’s ongoing development and deepen its impact across Pacific communities.

Balancing Accessibility and Authenticity

Talanoa with partners highlighted a clear tension between TCC’s organisational ownership of the NVOKTTP programme and the deep sense of community ownership many Pacific providers and communities feel toward the NVOKT frameworks. This tension, driven by factors such as changes to programme duration and content, shifts in facilitation teams, and differing perspectives on cultural appropriateness, has caused concern for several partners, particularly those with longstanding engagement in the movement.

“To teach other people to go into our [ethnic group’s] homes to address their violence. We think that it’s not culturally appropriate. No [person from our culture] will allow somebody who speaks a different language to come into their homes. And so, the working group at the time, we actually voiced our concern quite loudly...we did not accept. We did not agree with [the approach and the decisions made, so we broke away to deliver our own training].” – Partner 16

“That’s where I say cut and paste because then they just took family violence ... unit standards, you know, credits and they just put the one component of it...I supported [my staff] to attend, but they came back with complaints...it doesn’t really cover how we [use the ethnic-specific approach], which I think is an indigenous approach... there’s this kind of conflict around, you know, that it’s in the community, belongs to the community, services the community. And it’s become commodified...And then I feel like takes away the real value of... the transformational approach.” – Partner 11

“When the concepts are right and you have the skills of exploring the concepts in practice, then people can see that what they’ve known for most of their life 9in terms of cultural concepts] can be visualised differently. That their lived version isn’t the only version of whatever the concept is [but that skill isn’t always there for delivery].” – Partner 21

Larger organisations, and those based outside of Auckland, felt the impacts of TCC’s ownership most keenly, expressing a strong desire to deliver NVOKTTP themselves to meet demand.

“I think that Nga Vaka o Kāiāga Tapu is important. How it is delivered, we can look at that...our preference is to have the capability around our organisation to be able to [deliver that to our staff ourselves] ...You don’t have to kind of wait to get into a scheduled programme or training. You could run that as an in-house ongoing.” – Partner 9

“They took it to [a town in our region] ...maybe eight, nine years ago...I don’t think Pasefika Proud put enough [resource or training] into this region...” – Partner 18

For partners working in regions with high numbers of recent migrants and RSE workers, the lack of resourcing for delivery beyond Auckland and Waikato was seen as a significant barrier.

These partners emphasised that the need for culturally grounded training is urgent and ongoing, and suggested that options for expanding delivery, whether through other organisations, privately funded trainings, or alternative models, must be actively explored. Facilitators shared these partners’ desire for the programme to be available in a wider range of regions.

“We know some of the areas where family violence is so high, but we could not go there because of funding. Especially Pacific communities. Yeah. For example, we know there’s a high number of RSE workers in Wairarapa, which is a rural area, with Pacific communities growing there. And also, violence is, you know, it’s a major social issue, but there’s nothing, no programme that goes there because there’s no funding for us to go there.” – Facilitator Group 3

“I go on the radio on Sunday, and I promote the framework too. A lot of people will call me “are you coming to Taupo or Rotorua?” because it’s just Auckland.” – Facilitator Group 1

“We want more training not only in Auckland but to reach out to the other areas. before we went to Wellington, we have people like Hamilton [which has] the majority of the Niuean population. Hamilton, Northland, Wellington, Christchurch that’s where we should [go].” – Facilitator Group 2

At the same time, facilitators and evaluations⁷³ have consistently underscored the importance of preserving programme integrity. NVOKTTP deals with sensitive and complex issues, and – reflecting the discussion around how NVOKTTP is delivered – facilitators have noted that delivering the trainings and opening up conversations about family violence requires a high level of professional experience and cultural embeddedness, as well as having healed from lived experiences of family violence. While a train-the-trainer model may offer scalability, it also carries risk, particularly if facilitators are not adequately equipped to hold safe spaces or respond to disclosures. Balancing the desire for wider access with the need for consistent, safe, and culturally grounded delivery is therefore essential to any future approach. Despite these risks, the need to find a balanced path forward is pressing. The current centralised model has struggled to keep pace with demand. NVOKTTP’s reach remains constrained by limited funding available to Pasefika Proud and inconsistent promotion of the training to partners and across the family violence ecosystem.

“The whole Nga Vaka o Kāiga Tapu [training programme] We haven’t had any opportunity to engage in that. Nobody talked to us about that at all.” – Partner 2

To honour the value of the NVOKT frameworks – and partner aspirations for both a “2.0” and expansion into spaces beyond family violence – a forward-looking approach that can address the need for both accessibility and authenticity is needed. This must address governance, investment, and delivery in ways that uphold authenticity while enabling growth.

Without a clear strategy to expand delivery and deepen engagement, there is a risk that other initiatives will fill the void, undermining the work to date and leading to duplication and missed opportunities.

Expanding Availability

Beyond questions of ownership and governance, talanoa with facilitators and partners also highlighted a strong desire to expand the availability and diversity of NVOKTTP offerings. All participating groups shared increasing geographic reach as a priority (a priority some partners had responded to by developing their own local programmes based on the NVOKT frameworks). There was also clear interest amongst facilitators – and some partners – in developing new versions of the formal training programme to meet the needs of specific audiences and contexts. Facilitators noted that a dedicated church-focused training would be particularly valuable, recognising that ministers are not the only leaders within church communities and that the intersection of theology, culture, and family violence prevention requires a tailored approach. A version of the NVOKTTP tailored specifically for church contexts could better help address complex dynamics and support faith-based leaders to respond safely and effectively.

“The missing part ... I believe is the Church community, and I know we do have a church involved with Champions of Change [and as individual programme attendees], but it’s not big enough or it’s not substantial enough to see a major impact on this issue, because I also understand that violence happens in the churches big time, you know, big time... I’m not just talking about the church ministers. There are other leaders in the church context that they are very influential in, in our communities.” – Facilitator Group 3

“[We hope] that they will trust us in terms of helping them because like [our] community is a very hard community in terms of breaking [into] it and we would like to get into the church [to facilitate this] ... We want this work to go out into the community. We were requested by [a] church because one of their pastors came and attended, and then he requested that. I asked [TCC] if they want us [to go and deliver there... Me and [my co-facilitator] went and did the thing in our own time...just to accommodate... We requested them to maybe go and get more support and do some more training on how to handle [disclosures], because some of the participants they don’t feel safe to go and disclose because...you go there telling your story like, ‘My husband...’ and the pastor would say, ‘No you go back to him, just say a prayer.’” – Facilitator Group 2

There was also strong interest amongst facilitators in refresher options and formats that would facilitate longer-term engagement. They felt that regular follow-up sessions for practitioners could help reinforce learning and support implementation of safe, culturally responsive practice. For community members, they saw monthly meetups or ongoing talanoa spaces as options that could help with sustaining momentum and supporting behaviour change.

“Some of them are like, ‘Oh, can we just keep going?’ and I think they put that on the feedback, like don’t stop now, keep coming, keep doing it... Yes, some of them even said, do it every three months, that it is still fresh and they want to apply this to the community to keep our community safe.” – Facilitator Group 2

“There was a young priest, there was a couple of young people from Christchurch and Auckland, and they all had different experiences. Some of them were applying what they had learned. Others were wanting to maybe learn more and do a refresher course. It just indicated to me that part of what’s lacking at the moment, or has been for a while in the programme, is actually having a follow-up arm to the programme.” – Facilitator Group 3

⁷³ Ibid

It was widely acknowledged that one-off training, while valuable, is limited in its ability to foster deep transformation at the level needed. Changing mindsets, habits, and relational dynamics takes time – often years – and NVOKTTP must be resourced and structured in ways that reflect this reality.

“...It takes a long time for the mindset of our people to change. It takes a year, two years, three years to change a habit that was already dominant in the lifestyle.” – Facilitator Group 1

Partners and facilitators also called for access to longer, more in-depth versions of the training; the shift from five-day to one-day formats was seen to have reduced opportunities for meaningful talanoa, reflection, and exploration of complex ideas. Facilitators and partners alike emphasised the importance of creating safe spaces for deeper engagement, especially when addressing trauma and mental health concerns that arise.

“Underneath all of that, addressing the layers that are underneath and then getting to the root of the trauma because that’s the real problem...to solve the issue would be quite experienced people unpacking underneath, to bring that journey, bring their presence that start that person in the journey of healing... Okay we got 20 people but... they’ve opened up, and this is gonna take a long time.” – Partner 22

“They’ve been in this five-day intensive programme learning about how our own cultural values can contribute to preventing [family violence]. And you just see all these light bulbs coming on...coming in you could see very defensive body language on day one and then by day three and day four that started to relax a lot more. And then you know fifth day, they were complete advocates for the programme and championing it...they were very willing, many of them to sit and discuss how much of a problem this is. And ‘Actually it’s up to us to make the change because we’re the leaders and we’re the agents that can make these changes...’...now, there’s no opportunity to do that, we’ve reduced it right down...We’ve lost that richness that we were getting...” – Facilitator Group 3

They also wanted targeted offerings for specific groups such as youth, elders, men, women, and non-Pacific practitioners.

“So, with Nga Vaka is, how do we contextualize Nga Vaka so that non-Pacific staff can be able to capitalize around the principles? How do you contextualise it for them to be able to kind of take that on board?” – Partner 9

“I would just love to see if Nga Vaka can accommodate any request, or more and ... really look into if we really want the work to be out there, the community really want to have youth workshops, women’s, men, and also going into the [Islands].” – Facilitator Group 2

Expanding the programme’s availability in these ways will require careful planning and investment but is essential to ensuring NVOKTTP continues to meet the diverse and evolving needs of Pacific communities.

Greater Consideration of the Pacific Family Violence Workforce Pipeline

While NVOKTTP has played a valuable role in strengthening the Pacific family violence workforce, talanoa with partners and facilitators highlighted that its current model assumes the existence of a workforce to build upon. For smaller Pacific ethnic groups, this assumption does not always hold true; for some groups and/or in some regions, there are only one or two practitioners working in or adjacent to the family violence space, and NVOKTTP alone is not sufficient to grow the workforce from the ground up.

“With practitioners, in the [our culture], we only have one, which is [name of practitioner].” – Facilitator Group 2

“With our [ethnic] community, you can count the number of practitioners on one hand. You know we have very few social workers. We have very few professional community workers that work in this space.” – Facilitator Group 3

For NVOKTTP to have meaningful impact across all Pacific communities, consideration must be given to how the family violence workforce supporting Pacific families might be more broadly grown and developed, particularly in areas where foundational capacity is still being established.

Even among larger ethnic groups, well-documented gaps in the health and social service workforce continue to limit the reach and sustainability of NVOKTTP’s impact. As has already been evidenced, there is a need to grow the number of Pacific professionals working in family violence prevention and related fields, and to ensure that those already in the space are supported to stay. Echoing the insights from earlier in this report, access to supervision and wellbeing support was identified as a critical issue, with observations that many working in Pacific family violence do not receive the professional care needed to sustain their work.

“I would sit in the training, and I’d just watch everyone and just thought how much it was needed, and then I started to question, ‘Do they get supervision?’ Do they get access to [development] opportunities...working in this space, I understand that most of our Pacific providers are just getting by...And it was all about the families [but] what about our workforce? What about our people who are actually delivering this important work? Who’s looking after them?” – TCC 1

Addressing these gaps is essential—not only for practitioner wellbeing, but also to ensure that NVOKTTP translates into safe, culturally responsive practices that can be sustained over time.

Together, these insights point to the need for a legacy lens, not just in terms of facilitating NVOKTTP, but as part of a wider ecosystem of workforce and community development. Supporting the growth of a strong, experienced, and culturally grounded Pacific family violence workforce will be essential to ensuring NVOKTTP can be delivered with integrity across diverse contexts. It will also help to address the lack of culturally appropriate services available to families when they seek support, a gap identified earlier in this report.

By investing in the people who can carry this kaupapa forward, Pasefika Proud can help ensure that the NVOKT frameworks continue to grow, evolve, and serve Pacific communities for generations to come.



The Changing Landscape of Family Violence

Exploring shifts in the landscape of Pacific family violence, and the impacts of these shifts on Pacific family wellbeing

This section of the report presents a focused analysis of the family violence landscape for Pacific families in Aotearoa, drawing on various national datasets held within the Integrated Data Infrastructure (IDI). Over the past decade, significant shifts have occurred in the prevalence and visibility of family violence, alongside evolving patterns of service access and relationships with broader wellbeing outcomes. While Pasefika Proud engages diverse Pacific communities across Aotearoa, it is important to note that the **large-scale social trends explored below - whether positive or negative - cannot be directly attributed to the programme. Pasefika Proud remains a relatively small initiative, shaped by the scope of MSD's mandate and constrained by modest funding.** The data presented here is intended to support reflection on where progress has been made, where disparities persist, and where future efforts may need to be focused.

This chapter focuses on the prevalence and visibility of family violence and on patterns of service access. This strategic choice enacts a commitment to depth and rigour, recognising that a narrow but detailed lens would yield more actionable insights than a broader, less granular overview. While some wellbeing indicators are included, further exploration of their complex relationships with family violence is recommended for future monitoring, evaluation, reporting, and learning activities that draw on national data through the IDI.

Family violence shifts

From 2007 to 2017, overall family violence incident rates were consistently highest across ethnic groups for Pacific peoples, with a mean rate of 3,715 family violence incidents per 100,000 population per year. This was followed by Māori (3,311 incidents per 100,000), and lowest among Other ethnicities (715 incidents per 100,000) (Figure 5). Pacific family violence rates rose from around 500 incidents in 2007 to approximately 5,800 incidents in 2016. A similar trend was seen among Māori, while those who identified as Other increased steadily from about 120 incidents to 1,100 incidents.

Results from the negative binomial regression confirmed these disparities, showing Pacific peoples experienced five times the rate of family violence incidents compared with Other ethnicities (Incident Rate Ratio [IRR]: 5.04, 95% CI: 4.81, 5.28, $p < 0.001$), with family violence incidents among Māori also significantly elevated (IRR: 4.59, 95% CI: 4.38, 4.80, $p < 0.001$). Over time, family violence incidents rose sharply, with rates more than three times higher by 2009, and peaking at over ten times higher in 2016 relative to 2007.

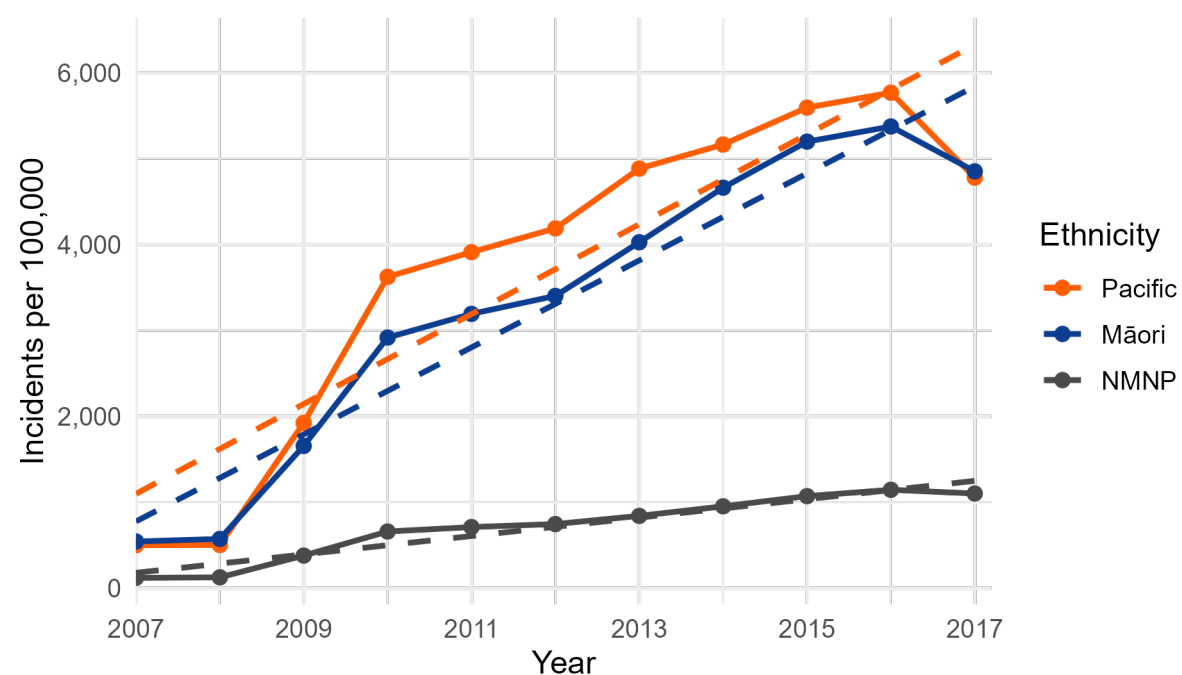


Figure 5 - Rates of Observed Family Violence per 100,000 Population from 2007-2017 among Pacific, Māori and Other Ethnic Groups.

Adults, Children and Elderly

When analysed by age group, from 2007 to 2017, the highest rates of family violence incidents were recorded amongst adults, with Pacific adults averaging 4,049 family violence incidents per 100,000 population per year, compared with 3,712 incidents per 100,000 for Māori adults and 801 incidents per 100,000 for other adults. When comparing children, Pacific children averaged 3,570 incidents per 100,000 compared with 2,994 for Māori and 881 for Other. For the elderly population, Pacific averaged 779 incidents per 100,000 compared with 663 for Māori and 114 for Other. These highlight a consistent and large inequity, which was confirmed by further modelling accounting for age.

Results from the modelling show that relative to Other adults, Pacific adults had almost five times the family violence incident rate (IRR: 4.91, 95% CI 4.07, 5.93, $p < 0.001$), and Māori adults over four times (IRR: 4.26, 95% CI 3.54, 5.15, $p < 0.001$). Children and the elderly had significantly lower rates compared with adults overall: children IRR: 0.62 (95% CI 0.51, 0.76) and elderly IRR: 0.12 (95% CI 0.10, 0.14). The Pacific disadvantage persisted across all age groups; Pacific children and Pacific elderly had higher rates of family violence incidents than their Māori and Other counterparts, even though the overall levels for children and elderly were lower than for adults. Time trends show a steep increase across all ethnicities and age groups, with rates peaking in 2016 at over 17 times the levels observed in 2007.

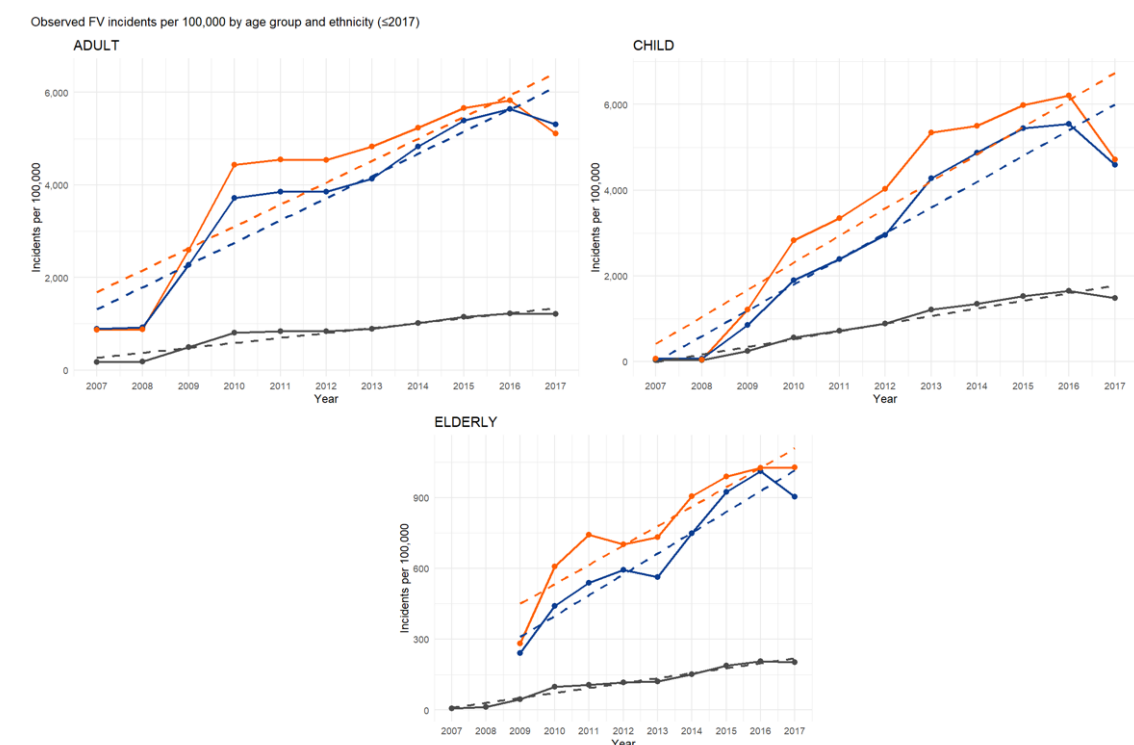


Figure 6 - Rates of Observed Family Violence per 100,000 population from 2007 to 2017 by Ethnicity and Age Group.

Similar to the individual level observations of family violence incidents above, when family violence incidents were analysed at the household level and using household population denominators (Figure 6), the results show that from 2006–2017, family violence household rates rose steeply across all ethnic groups, with the negative binomial model estimating an average increase of about 20% per year (IRR: 1.20, 95% CI 1.17, 1.24). By 2017, the highest burden was among Pacific households (10,278 family violence incidents per 100,000 households), followed by Māori (7,838 family violence incidents), with much lower levels for Other (1,510 family violence incidents). Pacific households experienced rates around 1.3 times higher than Māori, and nearly seven times higher than Other, while Māori rates were about five times higher than Other. Over the period, absolute increases were substantial for both Pacific (+8,069; +365%) and Māori (+6,144; +363%), with a smaller baseline but proportionally faster relative growth among Other (+1,253; +487%). Overall, these findings show not only that FV household rates worsened markedly over time, but that ethnic inequities were persistent, substantial, and widening.

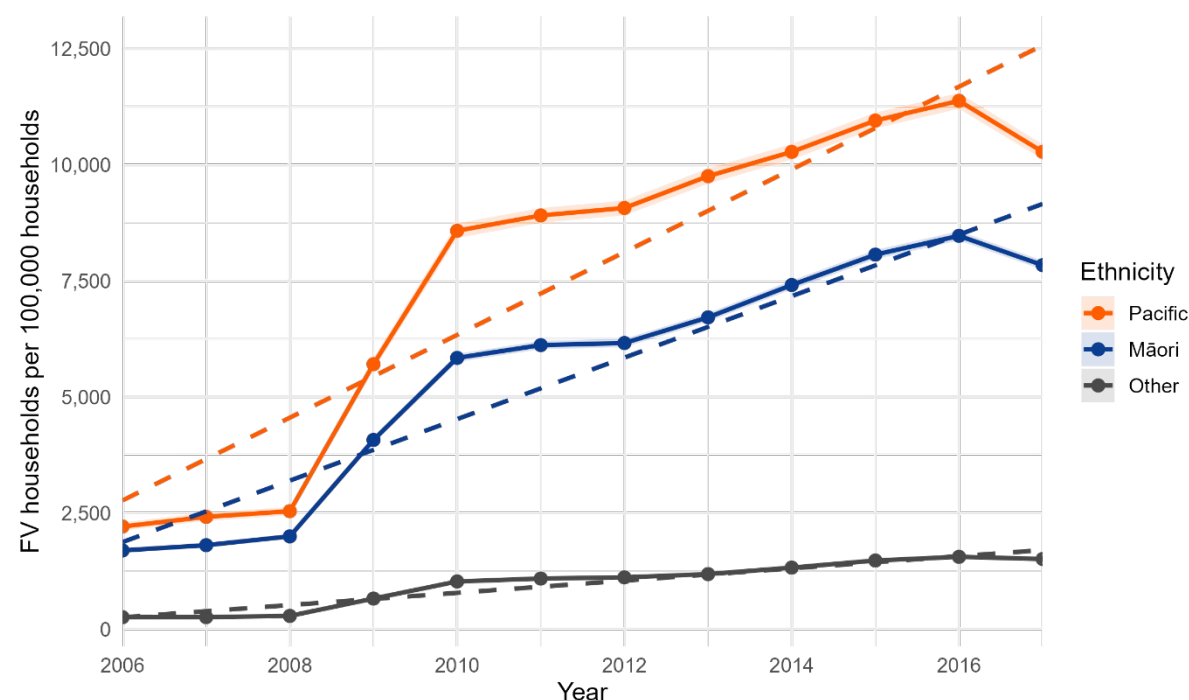


Figure 7 - Rates of Observed Household Family Violence per 100,000 households from 2006 to 2017 by Ethnicity.

Regional trends

The negative binomial models showed that **Pacific households consistently experienced the highest rates of family violence nationally**, exceeding both Māori and Other households. Pairwise ethnicity contrasts indicated that Pacific rates were on average **31% higher than Māori** (IRR = 1.31, 95% CI: 1.21, 1.43, $p < 0.001$) and **more than eight times higher than Other** (IRR = 8.50, 95% CI: 7.83, 9.24, $p < 0.001$). Māori households also experienced elevated rates compared to Other (IRR = 6.47, 95% CI: 5.97, 7.02, $p < 0.001$). **These findings confirm a persistent inequity in family violence, with Pacific households carrying the greatest burden.**

Regional analysis highlighted important differences:

- **Gisborne had significantly higher rates of violence amongst Pacific households** (IRR = 1.44, 95% CI: 1.14, 1.81, $p = 0.002$) compared to other regions.
- **Auckland also recorded elevated Pacific violence.** For example, Pacific households in Auckland had 2.6 times the rate of Otago (IRR = 2.56, 95% CI: 1.71, 3.84, $p < 0.001$) and almost double that of Wellington (IRR = 1.64, 95% CI: 1.10, 2.43, $p = 0.002$). The Bay of Plenty and Hawke's Bay also recorded high rates of family violence incidents amongst Pacific households.
- **By contrast, Canterbury** (IRR = 0.51, 95% CI: 0.41, 0.65, $p < 0.001$), **Otago** (IRR = 0.39, 95% CI: 0.31, 0.49, $p < 0.001$), **Southland** (IRR = 0.59, 95% CI: 0.47, 0.75, $p < 0.001$), **Wellington** (IRR = 0.61, 95% CI: 0.49, 0.76, $p < 0.001$), and **West Coast** (IRR = 0.51, 95% CI: 0.38, 0.67, $p < 0.001$) **all had significantly lower Pacific rates than Auckland.**

Overall, Pacific households bore the greatest risk of family violence across the country, but these effects were not uniform. The much lower relative rates observed in regions such as Canterbury, Otago, Southland, Wellington, and the West Coast suggest that regionally specific factors may be reducing Pacific family violence risk, which, if identified could offer valuable lessons for higher-risk areas such as Gisborne and Auckland.

Migration

An important dimension of the changing landscape is the relationship between migration and FV exposure. The findings show that family violence incidents were concentrated among Pacific people who arrived 2–15 years ago, accounting for about 59% of all incidents: 6–10 years since arrival (3,396 incidents; 22.7%), 2–5 years (2,844; 19.1%), and 11–15 years (2,565; 17.2%) (Figure 8). More recent arrivals contributed smaller volumes: 0–1 year (723 incidents; 4.8%). Longer-term residents also made up a smaller share: 16–20 years (1,599; 10.7%), 21–25 years (1,365; 9.1%), 26–30 years (1,020; 6.8%), 31–35 years (579; 3.9%), and 35+ years (837; 5.6%). **Taken together, these patterns show that most family violence incidents are recorded among mid-recency cohorts (2–15 years since arrival), with far fewer incidents among the newest arrivals (0–1 year) and among long-term residents (26+ years).** Qualitative insights from partners and NVOKTTP facilitators further underscore that a lack of knowledge about New Zealand law likely plays a significant role, with those new to the country often unclear about what behaviours are considered acceptable or legally permissible. This gap in understanding compounds other stressors and may heighten risk in the early years of settlement but yields a promising area for targeted intervention.

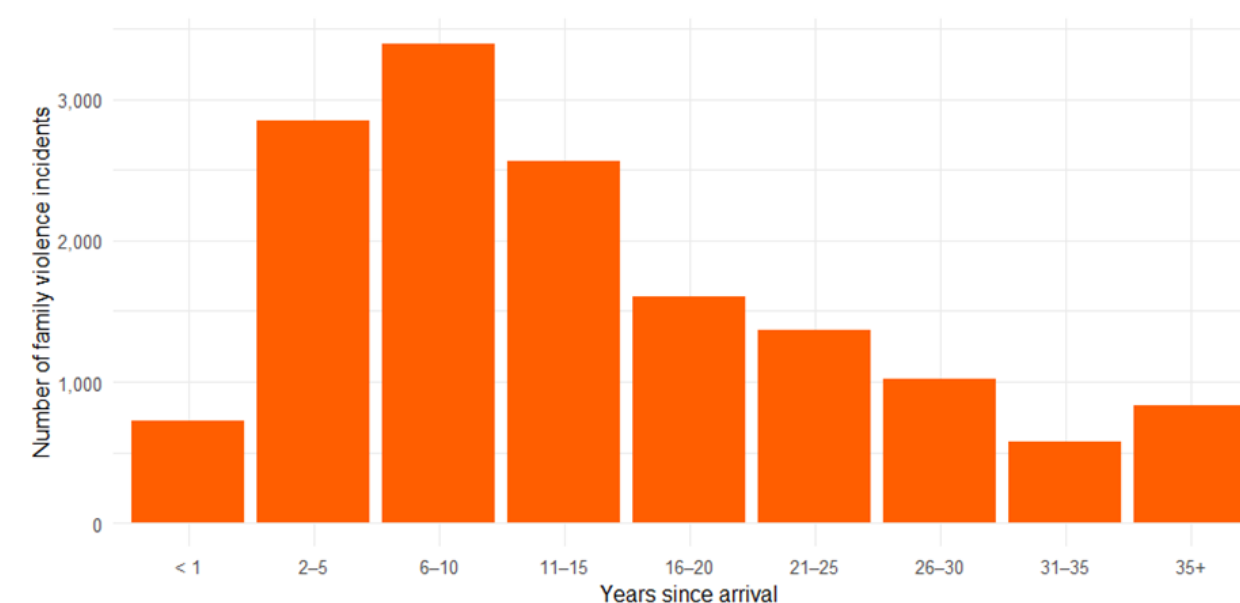


Figure 8 - Patterns of Family Violence Incidents Among Pacific Migrant Offenders by Time Since Arrival in New Zealand.

Shifts in access to support

Analysis of several key datasets reveals persistent disparities in how Pacific peoples engage with, and are represented within, key support systems, raising critical questions about visibility, equity, and the adequacy of current service pathways.

Abuse and sensitive-related ACC claims

One of the most striking findings relates to Accident Compensation Corporation (ACC) claims. Overall, total ACC claims showed no significant difference between Pacific and Other groups, with rates remaining relatively stable over time; however, Māori had around 20% fewer claims than Pacific peoples. **In terms of claim costs, Pacific claims amounted to almost 30% less than Other groups**, while Māori claims were also slightly lower than Pacific, although average claim costs have been steadily increasing at around 3% per year.

Abuse and sensitive claims revealed much larger inequities (Figure 9). Pacific peoples had 25–35% higher rates than Other groups, while Māori experienced more than double the rates of Pacific peoples. Both outcomes displayed strong upward trends, **with abuse-related claims rising by about 13% per year and sensitive claims by 9% per year**. A closer look at Auckland highlighted even greater disparities: **Pacific peoples had 70% higher abuse-related claims than Other groups, and Māori in Auckland experienced nearly three times the rate of Pacific peoples**, with an annual increase of about 11%. Together, these findings show that **while overall claim rates are relatively even, the most serious categories—abuse and sensitive claims—are rising sharply and disproportionately affect Pacific and Māori communities, alongside steadily growing costs**. This may be a positive finding, in that it signals increasing access to ACC-funded support; however, given that the proportional difference is still lower than the proportional difference in exposure to family violence, it is more likely that it simply reflects the increasing rates of family violence.

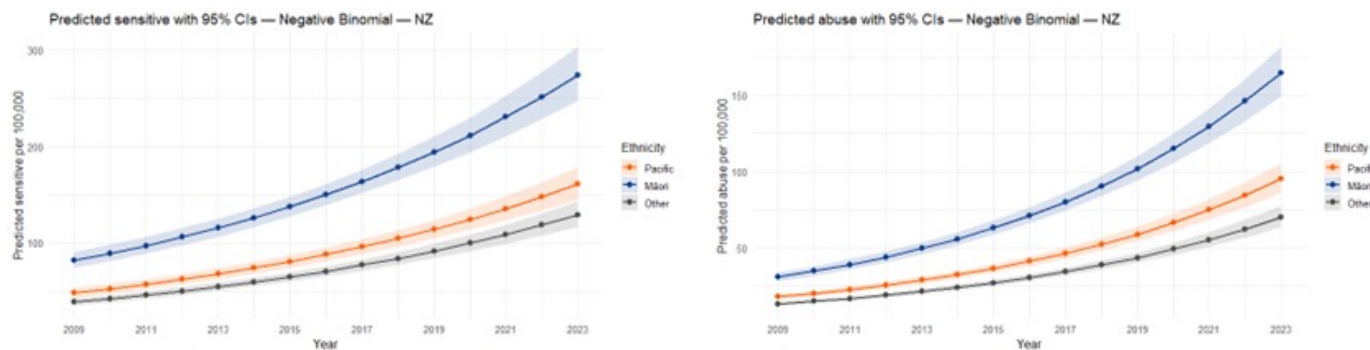


Figure 9 - Abuse- and Sensitive-related ACC Claim from 2009 to 2023 by Ethnicity.

When examining claims that occur within a short temporal window of a recorded family violence event (± 2 -days), Pacific peoples exhibit significantly higher rates: comparable to Māori and markedly higher than Other ethnic groups. **This discrepancy suggests that while harm is occurring, it may not be formally recognised or classified under abuse-related categories for Pacific claimants**. Such patterns may point to potential underreporting, misclassification, or systemic barriers in how harm is documented and responded to within the ACC framework. However, at the moment, this is an indication of co-occurrence and further work is needed to refine the linking of FV incidents and ACC claims.

ACC follow-up rates

Further compounding this issue, **Pacific victims of family violence had consistently lower ACC follow-up rates than their non-Pacific counterparts between 2014 and 2023** (Figure 10). While follow-up rates are declining across all ethnicities, this is occurring at a uniform rate for Pacific victims, indicating potential gaps in recovery pathways and post-incident support. This may reflect cultural, linguistic, or structural barriers to accessing entitlements and services. It is not yet possible to confirm direct correlation, as matching between FV incidents and ACC claims can only be done by date at this point, and issues of representation in both Police and ACC datasets may be magnified through this kind of linking. Additionally, the observed decline in follow-up rates may be partially attributed to a reducing window for identifying linked claims. The more recent an incident, the less time there is for a corresponding ACC claim to appear in the data.

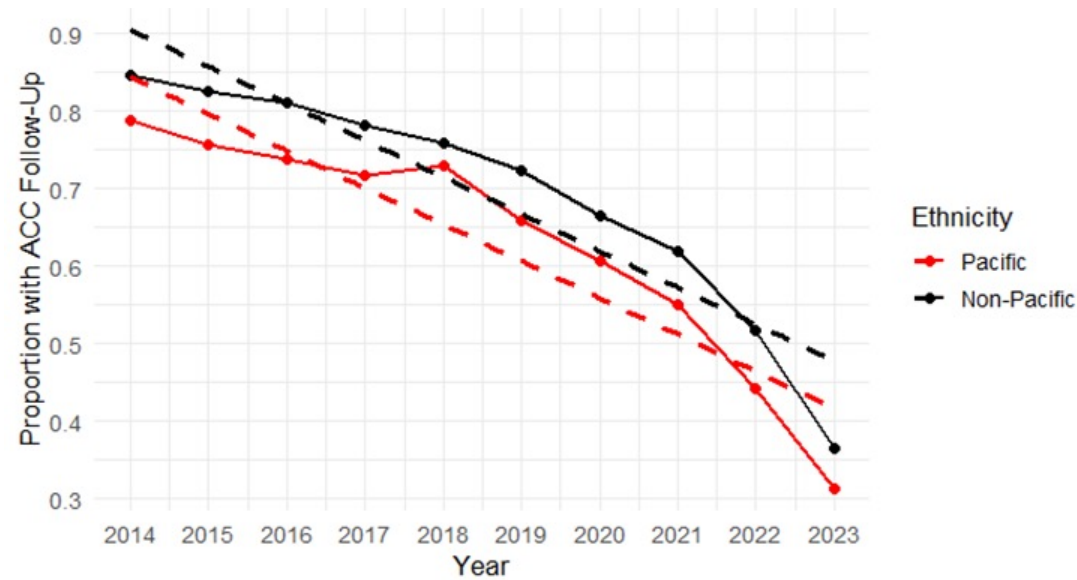


Figure 10 - ACC Follow-Up Proportion for Family Violence Victims

Emergency department presentations

Emergency department (ED) presentations provide additional insight into service engagement amongst Pacific households who have been exposed to family violence. **Pacific peoples have significantly higher rates of ED presentations amongst households who have experienced family violence** (1,342 per 10,000 ED events) than Other ethnicities (363 per 10,000 ED events; $p < 0.0001$). These disparities have remained stable over time (2009–2022), suggesting that Pacific households who have been exposed to FV incidents are more likely to engage with acute care settings. The difference between Māori and Pacific rates were not statistically significant (difference ≈ 266 per 10,000; 95% CI –678 to 146; $p = 0.196$). Overall, ED presentations with household family violence exposure remain substantially more common for Māori and Pacific than for the Other group, with evidence of a gradual decline over time.

PHO enrolment data

Across all ethnic groups, **the overwhelming majority of family violence incidents were recorded among individuals enrolled with a PHO**, with more than 98% of incidents occurring amongst the enrolled population. Specifically, 98.4% of Pacific incidents, 98.3% of Māori incidents, and 98.7% of incidents among Other ethnicities were from enrolled individuals, leaving only 1–2% of incidents attributable to those not enrolled. This pattern is highly consistent across ethnicities, showing that PHO enrolment captures virtually all family violence incidents in the dataset.

The data on Emergency Department (ED) presentations and PHO enrolment underscore significant disparities in health service engagement for Pacific peoples, particularly in the context of family violence. **Further exploration of why ED presentation rates are markedly higher for Pacific households exposed to family violence – particularly when 98.4% of Pacific individuals exposed to family violence are enrolled with a PHO - is needed.** Reliance on Emergency Department access is a recognised pattern amongst Pacific peoples, and there are a number of known barriers to primary care access for Pacific peoples (such as cost, location, and limited service hours).⁷⁴ These are likely making it harder for Pacific peoples exposed to family violence to seek care in settings where both follow-up care and referrals to further support are more likely. However, factors such as injury severity and shame/stigma when engaging with known professionals may also be at play. Understanding this issue – and ensuring that both primary and tertiary health care are equipped to support Pacific families experiencing violence when they present - is vital to ensuring that Pacific families can access support through either healthcare pathways.

⁷⁴ Southwick, M., Kenealy, T., Ryan, D. (2012). Primary Care for Pacific People: A Pacific and Health Systems approach. Auckland, New Zealand: Pacific Perspectives

Analysis of ethnicity prioritisation within Primary Health Organisation (PHO) enrolment data also reveals significant undercounting of Pacific peoples, particularly in multi-ethnic households. The official prioritisation system often classifies individuals with both Pacific and Māori heritage as Māori, thereby excluding them from Pacific counts. **Across all DHBs, the Pacific-first definition consistently resulted in higher enrolment proportions, indicating that many multi-ethnic individuals who identify as Pacific are being reclassified under other prioritised groups, usually Māori.** Most DHBs show negative values, confirming consistent underestimation of Pacific enrolment under the official prioritisation. This has substantial implications for service planning, funding allocation, and the accuracy of health data used to inform policy with **the largest undercounts being observed in District Health Boards (DHBs) with diverse Pacific populations, such as Hutt Valley, Counties Manukau, Northland, and Lakes.**

Mental health referrals

Mental health service data further illustrates challenges in access to culturally appropriate support. Across all years in the dataset there were 1,926,561 referrals for people in the Other ethnicity group, 1,090,911 for Māori, and 326,631 for Pacific peoples (Figure 9). Most referrals were to mainstream services rather than non-mainstream. **For Pacific peoples, 264,123 referrals (80.9%) were to mainstream and 62,508 (19.1%) to non-mainstream.** For Māori, 894,075 referrals (82.0%) went to mainstream and 196,836 (18.0%) to non-mainstream. For Other ethnicities, 1,786,170 referrals (92.7%) were to mainstream with 140,391 (7.3%) to non-mainstream. These figures indicate consistently high reliance on mainstream services across all ethnicities, with the mainstream share highest for the Other group, but only slightly lower for Māori and Pacific peoples. **Referrals of Pacific peoples to non-mainstream services peaked 2015/16 and have since declined.** In fact, throughout the observed period, Pacific peoples consistently represented the smallest proportion of referrals to these services.

While, in part, this may reflect the limited availability of non-mainstream services, the consistently low referral rates for Pacific peoples - and only slight differences in rates for other groups - suggest that non-mainstream services are not being fully utilised, and that culturally appropriate pathways are not routinely being made widely available. Given the known impacts of family violence on mental health, ⁷⁵ these low and declining rates of referral to culturally specific services raise concerns about whether Pacific individuals are receiving adequate support in the aftermath of harm. It also risks contributing to a feedback loop that can further reduce the availability of such supports: low referrals lead to low uptake, which can fuel the perception that these services are not needed, potentially resulting in their reduction or removal altogether.

⁷⁵ Mellar BM, Hashemi L, Selak V, Gulliver PJ, McIntosh TK, Fanslow JL. Association Between Women’s Exposure to Intimate Partner Violence and Self-reported Health Outcomes in New Zealand. JAMA Netw Open. 2023;6(3):e231311. doi:10.1001/jamanetworkopen.2023.1311
Royal Australian and New Zealand College of Psychiatrists VB. (2017). Victorian Royal Commission on Family Violence, RANZCP Victorian Branch Submission. Victoria, Australia: Royal Australian and New Zealand College of Psychiatrists

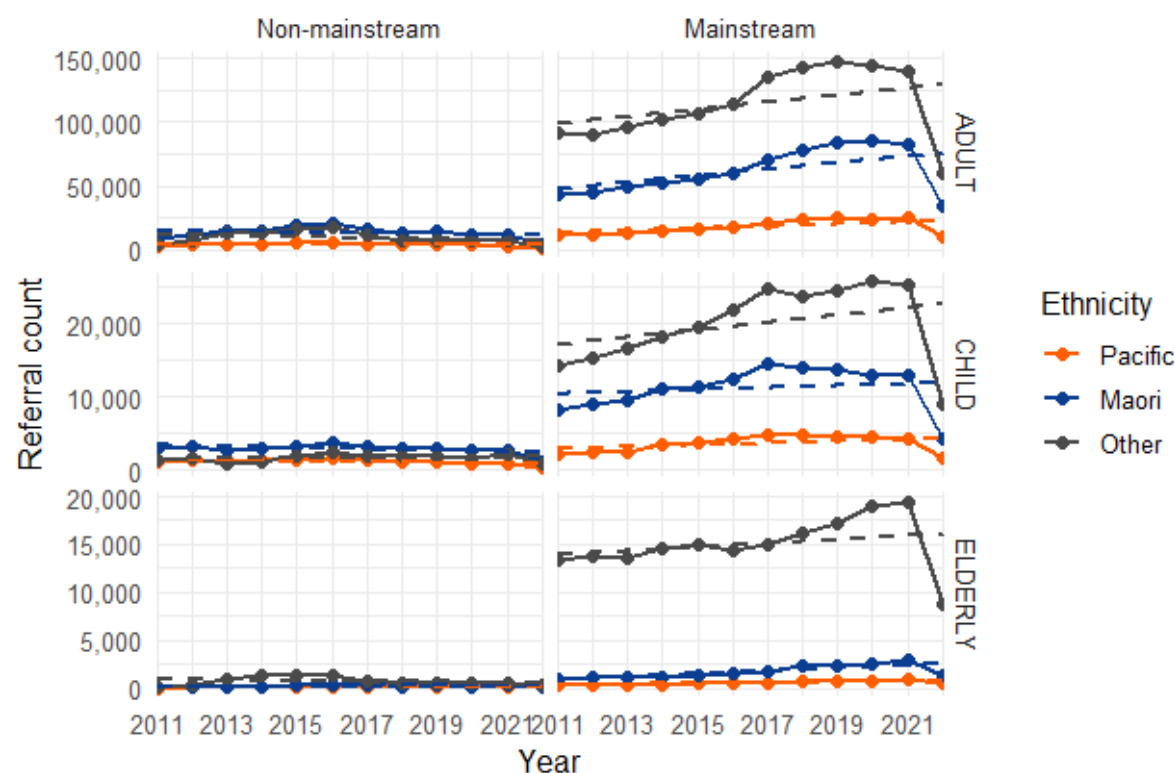


Figure 11 - Referrals to mainstream and non-mainstream mental health services by ethnicity

Shifts in impacts on wider wellbeing: exploring broader social impacts and intergenerational harm

The analysis undertaken also underscores that FV is not only a direct form of harm but also a catalyst for wider wellbeing challenges, particularly in relation to housing instability, child protection involvement, and chronic exposure.

Housing Stressors and Family Violence incidents

A key finding relates to the strong and statistically significant correlation between emergency housing (EH) payments and FV incidents, especially within Pacific households (Figure 12). Across all households, there was a strong link between emergency housing (EH) payments and family violence incidents ($r = 0.82$, $p < 0.001$). This means that many families who received emergency housing support had also experienced family violence. The link was even stronger in households with more children ($r = 0.93$, $p < 0.001$). For Pacific households, these connections were even more pronounced ($r = 0.80$ and $r = 0.99$ respectively). To explore this, we linked any Pacific household that had experienced family violence with emergency housing payments during the evaluation period. While this shows a strong correlation, it does not tell us whether the stress of needing or living in emergency housing contributed to family violence, or whether family violence led to the need for emergency housing. Rather, the data highlights the complex relationship between family violence and housing issues. In turn, this indicates that alleviating housing stress may help to both prevent and/or support recovery from family violence, as well as potentially helping to minimise the exposure of vulnerable children.

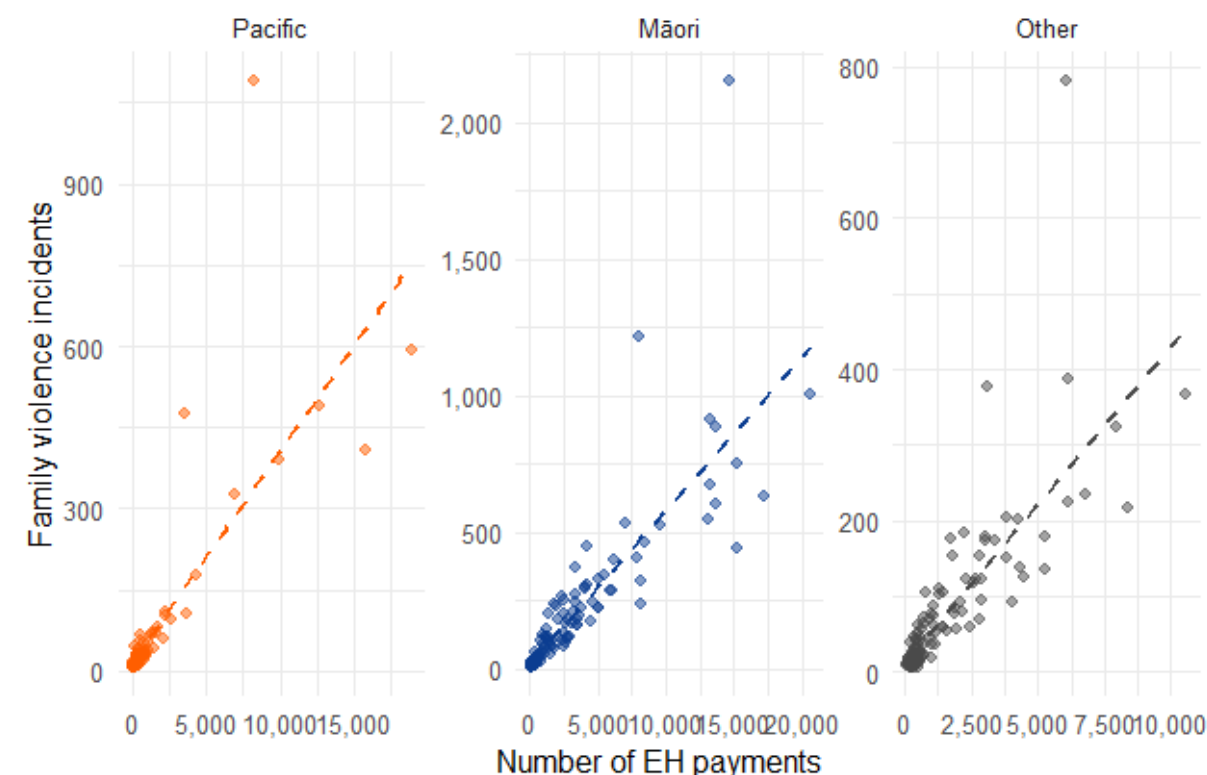


Figure 12 - Emergency Housing payments and correlation with family violence incidents by ethnicity.

Child protection data - Oranga Tamariki Reports of Concern

Child protection data further illustrate the impact of family violence on Pacific families. Although Oranga Tamariki Reports of Concern (ROCs) have declined across all ethnicities over the past decade, disparities persist. Pacific children continue to be overrepresented in child protection notifications, and while the overall rate of investigated ROCs has decreased, the ethnic gap between Pacific and Other remains.



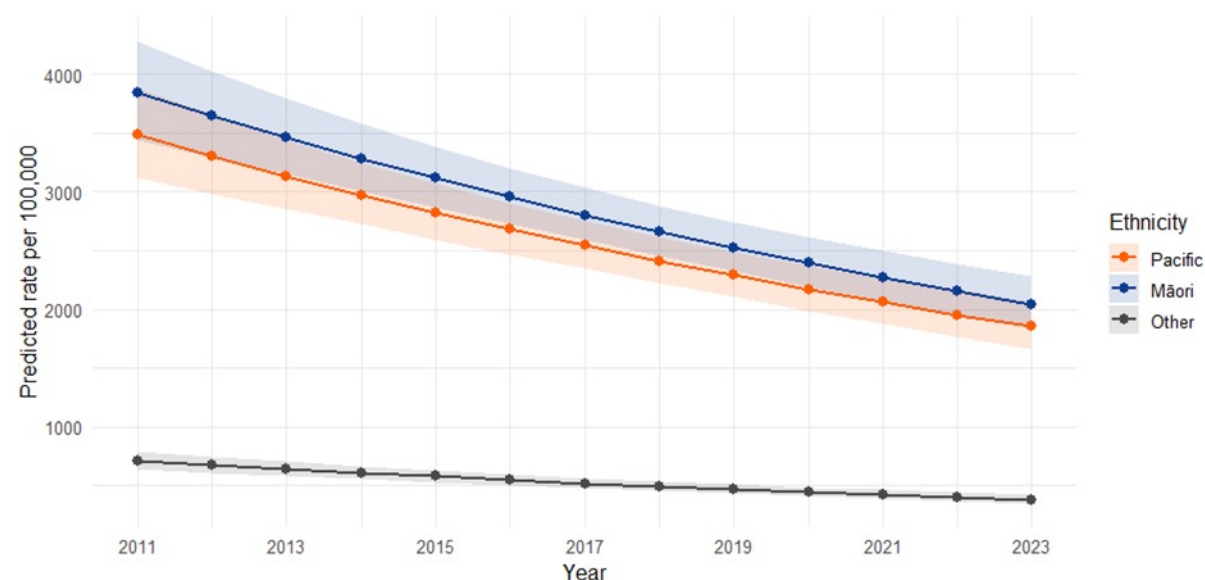


Figure 13 - Number of Reports of Concern made to Oranga Tamariki from 2011 to 2023

When a Report of Concern is created, it can lead to one of two main outcomes. If it is assessed as needing more follow-up, it is classified as Further Action Required (FAR), meaning Oranga Tamariki will complete additional assessment or take steps to intervene in order to address the care and protection issues raised. Across all years combined, FAR was the most common outcome, representing 61% of Pacific, 56% of Māori, and 50% of Other ROC outcomes, followed by No Further Action (NFA) (30% Pacific, 36% Māori, 41% Other). This disproportionality is concerning and suggests potential biases in the evaluation of ROCs related to Pacific families.

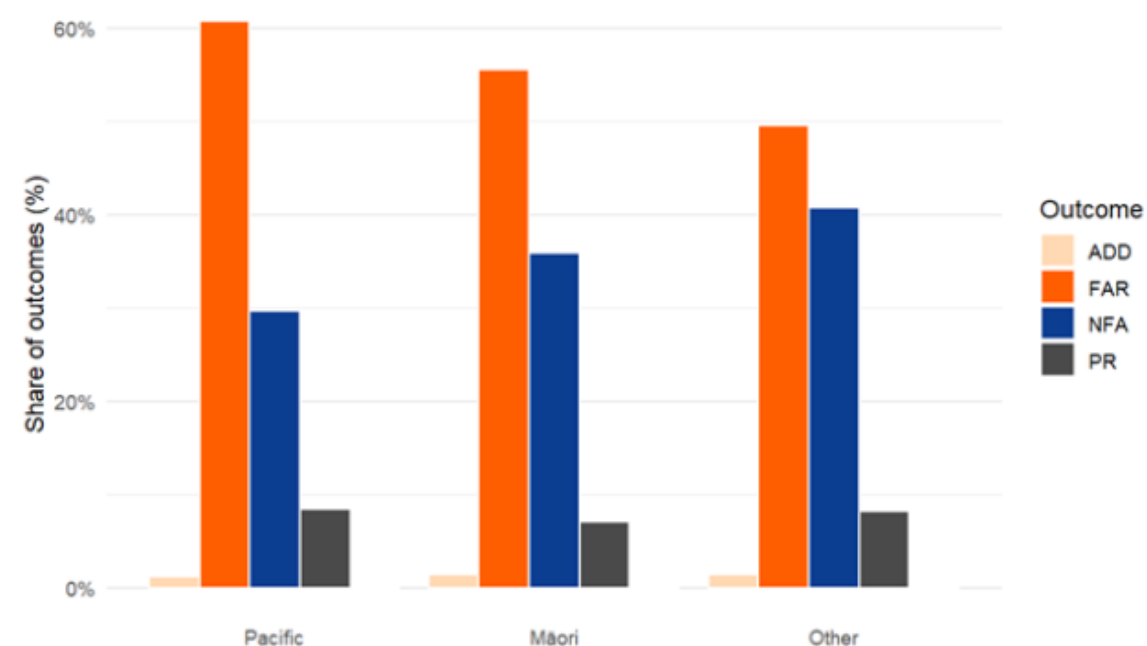


Figure 14 – Proportion of Reports of Concern to Oranga Tamariki by outcome.

Chronic exposure to family violence

Understanding who is repeatedly involved in family violence, both as offenders and as victims, is critical for recognising patterns of harm, identifying high-risk groups, and informing effective prevention and support strategies. Data were sourced to provide linked information on individuals repeatedly involved in family violence ('years observed in family violence system'), both as offenders and as victims, recognising the importance of understanding persistent patterns of harm for prevention and support. This dataset focuses on 'frequent' involvement, offering insight into the duration and complexity of harmful behaviour by capturing not just distinct offenders and victims but also their cumulative incident histories.

The analysis of offender-flagged incidents shows that the number of incidents is highest in the first year an individual is observed in the family violence system and then declines steadily with each additional year. **Pacific offenders consistently record fewer incidents than Māori and Other offenders across all years.** For Māori, there is evidence of a plateau and even a small increase in incidents among those observed for 6–9 years, while Other offenders show the steepest absolute decline over time. These findings highlight that entry into the system is associated with particularly high volumes of incidents, but long-term patterns differ somewhat by ethnicity.

Victim-flagged incidents follow a similar trajectory, with very high volumes in the first year that decrease as years in the system accumulate. The scale of victimisation is higher than for offenders, with Other victims recording over 150,000 incidents in their first year observed. Pacific victims consistently have lower incident volumes than Māori and Other victims. A notable feature is the increase among Māori victims after 10 or more years in the system, suggesting persistent or renewed risks of family violence for long-term victims.

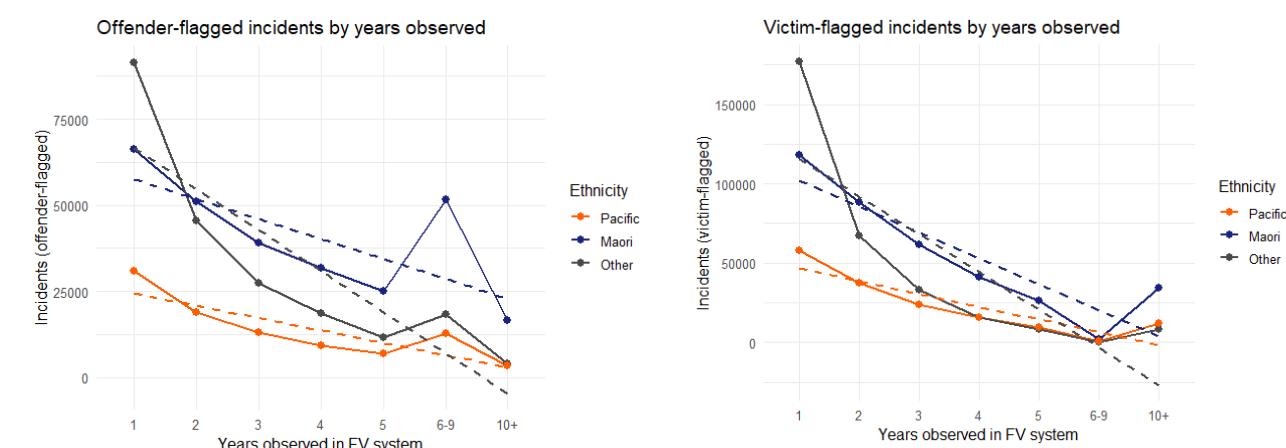


Figure 15 - Victim and Offender flagged incidence by years observed in family violence

When examining complexity, measured as incidents per person, a different picture emerges. While total incidents decline over time because fewer individuals remain in the system, those who do stay tend to be the most chronic and high-need cases. As a result, **the average number of incidents per person increases the longer someone is in the system**. By 10 or more years, offenders average over 25 incidents per person, and victims nearly 30. **Differences between Pacific, Māori, and Other groups are minimal on this measure, suggesting that once individuals are persistently engaged in family violence, they accumulate similarly high levels of incidents per person regardless of ethnicity.**

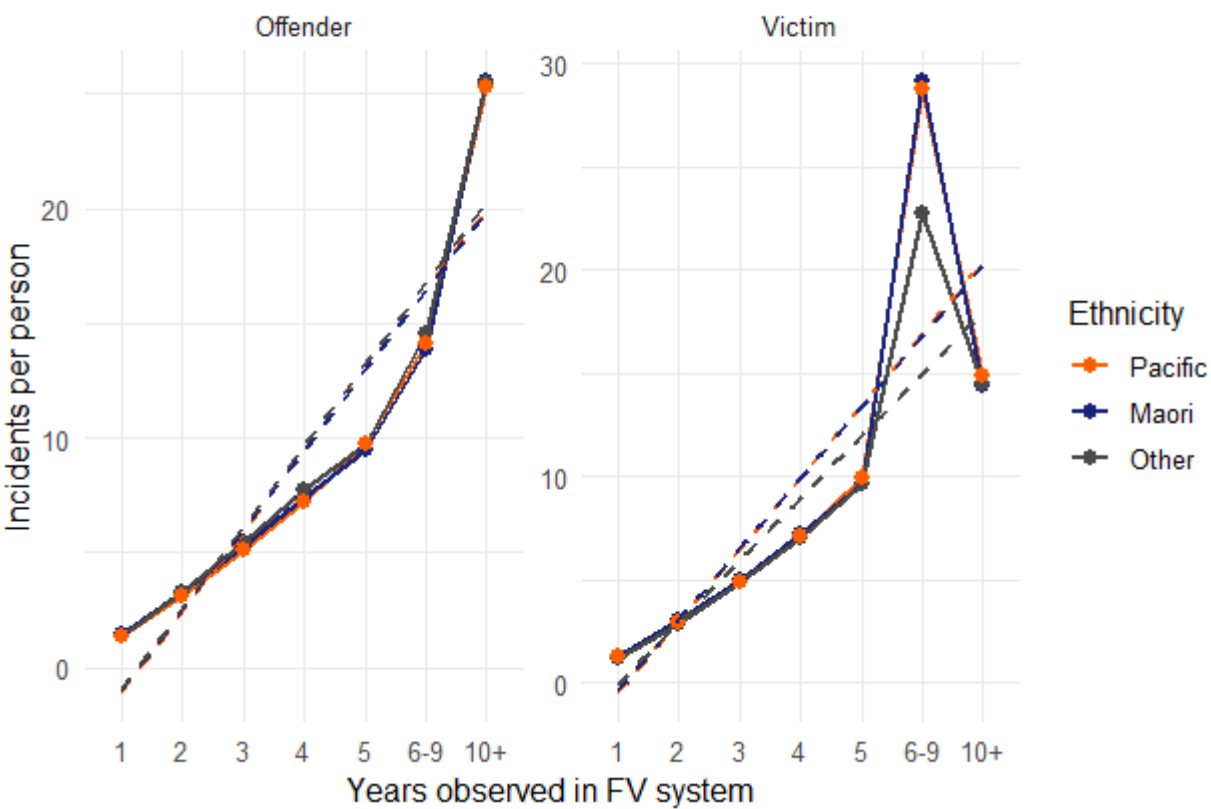


Figure 16 - Incidents per offender/victim by years observed in family violence.

The number of incidents per person rises with longer duration bands, **with Pacific and Māori groups consistently recording higher values in the 6–9 years and 10+ years categories, pointing to entrenched and repeated involvement in family violence.** Finally, the composition plots show that within Pacific and Māori groups, a larger share of offenders fall into the long-duration categories compared to Other groups. **This suggests that persistent offending is a heavier feature in Pacific and Māori populations,** while Other groups tend to have more one-off or shorter-term involvement. This highlights the importance of intervention and long-term responses, in addition to prevention, as once the cycle starts, it tends to continue and worsen over time.

What do these results tell us about the current situation?

Despite areas of progress, the current landscape remains marked by persistent ethnic disparities in FV exposure and access to support services. Pacific peoples continue to experience disproportionately high rates of FV, particularly among children and older adults, and are more likely to present to emergency departments in FV-related contexts. However, they are less likely to be represented in formal abuse-related ACC claims, or receive follow-up support, pointing to systemic issues of underreporting and misclassification.

Pacific peoples continue to experience disproportionately high FV rates in several regions, notably Gisborne, Auckland, the Bay of Plenty and Hawke’s Bay. This points to persistent geographic inequities in exposure to harm. Emerging evidence highlights a complex interplay between housing instability, migration-related stressors, and chronic exposure to family violence, suggesting that structural pressures and prolonged vulnerability may compound the risk and persistence of harm across generations. Chronic exposure to family violence is a significant issue, with individuals, especially in Māori and Pacific communities, often remaining in the system for many years and accumulating high numbers of incidents. While total incidents decline over time, those who stay in the system tend to be the most complex and high-needs cases, with incident rates per person increasing over time. This suggests that persistent involvement is not only common but deeply entrenched, highlighting the need for long-term, culturally responsive interventions that address both the immediate and ongoing risks faced by victims and offenders.

The regional variation in FV trends highlights the need for place-based, culturally tailored interventions that respond to local drivers of violence and community contexts. The data also suggest that national-level strategies may not be sufficient on their own, and that regional disparities must be addressed to ensure equitable progress across all Pacific communities. Data limitations, especially around ethnicity prioritisation and service linkage, further obscure the true extent of harm and hinder effective policy responses. Many Pacific individuals are undercounted in health datasets due to prioritisation rules that favour Māori identification. This impacts service planning and funding and necessitates a dual prioritisation when reporting, especially in ethnically diverse localities.

While some indicators suggest progress, these findings underscore the urgent need for improved data systems, renewed, culturally grounded service design, and continued investment in Pacific-led initiatives. In particular, targeted interventions for children and older adults within Pacific communities are essential to address intergenerational harm and promote long-term wellbeing. Early interventions for Pacific migrant communities are needed to mitigate stressors.



Conclusion

Over the past decade, Pasefika Proud has taken purposeful steps toward building a culturally grounded, community-led response to addressing Pacific family violence and nurturing Pacific family wellbeing. Established in 2011, the programme has grown, through modest investment (of \$1.5–\$3 million annually), into a nationally recognised movement, delivering over 200 contracts and grants through a wide variety of Partners, developing eight ethnic-specific family violence prevention frameworks, and providing access to culturally grounded family violence prevention training to more than 1,300 participants through the NVOKTTP.

While the journey has not been without challenges, and while family violence presents a complex and persistent challenges for Pacific communities, the evidence gathered through this evaluation suggests that **Pasefika Proud has achieved meaningful impacts for those it has been empowered to reach.** These impacts reflect both the responsiveness of the programme to identified need and its alignment with Government expectations for targeted, effective, and inclusive service provision.

It is important to note that Pasefika Proud is one part of a wider system of family violence prevention. While the programme has made meaningful contributions, it cannot address all aspects of the issue alone. Its impacts must be understood within the context of broader government and community efforts, and its future success will depend on sustained collaboration across government agencies, sectors, and communities.

Impacts for Pacific Communities

Pasefika Proud-funded initiatives have contributed to improved family relationships, stronger social connections, and increased cultural pride. Families reported greater empathy and improved communication across generations, with Pasefika Proud's strategic prioritisation of youth-focused and faith-based initiatives contributing significantly to these outcomes. They also described feeling more confident, supported, and connected to their communities as a direct result of the activities that Pasefika Proud has funded. These outcomes, while often qualitative in nature, reflect tangible improvements in wellbeing and protective factors that reduce the risk of family violence. They also demonstrate the efficacy of culturally grounded service models in meeting the needs of Pacific families.

Impacts for Partners

For Pacific community groups, providers, and researchers, Pasefika Proud has served as a catalyst for mobilisation, as well as a contributor to capability development. Access to ethnic-specific frameworks, respect for community priorities, and a flexible approach to funding have enabled partners to design and deliver culturally resonant initiatives that address the specific needs of the families and communities they serve. There have been several instances of partners growing from small and/or volunteer-led initiatives into established organisations capable of delivering multiple initiatives and sustained impact, and multiple partners report feeling connected to an increasingly confident network of Pacific leaders committed to addressing family violence. While further support is needed to ensure all partners can measure and sustain impact, the programme has laid a strong foundation for needs-based, community-led service delivery, having strengthened the ecosystem of Pacific-led responses and contributed to meaningful change for Pacific families.

Impacts of NVOKTTP

This evaluation has also highlighted the important role that NVOKTTP has played in building capability across the Pacific family violence ecosystem. Grounded in the eight ethnic-specific NVOKT conceptual frameworks, the programmes have improved cultural and legislative knowledge for both partners/practitioners and Pacific communities. Practitioners have reported increased confidence in appropriately addressing family violence, and communities are becoming more open to this as well. Facilitators have created safe, reflective spaces for learning, dialogue, and healing, with the Champions of Change initiative seeking to extend this impact into community mobilisation. While approaches to systematically tracking and measuring longer-term outcomes and impacts have yet to be established, early signs do point to potential for scalable, culturally responsive workforce development.

Shifts in the Pacific Family Violence Landscape

While Pasefika Proud has clearly created meaningful change for the Pacific families, communities, and partners it has engaged, IDI analysis highlights that the programme has had neither the resource nor the cross-sector support necessary to turn the curve. The data shows that Pacific peoples continue to experience disproportionately high rates of family violence across all age groups, with Pacific adults facing five to seven times the rate of non-Māori-non-Pacific adults. Household-level disparities are even more pronounced, with Pacific households experiencing rates nearly seven times higher than their non-Pacific counterparts. This highlights the significant need amongst Pacific peoples that has yet to be met.

The results of the IDI analysis – alongside the positive impacts that have been achieved – affirm that Pasefika Proud’s journey must be ongoing, but also that must be supported by what one partner has called “a fleet of vaka”.

“We need a fleet of Vaka, actually. And some of those vaka will be government vaka, and some of them will be NGOs, and some of them will be associations of professionals that work in family violence and are connected, you know?” – Partner 4

The scale and complexity of family violence among Pacific peoples requires a coordinated, multi-actor response. Pasefika Proud cannot – and should not – be expected to deliver population-level change on its own.

Sustainability and Value for Investment

Despite the challenges faced, Pasefika Proud has consistently leveraged its strengths – and those of Pacific communities – to catalyse a national movement and create tangible change for families, communities, and partners that it has engaged. It appears to offer strong value for investment, creating meaningful positive change amongst both its partners and Pacific families. The programme’s preventative and holistic lens has helped maximise impact, with early signs suggesting Pasefika Proud’s potential to support reductions in future demand across health, justice, welfare, and education. NVOKTTP’s indicated social return on investment of \$1:\$7.70 further supports these claims. To ensure that future investment delivers on this potential, it should be accompanied by an appropriate evaluation ecosystem to support the assessment of Pasefika Proud’s longer-term impacts, how well these impacts are sustained, and the value returned through these impacts.



Recommendations

The findings presented in this report reflect a decade of learning, growth, and community-led action. Pasefika Proud has made clear and meaningful progress toward mobilising Pacific communities, strengthening culturally grounded responses to family violence, and laying the foundations for long-term systems change. At the same time, the evaluation has surfaced clear opportunities to refine, strengthen, and sustain this work into the future.

This final section of the report responds directly to the evaluation’s final Key Evaluation Questions:

3. *What learnings from the first ten years of Pasefika Proud and this evaluation process should inform future priorities for Pasefika Proud/Pacific family violence prevention?*
4. *What learnings should inform the development of a future Pasefika Proud/Pacific family violence prevention theory of change, outcomes framework, and evaluation framework?*

The recommendations that follow are grounded in the voices of Pacific families, providers, facilitators, and researchers, and are informed by both qualitative and quantitative evidence. They are intended to help MSD and Pasefika Proud to build on existing strengths, address persistent challenges, and navigate the next phase of the journey with clarity, confidence, and cultural integrity.

Planning for the Journey Ahead

This section takes stock of where we are and what we have learned, in order to inform recommendations for the future of Pasefika Proud and Pacific family violence prevention work in Aotearoa New Zealand.

Which existing priorities are still relevant?

Many of the strategic priorities outlined in the *Pathways for Change*⁷⁶ framework remain highly relevant because they respond to clearly evidenced needs among Pacific families and communities. The evaluation findings affirm that Pasefika Proud’s emphasis on ethnic-specific approaches, faith-based activities, community-led solutions, and culturally grounded capability development has created meaningful change and continues to align with the aspirations of Pacific peoples. Continuing to invest in these areas will ensure that Pasefika Proud remains responsive to identified needs and aligned with Government expectations for needs-based service provision.

We recommend that the following priorities continue to guide Pasefika Proud’s work:

Address cultural disconnection and identity-based exclusion by growing the affirmation and celebration of Pacific success: The evaluation found that several groups – such as Pacific youth and smaller ethnic groups - often have limited access to cultural knowledge and activities in Aotearoa/New Zealand. Pasefika Proud-funded initiatives addressed this by helping to foster cultural pride, leadership, and aspirations for future generations. *Celebrating Pacific excellence through visible leadership and strengths-based messaging helps build protective factors such as belonging, confidence, and intergenerational connection.*

Respond to the need for culturally safe and effective services by continuing to embed Pacific values and ethnic-specific approaches across the family violence prevention landscape: IDI data and talanoa insights show that the current service landscape is not meeting the needs of Pacific families, with persistent disparities in family violence rates, service access, and outcomes. *The NVOKT frameworks provide a culturally grounded foundation for service design and capability development, improving practitioner confidence and enabling more effective support for Pacific families.*

Support improvements to service engagement and programme reach by continuing to enable faith-based engagement and strengthening Pacific churches and church leadership: Families consistently described faith-based initiatives as providing safe and culturally resonant spaces in which to learn about, address and/or heal from the impacts of family violence. *Churches remain central to many Pacific communities, and supporting church leaders to address family violence safely and inclusively helps meet families where they are.*

Address needs before they emerge by continuing investment in Pacific youth wellbeing, leadership and mobilisation: Pasefika Proud-funded youth initiatives helped foster pride, resilience, and leadership, particularly among New Zealand-born Pacific youth. *Youth participants reported increased confidence, cultural connection, and aspirations to lead change, all of which are protective against future family violence and contribute to long-term wellbeing.*

Meet the need for targeted, locally relevant and trusted support by continuing to prioritise community-led action: IDI analysis shows that Pacific peoples in regions such as Gisborne, the Bay of Plenty and Hawke’s Bay are experiencing disproportionately high rates of family violence. Additionally, partners and families emphasised the importance of being trusted to lead their own solutions; Pasefika Proud’s flexible commissioning and relational engagement enabled grassroots organisations to grow and sustain impact and supported positive relationships between MSD and Pacific communities. *Community-led approaches ensure services are tailored to local realities and uphold cultural integrity, improving trust, reach, and efficacy.*

These priorities have the potential to address identified needs and have already demonstrated efficacy in delivering positive outcomes for Pacific partners and families, but they have also helped build trust between MSD and Pacific communities. Continuing to invest in these areas will ensure that Pasefika Proud and future Pacific family violence prevention work remains grounded in Pacific realities and responsive to community needs.

What new priorities should be pursued?

As Pasefika Proud voyages into the future, the evaluation highlights a range of emerging priorities that respond to clearly evidenced needs among Pacific families and communities. These priorities build on the programme’s strengths and reflect needs identified through talanoa, desktop review, and IDI analysis. While Pasefika Proud has a clear role to play in advancing these priorities, many require action and investment from other system actors, including other MSD teams, other government agencies, and sector leaders. These recommendations are framed to reflect shared responsibility and the need for cross-sector collaboration.

⁷⁶ Ministry of Social Development. (2019). Pathways for Change 2019-2023. Wellington, New Zealand: Ministry of Social Development

We recommend that the following priorities be pursued through future iterations of Pasefika Proud:

Address entrenched socio-economic stressors and challenges around short-term funding by strengthening cross-sector collaboration: IDI data shows strong correlations between emergency housing use and family violence, as well as highlighting patterns of chronic exposure to family violence for Pacific families, with long-term involvement and high incident rates per person. Talanoa also highlighted the compounding effects of poverty, overcrowding, and poor health and their role in family violence. Talanoa with partners identified that it was hard to address the complex challenges underlying these issues when funding was too narrowly scoped or only offered short term, with the desktop review affirming this. *Coordinated action and investment across the housing, income, education, justice and health sectors is needed to address the drivers of family violence, reduce the burden on families, and support the sustainability of effective, holistic responses. Pasefika Proud can contribute by advocating for Pacific needs and approaches across these spaces and continuing to facilitate investment in community mobilisation.*

Respond to persistent regional disparities by expanding delivery to underserved areas: IDI analysis shows disproportionately high or rising rates of family violence in regions such as Gisborne, the Bay of Plenty and Hawke's Bay. Analysis of regional distribution of contracts highlighted potential underinvestment in other regions. *Strengthening regional commissioning and empowering local providers to lead culturally grounded initiatives will help ensure that families in high-need areas can access appropriate support.*

Support migrant families navigating cultural and legal transitions by investing in targeted services for recent arrivals and RSE workers: IDI data shows that nearly 60% of family violence incidents among Pacific peoples involve those who arrived in New Zealand 2–15 years ago. Talanoa identified particular needs for these groups around understanding New Zealand laws, accessing services, and navigating cultural transitions. *Providing culturally safe education, navigation support, and early intervention services will help reduce acculturative stress and prevent harm. While Pasefika Proud can contribute through messaging and community engagement, targeted service provision will require investment from and coordination across a wider range of government agencies and services.*

Meet the needs of families experiencing or at risk of violence by improving access to culturally grounded intervention services: Talanoa highlighted that Pacific families need more access to timely, inclusive, and culturally grounded services to support them when violence occurs or is emerging. Particular gaps for disabled people, smaller ethnic groups, and those in rural areas were identified. IDI data reinforced this, showing that Pacific families affected by family violence are more likely to present to emergency departments, despite being enrolled in PHOs, suggesting barriers to accessing primary care. Pacific peoples are also underrepresented in culturally specific mental health referrals and abuse-related ACC claims, while ACC follow-up rates are consistently lower than for other groups. *Expanding access to timely, inclusive, and culturally responsive services will help ensure families receive appropriate care when they need it most. While Pasefika Proud can contribute by promoting culturally grounded approaches and services – as well as by supporting the initial mobilisation of some such services – however, their long-term delivery sits with health, justice, and ACC.*

Address the need for culturally safe responses to sexual violence by supporting the development of targeted education, prevention, and support services: Partners highlighted a need for sexual violence – as a form of family harm, and a broader issue - to be more specifically and directly addressed. To meet this need, they wanted to see culturally grounded education, prevention, and support services that reflect Pacific values and realities. *While the movement cannot tackle this task by itself, Pasefika Proud's success in reducing stigma around family violence, and providing culturally grounded family violence prevention initiatives can help support wider efforts to address sexual violence and foster healing.*

Ensure ongoing relevance and increase service access by improving responsiveness to diverse Pacific identities: Talanoa and desktop review highlighted that MVPFAFF+/Rainbow/LGBTQI+ and, disabled communities face elevated risk of harm but have been largely absent from Pasefika Proud's first decade. They also highlighted that the needs of Pacific youth are changing in terms of both religious participation and cultural identity, while IDI data showed persistent disparities in access to culturally appropriate mental health support. *To address this need and ensure all Pacific peoples are affirmed and protected, future Pasefika Proud initiatives must include tailored messaging, safe spaces, and targeted support.*

Strengthen relational trust and programme participation by improving strategic communication and engagement: Partners highlighted that more consistent engagement and clearer communication from Pasefika Proud would help to deepen trust, and, in following, improve engagement with and participation in the programme of work. There was a strong desire to stay connected to the Pasefika Proud team and to other partners in order to more effectively participate in the movement long-term. *Strengthening relational commissioning practices, processes that encourage both consistency and transparency, and ongoing communication will help to sustain trusting relationships and deepen participation.*

Address demand and increasing complexity by supporting growth of the family violence workforce: Alongside the high overall level of need, and the entrenched patterns of harm highlighted by IDI analysis, talanoa reflected a lack of specialised workforce (particularly amongst smaller Pacific ethnic groups). Workforce fatigue and a lack of access to training, supervision, and wellbeing support were also identified. A well-supported workforce is essential to respond to the complex, chronic cases evident amongst Pacific families. Furthermore, NVOKTTP assumes the existence of an experienced and culturally adept workforce to build upon. *A deliberate strategy to grow and support the workforce - including cultural leadership, language skills, supervision, and wellbeing support - is essential to addressing demand, complex need, and sustaining the impact of effective initiatives. Pasefika Proud can support capability development and mentoring initiatives, but broader workforce planning and investment must be led at a higher level and across education, health, and social development.*

Address demand for more education and professional development by expanding access to NVOKTTP and/or other NVOKT-based training programmes: Reflecting the need for more intervention-ready knowledge amongst service staff and community leaders, Partners and facilitators called for NVOKTTP – or other structured programmes grounded in the NVOKT frameworks – to be more available, delivered in a wider range of locations and delivered more often. Longer, more in-depth versions of NVOKTTP, as well as targeted offerings for churches, youth, elders, men, and women were also requested, in response to the unique needs and contexts of these groups. *The current programme is constrained by both funding limitations and by centralisation, and exploring scalable delivery models that balance accessibility with cultural authenticity will help meet training needs across the motu.*

Support continuous improvement and shared learning by strengthening monitoring, evaluation, and learning systems: Partners want support to document and assess impact, to build a robust body of practice-based evidence, and to accessibly share what they have learned with each other. *A refreshed evaluation framework with culturally grounded indicators and tools will help support ongoing review of service relevance, guide future investment, and ensure accountability.*

These priorities reflect needs that are urgent, complex, and system wide. While Pasefika Proud has a vital role to play, delivering on these priorities will require coordinated action; no single programme can meet these needs alone, but Pasefika Proud can help lead the way.

What resources and strengths will help us most along the way?

This evaluation has identified an impressive array of strengths. These strengths will be essential to delivering targeted, evidence-based responses to the needs identified above. The following strategic strengths are those that Pasefika Proud can most efficiently grow and leverage to address the newly identified priorities:

Strengths-Based Messaging and Mobilisation

Pasefika Proud’s emphasis on celebration, pride, and positive transformation is its biggest source of strength. Not only has this approach resonated deeply with families and communities, but it has also directly helped to reduce stigma, foster hope, and encourage engagement with a sensitive and painful topic. These strengths can be further leveraged to support public awareness, youth leadership, and systems change. By helping to ensure that all Pacific peoples feel affirmed and empowered to engage, this strength will help Pasefika Proud to connect with Pacific communities around the inclusion of MVPFAFF+/Rainbow/LGBTQI+ and disabled communities, and to address sexual violence prevention. This approach supports inclusive service design and helps ensure that interventions are not restricted by identity but instead respond to the diverse needs and realities of Pacific peoples.

Ethnic-Specific Cultural Frameworks and NVOKTTP

The eight NVOKT frameworks and the associated training programmes are widely valued and have supported the mobilisation of Pacific partners and communities, as well as their confidence and capability. These frameworks offer a culturally grounded foundation for both prevention and intervention, represent a significant cache of shared cultural capital, and present a range of opportunities to grow Pasefika Proud’s reach and impact across the family violence eco-system and beyond. They provide a ready-made platform to expand delivery into underserved regions, develop tailored programmes for churches and youth, and support the development of culturally embedded messages relevant to emerging priorities.

Community Leadership and Ownership

Pasefika Proud has successfully empowered Pacific communities to lead their own responses to family violence. This has fostered trust, pride, and innovation. Strengthening this leadership and deepening existing connections, especially with/for under-served regions and among emerging groups, will help to ensure responsiveness and sustainability, while strengthening collective capability and the potential for collective impact. This strength will be essential to growing the Pacific family violence prevention workforce, supporting inclusive leadership across diverse communities, and ensuring that new priorities are shaped and led by those closest to the issues.

Flexible and Relational Commissioning Approach

Pasefika Proud’s flexible, relationship-led approach to commissioning has enabled partners to adapt delivery to meet community needs. This flexibility has supported innovation and strengthened trust. Formalising and scaling Pasefika Proud’s approach will help to ensure consistency and transparency, while preserving responsiveness to community-defined need. This will help to address the barriers that arise for partners when commissioning practices do not reflect Pacific values and lived experiences, while maintaining accountability to community and government stakeholders. It will also facilitate more inclusive and regionally tailored investment, better enable co-delivery models, and foster collaboration across sectors, ensuring that new priorities are met with agility and cultural integrity.

Catalytic Investment and Capacity Building

As a seed funder, Pasefika Proud has played a key role in enabling Pacific organisations to take their first steps toward addressing family violence, and, through this, to grow and diversify their work. Even modest investments have helped partners build credibility, strengthen governance, and unlock further funding, with particular impacts for smaller ethnic-specific and faith-based groups. This seed-funding model supports equitable access to commissioning opportunities and enables smaller ethnic-specific and faith-based groups to respond to unmet needs. When paired with robust evaluation and capability development, it will support Pasefika Proud to maximise its impact on the wider family violence ecosystem without fostering dependency.

What challenges are we likely to face?

Looking ahead to the next decade, Pasefika Proud will likely need to navigate rough seas. While the movement has built a strong vaka, the waters ahead are shaped by shifting demographics, economic pressures, and evolving political tides. IDI data show persistently high and rising family violence rates for Pacific peoples, with elevated risks amongst recent migrants. Without targeted interventions, these risks will likely intensify. IDI data also show a strong and statistically significant correlation between emergency housing use and family violence, especially in larger Pacific households. In the current economic climate – where per capita GDP has fallen below levels seen in the global financial crisis⁷⁷ and unemployment rates have climbed to the highest rates in almost a decade⁷⁸ - these issues are likely to get worse. At the same time, Pacific peoples remain underrepresented in mainstream services and data systems, with ethnicity prioritisation and systemic barriers continuing to obscure need and limit access to support. These gaps highlight the importance of using multiple variables to assess need and of strengthening data systems to ensure visibility and responsiveness.

Service, sector, and workstream silos also present a particular challenge for Pasefika Proud. These silos impede the delivery of holistic responses and make it difficult to integrate concerns raised by communities - such as socioeconomic distress and sexual violence - into programme design and delivery. The evaluators acknowledge that Pasefika Proud's family-violence-specific focus has been shaped by government funding structures, which separate family and sexual violence into distinct workstreams, and which position socio-economic distress as a separate concern. Such structural barriers limit the ability to respond to complex, intersecting needs, and reinforce the importance of cross-sector collaboration and integrated service design, to enable a more holistic response that better addresses all forms of family violence (and the factors that contribute to it).

These challenges are compounded by shifting government priorities and fiscal constraints, which impact funding availability and policy alignment. There is a risk that Pacific-led approaches could be deprioritised or diluted in this context. Alongside this, the sustainability of the Pacific family violence workforce is under pressure, with burnout, limited supervision, and a shallow pipeline of practitioners – particularly for smaller ethnic groups – further threatening the availability of culturally safe services and the ability to respond to the complex, long-term cases indicated by IDI data. These waves – regional inequities, economic stressors, systemic invisibility, sector siloing, political shifts, and workforce fragility – require careful navigation and a commitment from leaders to staying the course.

⁷⁷The Treasury/ Te Tai Ōhanga. (2025). Budget Policy Statement 2025. Wellington, New Zealand: New Zealand Government/Te Kāwanatanga o Aotearoa. <https://budget.govt.nz/budget/2025/bps/economic-outlook.htm>

⁷⁸Regional Economic Activity WebTool. (2025). Unemployment rate in New Zealand. Wellington, New Zealand: Ministry of Business, Innovation and Employment. <https://webrear.mbie.govt.nz/theme/unemployment-rate/map/timeseries/2025/new-zealand?right-transform=absolute>

Fortunately, Pasefika Proud – in collaboration with other government agencies and sectors - is well-positioned to inform and support a response. Key opportunities include:

- Leading collaboration with regional Pacific ethnic leadership and exploring options to expand and/or develop structured, NVOKT-framework-based training programmes to meet the needs of underserved Pacific communities.
- Maintaining and advocating for an increased focus on community ownership, which supports locally grounded solutions and long-term impact.
- Nurturing strategic partnerships and cross-sector networks, to enable holistic responses that both address socio-economic drivers of harm and facilitate integration of sexual violence.
- Leveraging Pasefika Proud's growing evidence base and advocacy role, to push for data reform and culturally responsive policy, commissioning, and service design shifts.
- Using strengths-based messaging, visible success stories, and strategic communication, to maintain public and political support.
- Contributing to efforts that support the growth and retention of a diverse, well-supported family violence workforce, through NVOKT-framework-based training programmes, mentoring initiatives, and community mobilisation.

By leveraging its strengths, Pasefika Proud can continue to chart a course toward safe, resilient, and thriving Pacific families.

Mapping the Journey Ahead: Strengthening Monitoring, Evaluation, Reporting, and Learning

This section lays out recommendations for a future monitoring, evaluation, reporting and learning ecosystem. Establishing a robust evaluation environment will help ensure that future iterations of Pasefika Proud are delivering targeted, needs-based services, and creating measurable value for investment and sustainable change. It will also support shared learning, continuous improvement, and accountability across the family violence ecosystem.

A Future Theory of Change and Outcomes Framework

Pasefika Proud's *Pathways for Change*⁷⁹ has laid a strong foundation, with its clear vision, preventative focus, and commitment to family wellbeing. However, through this evaluation, it has become clear that future iterations of the framework could be strengthened to better support clarity, collaboration, and accountability.

⁷⁹ Ministry of Social Development. (2019). Pathways for Change 2019-2023. Wellington, New Zealand: Ministry of Social Development

A key recommendation is to **incorporate a socio-ecological model - such as the Soālaupule Ecosystem Model⁸⁰** - to help clarify who is responsible for acting at different levels of the family violence ecosystem. This would support MSD, partners, and communities to understand their roles more clearly, and to see how their actions contribute to **short-, medium-, and long-term outcomes for MSD, for partners, and for Pacific families and communities.**

Future versions of the framework should also **include a programme logic that connects activities to outcomes across different levels.** This would help make visible the contributions of MSD, its partners, and Pacific families, and provide a clearer line of sight from investment to impact. **A refreshed visual representation of this logic, which reflects the complex, relational nature of Pasefika Proud,** would support transparency, assist with review of service relevance, and support understanding and collaboration.

Finally, **it is recommended that specific indicators be developed to guide reporting and evaluation.** These indicators are discussed further in Appendix Three – Measuring the distance travelled, but should enable the evaluation of service efficacy and relevance over time whilst reflecting Pacific values and realities, and being tailored to different actors and timeframes. They should draw from diverse data sources, including talanoa, system-level data, and community insights, to ensure that change is captured meaningfully and respectfully.

By strengthening the framework, Pasefika Proud can better honour the contributions of all actors, support shared accountability, and deepen its impact for Pacific families and communities.

Future Evaluation Approach

This evaluation, Celebrating Pasefika Proud, was commissioned at the close of a decade of delivery. As has been noted, a strengths-based lens was chosen, in alignment with Pacific values and in recognition that a rigid outcomes-focused approach would neither respect nor reflect the journey Pasefika Proud has taken.

However, the retrospective nature of this evaluation also brought challenges. It was difficult to build external understanding of what has been a long-term, complex programme, and to navigate both changing structures within MSD and gaps in reporting and clarity around Pasefika Proud’s expected outcomes. These challenges highlight **the importance of establishing the next evaluation framework alongside the next strategy and work programme,** and doing so collaboratively with Pacific evaluators, communities, partners, and cross-sector leaders.

⁸⁰ Ministry of Health. (2023). The Mana Ola: The Pacific Health Strategy. Wellington, New Zealand: Ministry of health

Talanoa with MSD highlighted that this is already a priority, with current leaders understanding that all paddlers in the Pasefika Proud vaka need to understand where they are heading, what is expected of them, and how progress will be measured. Ensuring this clarity from the beginning of the next strategy and work programme will support consistent reporting, enable targeted support from MSD, and allow meaningful assessment of impact from day one. It will also empower MSD to provide more targeted support with research, evaluation, and expertise to its partners, and enable meaningful assessment of progress from the beginning of implementation until the end.

These challenges also meant that delivering an evaluation that meaningfully assessed return on investment was impracticable. Should an approach assessing return on investment be desired in future, the collaborative design process mentioned above becomes even more important. Financial metrics will be needed, but so too will community-defined perspectives on value; what matters to families, providers, and communities. Value for Investment ⁸¹ is recommended over Social Return on Investment ⁸², as it better reflects New Zealand’s social context and balances financial and social returns.

Additional recommendations include:

- Ensuring all evaluations continue to be framed through Pacific research and evaluation models, to uphold cultural safety, data integrity, and relational accountability.
- Embedding an evaluation-for-learning approach alongside outcomes and impact evaluation, to support adaptation and continuous improvement.
- Providing regular updates on evaluation-for-learning results, to track progress, identify challenges, and nurture growth.
- Integrating regular reporting from MSD to the evaluation-for-learning process, to ensure its contributions are visible and its leadership is acknowledged.
- Using mixed methods, including talanoa, desktop review of reporting, and both partner and system-level data, to reflect the complexity of Pacific family violence prevention.
- Prioritising partner and community/family voices and designing future strategies with a clear line of sight from investment to impact.
- Providing culturally embedded and easy-to-use tools and templates that help partners to capture and report on activities, to support consistent reporting and comparability of data over time.

By more deeply embedding learning, collaboration, and cultural integrity into its evaluation approach, Pasefika Proud can continue to grow with its communities, and ensure that its journey is one of shared progress and pride.

⁸¹ Julian King and Associates. (n.d.). Value for Investment – Te Kounga o te Werawera. Auckland, New Zealand: Julian King and Associates. Retrieved from: <https://www.julianking.co.nz/vfi/>

⁸² UK Cabinet Office. (2012). The Guide to SROI. United Kingdom: Social Value International. Retrieved from: <https://www.socialvalueint.org/guide-to-sroi>

Appendices



Appendix One – Pathways for Change (2019) and the Celebrating Pasefika Proud Evaluation Framework



Pasefika Proud Pathways for Change

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

Theory of Change

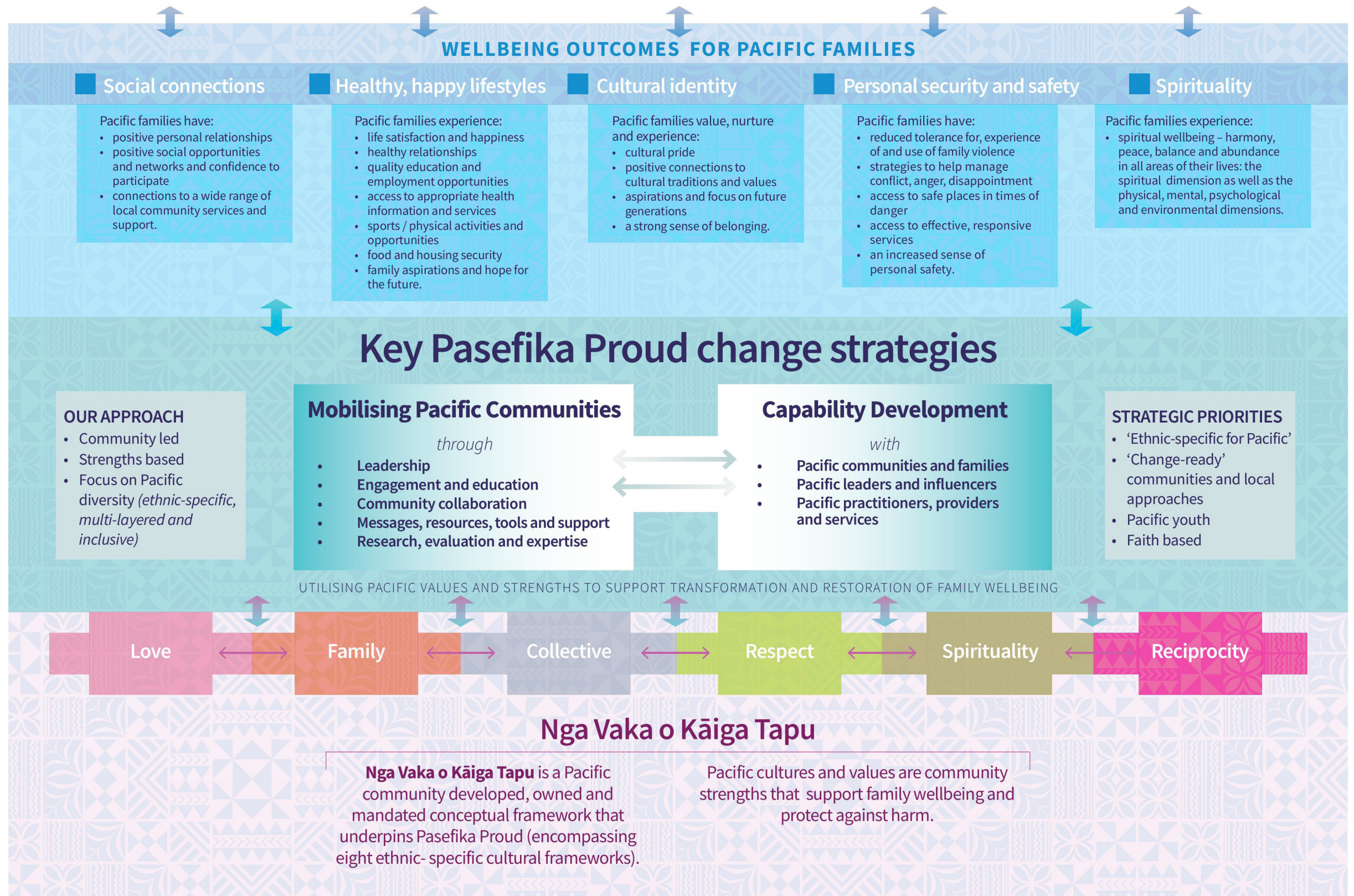
For many Pacific peoples, family is the site where identity, belonging and sacred relationships are nurtured and protected. Violations of sacred relationships create sites of terror, dysfunction and loss of belonging and identity. *“Violence within the family assaults the sanctity of family and the safety 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.



Key Evaluation Question One:

What positive impacts have Pasefika Proud-funded initiatives and research created for Pacific communities – at the individual, family, and community/societal levels – in terms of their social connections, lifestyles, cultural identities, sense of security and safety, and spiritual well-being?

Links to Theory of Change and Programme Logic

- Vision
- Wellbeing outcomes for Pacific families
- Pacific values and strengths
- Other

Specific Evaluation Questions

- To what degree can it be said that Pacific families and communities are safe, resilient, and enjoy wellbeing? What role has Pasefika Proud played in this?
- How has Pasefika Proud supported Pacific families to build positive social connections? What has been done particularly well in this regard?
- How has Pasefika Proud supported Pacific families to enjoy happy, healthy lifestyles? What has been done particularly well in this regard?
- How has Pasefika Proud supported Pacific families to nurture strong, positive cultural identities? What has been done particularly well in this regard?
- How has Pasefika Proud supported Pacific families to experience personal security and safety? What has been done particularly well in this regard?
- How has Pasefika Proud supported Pacific families to experience spiritual wellbeing? What has been done particularly well in this regard?
- How has Pasefika Proud nurtured love, family-orientation, collectivity, respect, spirituality, and reciprocity amongst Pacific families? What has been done particularly well in this regard?
- Which positive impacts have made the biggest difference for Pacific families? Which have meant the most to them?

- What key strengths have helped Pasefika Proud to create positive impacts for Pacific families?
- What key challenges have created barriers to Pasefika Proud creating positive impacts for Pacific families? How have these been mitigated/how could they be overcome in future?
- How and to what degree will the positive impacts from Pasefika Proud help to reduce the financial impacts of Family Violence over the next 10-15 years?

Indicators

- Reduced use and experience of FV
- Strengthened partner, parent/child, and wider aiga/kainga relationships
- Strengthened sense of self/positive personal and cultural identity
- Strengthened sense of belonging to culture, family, community, and wider society
- Strengthened sense of respect for home, family and community spaces, and the wider environment
- Improved confidence contributing to home, family and community spaces
- Strengthened sense of cooperation/collaboration amongst family and community
- Feeling more supported, valued and respected
- Strengthened sense of personal, family, and community safety
- Strengthened sense of housing, food, and financial security
- Strengthened sense of spiritual wellbeing
- Strengthened aspirations/sense of hope for the future of self, family, and community
- Improved ability to identify realistic pathways towards achieving own and family aspirations/hopes for the future
- Improved ability to communicate effectively, confidently, and safely with family and community members
- Improved confidence accessing and making use of social opportunities and networks (including social services, education, health, housing, employment, faith/spirituality, sporting, and cultural activities)

- Improved awareness and application of Cultural strengths, Cultural distortions (e.g., FV is a part of Pacific cultures), Factors that protect against FV; Strategies to help manage conflict, anger, and disappointment; Strategies for self-care
- Improved visibility of Pacific community leaders, influencers, and role models who inspire positive change
- Increased satisfaction with range, accessibility, cultural safety, respectfulness, engagement, and responsiveness of available social services (particularly in terms of their respect for people from diverse backgrounds, their engagement with Pacific values and approaches, their responsiveness to the specific needs of Pacific families, and their responsiveness to FV)
- Increased satisfaction with range, accessibility, and availability of plain English and Pacific language information relating to social services, FV, and the law
- Increased satisfaction with range, accessibility, cultural safety of social opportunities and networks (incl. including education, health, housing, employment, faith/spirituality, sporting, and cultural activities)
- Changes can be explicitly linked back to engagement with Pasefika Proud initiatives

Sources

Talanoa with families who have participated in Pasefika Proud initiatives (Qualitative)

Analysis of relevant data from IDI, Ngā Tutohu, Youth 12-19, and GUINZ (Quantitative)

Key Evaluation Question Two:

What positive impacts has Pasefika Proud created for its partners in terms of mobilising them and developing capability to deliver initiatives or research that are ethnic-specific; sustainable; faith based; strengths-based; inclusive of Pacific diversity; and/or focused on Pacific youth? What role has Nga Vaka o Kāiga Tapu played in the capability development?

Links to Theory of Change and Programme Logic

- Vision
 - Key Pasefika Proud Change Strategies
 - o Our approach
 - o Strategic priorities
 - o Mobilising Pacific communities
 - o Capability development
- Nga Vaka o Kāiga Tapu
- Pacific values and strengths
- Other

Specific Evaluation Questions

- To what degree can it be said that Pacific community groups, leaders, and churches are supporting Pacific families to be safe, resilient, and enjoy wellbeing? What role has Pasefika Proud played in this?
- How has Pasefika Proud engaged with its Partners to support their mobilisation and capability development? What has been done particularly well in this regard?
- What education, messaging, resources, and tools have been provided to Pasefika Proud Partners to support their mobilisation and capability development? What has been done particularly well in this regard?
- How has Pasefika Proud facilitated collaboration amongst Pasefika Proud Partners to support their mobilisation and capability? What has been done particularly well in this regard?
- How has Pasefika Proud facilitated collaboration amongst Pasefika Proud Partners to support their mobilisation and capability? What has been done particularly well in this regard?
- How has Pasefika Proud facilitated access to research, evaluation, and expertise for Pasefika Proud Partners? What has been done particularly well in this regard?

- How has Pasefika Proud otherwise mobilised and built the capability of Pasefika Proud Partners to deliver initiatives that are ethnic-specific; community-led; sustainable; faith based; strengths-based; inclusive of Pacific diversity; and/or focused on Pacific youth? What has been done particularly well in this regard?
- What role has Nga Vaka o Kāiga Tapu played in the mobilisation and capability development of Pasefika Proud Partners?
- What aspects of Nga Vaka o Kāiga Tapu were most supportive/helpful to Pasefika Proud Partners?
- What might support the more effective implementation of Nga Vaka o Kāiga Tapu for Pasefika Proud Partners in future?
- How has Pasefika Proud demonstrated love, family-orientation, collectivity, respect, spirituality, and reciprocity in its work with Pasefika Proud Partners? What has been done particularly well in this regard?
- Which positive impacts have made the biggest difference for Pasefika Proud Partners? Which have meant the most to them?
- Which positive impacts do Pasefika Proud Partners think have made the biggest difference for Pacific families and/or have meant the most to them?
- What key strengths have supported Pasefika Proud to create positive impacts for Pasefika Proud Partners?
- What key challenges have created barriers to Pasefika Proud creating positive impacts for Pasefika Proud Partners? How have these been mitigated/how could they be overcome in future?
- How and to what degree will the positive impacts from Pasefika Proud support the sustainability and self-sufficiency of Pasefika Proud Partners in the future?

Indicators

- Increased number of organisations partnering with Pasefika Proud to deliver FV research, FV prevention initiatives and family wellbeing initiatives
- Increased availability of Pacific community-led initiatives that are ethnic-specific; sustainable; faith based; strengths-based; inclusive of Pacific diversity; and/or focused on Pacific youth
- Increased outreach to current and potential Partners by Pasefika Proud
- Descriptions from Partners of consistently positive engagements with Pasefika Proud staff and processes (wherein cultural values are demonstrated and upheld)(e.g., for commissioning, accessing support)
- Increased availability and uptake of Pasefika Proud-provided education/development opportunities, messaging, resources, and tools relevant to Pacific peoples' wellbeing
- Increased availability and uptake of FV and family wellbeing research, evaluation, and expertise amongst Pasefika Proud partners
- Increased understanding of FV and family wellbeing, knowledge of the law as it relates to FV, ability to respond to and support families through FV incidents, and ability to provide spaces safe from FV amongst Pasefika Proud Partners
- Improved awareness and delivery of initiatives by Pasefika Proud Partners that highlight specific cultural strengths, cultural distortions, factors that protect against FV/nurture family wellbeing; Strategies to help manage conflict, anger, and disappointment; Strategies for self-care
- Increased participation in leadership and advocacy opportunities related to FV and family wellbeing amongst Pasefika Proud Partners
- Descriptions of collaborative Family Violence and family wellbeing activities across Pasefika Proud Partners including co-delivery of initiatives and the development of referral pathways
- Descriptions from Pasefika Proud Partners of a range of proactive, positive actions undertaken by Pasefika Proud to support capability building
- Increased satisfaction amongst Pasefika Proud Partners with range, accessibility, and availability of community education/development opportunities, messaging, resources, and tools

- Increased satisfaction amongst Pasefika Proud Partners with range, accessibility, and availability of FV and family wellbeing research, evaluation, and expertise
- Changes can be explicitly linked back to engagement with Pasefika Proud and/or Nga Vaka o Kāiga Tapu

Sources

- Talanoa with Pasefika Proud Partners (Qualitative)
- Desktop evaluation of reports prepared by Pasefika Proud Partners (Qualitative)
- Desktop evaluation of research funded under Pasefika Proud contracts (Qualitative)

Key Evaluation Questions Three, Four, and Five:

Which Pasefika Proud outcomes have seen the most/least progress, and which have subjectively meant the most to Pacific families and Pasefika Proud partners?

What learnings from the first 10 years of Pasefika Proud and from this evaluation process should inform future priorities for Pasefika Proud/Pacific family violence prevention?

What learnings from the first 10 years of Pasefika Proud and from this evaluation process should inform the development of a future Pasefika Proud/Pacific family violence prevention theory of change, outcomes framework, and evaluation framework?

Appendix Two – Evaluation Methodology/Methods

Methodology

This evaluation uses a mixed methods approach, guided by three culturally grounded methodologies: the **Tivaivai framework**⁸³, the **Fa’afaletui approach**⁸⁴, and an **Appreciative Inquiry**⁸⁵ lens. Together, they enable a rich, respectful, and strengths-based exploration of Pasefika Proud’s first ten years and its journey into the future.

The Tivaivai Framework

The Tivaivai framework, developed by Mama Teremoana Maua-Hodges, is grounded in the collaborative creation of Tivaivai; Cook Islands quilts adorned with appliqué images such as leaves, flowers, and traditional symbols. These quilts are typically made by groups of women under the guidance of a Ta’unga Tivaivai (expert quilt maker), working together toward a shared vision for a gifted quilt. The process involves discussion, skill-sharing, and combining diverse designs into a coherent and meaningful whole.

- **Akapapa:** The planning phase, akin to choosing quilt patterns and fabrics. The Ta’unga Tivaivai and Pange (collaborative group) meet to clarify the purpose, intended recipients, and shared vision. For this evaluation, Akapapa included a desktop review, collaboration with MSD, and the formation of an expert advisory group representing diverse Pacific communities and sectors.
- **Akaruru:** The data collection phase, reflecting the careful selection of materials for a quilt. Data were gathered through:
 - o Reviews of research, partner reports, and online articles produced or commissioned by Pasefika Proud.
 - o Analysis of data about the duration, location, and focus of over 200 contracts/grants funded by Pasefika Proud.
 - o Integrated Data Infrastructure insights on Pacific family violence and related outcome areas.
 - o In-depth talanoa with staff from the Pasefika Proud programme and MSD Pacific Advisory Group, Facilitators of the Nga Vaka o Kāiga tapu Training Programme, Partners who delivered Pasefika Proud funded activities, and individuals and families who participated in these activities. Partners who delivered Pasefika Proud funded activities, and individuals and families who participated in these activities.

⁸³ Futter-Puati D, Maua-Hodges T. Stitching Tivaevae: a Cook Islands research method. AlterNative. 2019;00(0):1-10.
⁸⁴ Tamasese, K; Peteru, C & Waldegrave C. (1997). OLE TAEAO AFUA The New Morning a Qualitative Investigation into Samoan Perspectives on Mental Health and Culturally Appropriate Services. Wellington, New Zealand: The Family Centre
⁸⁵ Whitney D, Trosten-Bloom A. The Power of Appreciative Inquiry: A Practical Guide to Positive Change. 2nd ed. San Francisco, California, United States of America: Berrett-Koehler Publishers; 2010.

- **Pakoti:** The analysis phase, where quilt pieces are cut and arranged. The Moana Connect evaluation team led analysis, using both individual and collaborative coding and theming processes to make sense of the data. MSD also joined Moana Connect for shared sensemaking sessions, and interim findings were shared with the EAG for feedback.
- **O’ora:** The presentation and validation phase, represented by the gifting of the completed quilt. During this stage findings are shared with stakeholders. This document marks the beginning of O’ora, with further community summaries and wider dissemination to follow.

The Fa’afaletui Approach

The Fa’afaletui approach, developed by Tamalieutu Kiwi Tamasese and colleagues, is rooted in the Samoan way (fa’a) of travelling between meeting houses (fale) to speak with village leaders. The perspectives shared at each fale are then woven together (tui) to inform a unified understanding. Typically, this weaving process is iterative, requiring repeated visits to share, confirm, and refine insights. It is a collective, respectful approach to knowledge creation and problem solving, grounded in openness and mutual respect.

A simplified version of Fa’afaletui is often used in research and evaluation, including in this project. Drawing on the Upu Tomua (opening words) of the 1997 report O le Taeao Afua, this version focuses less on iterative sensemaking and more on gathering perspectives from three key vantage points:

- Mountaintop – offering strategic, long-term views.
- Treetops – providing operational insights from those implementing change.
- Canoe – representing lived experiences of those directly affected.

This approach guided the selection of stakeholder groups during the Akaruru (data collection) stage, ensuring that the evaluation was informed by a broad range of relevant perspectives.

Appreciative Inquiry

Appreciative Inquiry is an approach to evaluation and change that centres on identifying and growing “the best of what is” within an organisation or field. Grounded in social constructivism, positive psychology, and image theory, it is built on the understanding that questions and dialogue about strengths, successes, values, hopes, and dreams can be transformational.

This approach is relational and inclusive, inviting people from all levels of a system to come together—in conversation and in connection—to co-create knowledge that is strengths-focused and mana-affirming. It supports a process that is not only useful, but also uplifting, helping to shape futures that are grounded in what communities value most.

These three methodologies do more than complement each other—they work in concert to create a culturally responsive, respectful, and growth-oriented evaluation process. The Tivaivai framework provides structure and cultural depth, the Fa’afaletui approach ensures layered understanding, and Appreciative Inquiry brings a consistently strengths-based, future-focused lens. Together, they honour Pacific ways of knowing and being, while actively contributing to the development of Pasefika Proud’s future. This integrated approach supports policy makers in understanding not only what has worked, but how to build on it, ensuring that future initiatives are grounded in community, culture, and collective strength.

Methods

Qualitative Methods

As part of this evaluation, Moana Connect reviewed around 350–400 documents provided by MSD. These included commissioned research, partner progress reports, online articles from the Pasefika Proud website, and previous evaluations of key programme components.

The evaluation team coded these documents using a deductively generated framework that combined the Pathways for Change model with the evaluation questions. As the process unfolded, additional themes were identified through inductive coding.

Following this, the team held collaborative sense-making workshops to reflect on findings, compare interpretations, and deepen understanding. These sessions helped move beyond surface-level insights to more nuanced themes.

This combined approach—desktop review and collaborative analysis—provided a structured yet flexible way to identify and validate key themes. It ensured the evaluation was grounded in both robust evidence and collective expertise, contributing to a well-rounded understanding of the family, community, and service provider landscape.

Talanoa

Talanoa is an approach to gathering qualitative data through one-on-one and small group conversations. It was first developed into a research methodology by Tongan academic Timote Vaioleti⁸⁶, drawing on the practice of “tala” (talking) in a way that is “noa” (free, uncensored, without restriction, or until a state of “noa” (freedom, balance, equilibrium) is reached. These conversations are guided by values of humility, compassion, and respect, creating a culturally safe and māfana (warm) space where people can share openly. This often leads to deeper, more authentic insights than conventional methods.

⁸⁶ Vaioleti, T.M.(2006). Talanoa Research Methodology: A Developing Position on Pacific Research. Waikato Journal of Education, (12). PP 21-34
Vaioleti, T.M. (2013/2014). Talanoa : differentiating the Talanoa Research Methodology from phenomenology, narrative, kaupapa Māori and feminist methodologies. Te Reo: the journal of the Linguistic Society of New Zealand, (56). PP 191-212

To align with the fa’afaletui approach, talanoa were undertaken as follows:

View	Recruitment Target	Recruitment Achieved
From the mountain top: Staff from the Pasefika Proud programme and MSD Pacific Advisory Group	5	5 (5 x one-on-one talanoa)
From the treetops: Facilitators of the Nga Vaka o Kāiga tapu Training Programme	8	11 (3 x small group talanoa; 1 x one-on-one talanoa). These reflected engagement with The Cause Collective and facilitators of the Samoan, Tongan, Tokelauan, Niuean, Tuvaluan, and Fijian programmes
Partners who delivered Pasefika Proud-funded activities	20	23 (2 x small group talanoa; 18 x one-on-one talanoa). These reflected engagement with 20 contracts/grants. These were delivered Nationally and in Auckland, Wellington, the Hawke’s Bay, Manawatū-Whanganui region, and Otago, and catered to Pan-Pacific, Samoan, Tongan, Cook Island, Tokelauan, Tuvaluan, and Kiribati participants.
From the canoe: Individuals and families who participated in the Pasefika Proud-funded activities	25	21 (4 x small group talanoa; 5 x one-on-one talanoa) These reflected engagement with participants in 6 initiatives, and included Samoan, Tongan, Cook Island, Tuvaluan, and Kiribati participants. These individuals and families participated in the following programme types:

- a faith-based traditional craft group delivered for a small Pacific ethnic group in the North Island
- a pan-Pacific youth programme hosted across multiple locations
- a faith-based family retreat for a large Pacific ethnic group based in the North Island
- a faith-based family retreat for a small Pacific ethnic group, delivered nationally
- a youth-focused creative initiative with a faith-based lens in the South Island
- a disability-focused creative initiative in the North Island

Together, these examples offer a meaningful cross-section of the types of activities delivered under Pasefika Proud

This structure ensured a wide range of voices were heard, from strategic leaders to those with lived experience.

Recruitment followed a tiered approach. MSD staff were engaged directly by Moana Connect. MSD then introduced the team to the Nga Vaka o Kāiga Tapu Training Programme project lead at the Cause Collective, who supported facilitator recruitment. MSD also helped identify a diverse sample of partner organisations spanning different locations, Pacific ethnicities, and target audiences, and facilitated introductions. Partners and MSD then supported recruitment of individuals and families who had participated in funded activities. All participants received detailed information and gave informed consent (discussed further in the Ethics section below).

Talanoa were held online or in person, in locations chosen by participants: homes, workplaces, cafes, and Moana Connect offices. Conversations were audio recorded and transcribed in their original languages.

Transcripts were coded using the same framework as the desktop review, allowing findings to be woven into a coherent narrative. The team continued their collaborative approach to analysis, this time using Miro (<https://miro.com>) to map codes, analyse frequency and sentiment, and visualise relationships across the data. This helped to bring out dominant themes and deepen understanding to support the development of this final report.

Desktop Review

Descriptive statistical analysis was undertaken to explore the key features of over 200 contracts/grants delivered by Pasefika Proud in its first 10 years. This analysis was undertaken using Microsoft Excel.

Reflecting the strategic priorities laid out in *Pathways for Change*⁸⁷, these grants were explored in terms of their focus on family or workforce capability development, the location of delivery, the target audience (e.g., male, female, youth), their ethnic focus, and whether or not they were delivered by a faith-based organisation. Assignment to these categories was checked by a member of MSD staff to ensure accurate categorisation. Financial data were not included in the information provided, and MSD indicated that analysis of output over time was not needed. Analysis was therefore focused on proportionality within these categories.

IDI Analysis

To support analysis of data gathered from the IDI, the evaluation team defined a few key principles at the outset, which were material to formulating and interpreting quantitative findings:

- To define a ‘Pacific’ cohort, we wish to include any person ever nominating any Pacific ethnicity.
- We will prioritise an Aiga/household view where available.
- In following, any household with a Pacific member is classified as a Pacific household.
- We will compare this group with two other cohorts; Māori, and Other (non-Māori and non-Pacific).
- We will disaggregate by geography where feasible.
- We will use prebuilt and peer-reviewed business rules and definitions where possible.

In terms of understanding Aiga/household data, we relied heavily on the ‘Administrative Population Census’ (APC). This is still formally tagged as ‘experimental’ but has been worked on extensively by the Stats NZ team and it is planned to be used as a central component of Census 2028.⁸⁸ Within this framework, Pacific ethnicity was prioritised; as reflected above, any household with a Pacific member was classified as a Pacific household. This inclusive approach ensures visibility for the 21% of Pacific peoples who also identify as Māori,⁸⁹ rather than having their Pacific identity obscured by standard prioritisation protocols.

⁸⁷ Ministry of Social Development. (2019). *Pathways for Change 2019-2023*. Wellington, New Zealand: Ministry for Social Development

⁸⁸ <https://www.stats.govt.nz/assets/Consultations/Modernising-our-approach-to-the-2028-Census/Modernising-our-approach-to-the-2028-Census-Summary-of-the-discussion-document-for-public-consultation.pdf>

⁸⁹ Ministry for Pacific Peoples. (2025). *Long-term Insights Briefing 2025: Shared futures: Deepening our understanding of Māori-Pacific identity in Aotearoa*. Wellington, New Zealand: Ministry for Pacific Peoples. Retrieved from: https://www.mpp.govt.nz/assets/Programmes/0081-LTIB-A4-Report-1_5JM.pdf

The APC is essentially a dataset which combines IDI data on individuals and households into an accessible format.⁹⁰ It allows a view of households (who lives with whom, and what their relationships are), together with socioeconomic variables (such as income, work and education) as well as migration (years since arrival).

We relied on the APC to define our main cohorts of interest (by ethnicity) and to conduct some high-level comparisons. We next used an existing ‘code module’ to define a subgroup of individuals and households experiencing ‘family violence’. One thing to note, as with all administrative data, is that we can only see data where a relevant service (usually provided by a government agency) has been used. This data therefore has the potential to amplify any existing disparity in service access.

The third stage was to find other data ‘events’ which could be linked to this subgroup (an ‘event’ in terms of IDI data being a hospital visit, or an ACC claim, for example). The logical ‘data model’ therefore ends up looking like the accompanying graphic.

With this data model in place, we then proceeded to build data sets linking transactional data (‘event’ detail) to Aiga/households and individuals experiencing family violence, whether as victim or perpetrator.

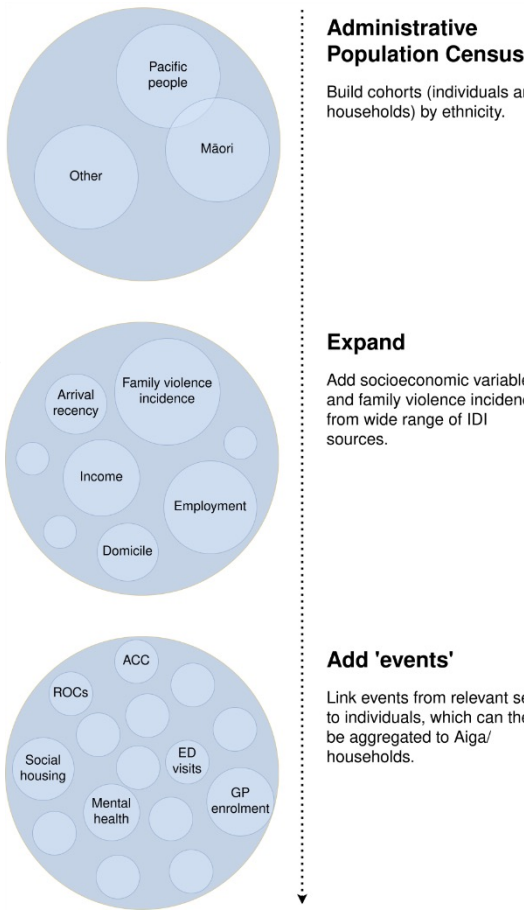
Cohorts and stratification

Cohorts were constructed using structured queries to extract relevant datasets from the IDI, including those related to family violence incidents, ACC claims, Oranga Tamariki Reports of Concern, emergency department presentations, mental health referrals, and social housing. Individuals and households were included if they had at least one recorded family violence-related incident or associated indicator between 2011 and 2022. Ethnicity was prioritised to Māori, Pacific and NMNP, with further stratification by age group (children, adults, older adults) and geographic region (Territorial Local Authority).

Data modelling

Household-level analysis was supported by the Administrative Population Census (APC), which enabled reconstruction of household composition, socioeconomic status, and migration attributes. A peer-reviewed code module was used to identify family violence victims and perpetrators based on service-contact events. These cohorts were linked to other transactional events (e.g., ED presentations, ACC claims) to build longitudinal datasets.

⁹⁰ <https://www.stats.govt.nz/experimental/experimental-administrative-population-census/>



Analytical techniques

Descriptive statistics were used to summarise baseline patterns, including incident counts, rates per 100,000 population, and proportions by ethnicity, age, and region.

Time series analyses were applied to assess trends over time in family violence indicators, using calendar years as the primary time unit. Compound Annual Growth Rates (CAGR) were calculated for key indicators.

Regression analyses were tailored to data types. Poisson regression was initially used to model incident counts, but when overdispersion was detected, negative binomial regression was applied to allow for greater variance and to produce incidence rate ratios (IRRs). For proportion-based outcomes, such as ACC claims linked to family violence, binomial log-link regression was used to estimate risk ratios (RRs). Linear regression was used to assess trends in continuous variables, including enrolment proportions and emergency department presentation rates.

Correlation and comparative analyses were conducted to explore relationships and differences across key variables. Spearman’s rank correlation assessed associations such as the link between years since arrival in New Zealand and family violence incidents. T-tests and chi-squared tests were applied to evaluate differences in rates and proportions across ethnic groups and time periods. To ensure robustness, model diagnostics and sensitivity checks were conducted, including assessments of missing data mechanisms and interaction effects.

A technical report on the IDI analysis has been provided to and is held by MSD.

Data by Chapter

Different subsets of the data were used to inform each chapter of the evaluation report. These are detailed below.

Communities and Families Moving Forward

- Talanoa with individuals and families who participated in Pasefika Proud-funded activities.
- Talanoa with partners who delivered Pasefika Proud-funded activities.
- Desktop review of contracts, grants, programme documentation, and reports.

Partners in Change

- Talanoa with MSD staff.
- Talanoa with partners who delivered Pasefika Proud-funded activities.
- Desktop review of contracts, grants, programme documentation, and reports.

Voyaging with the Nga Vaka o Kāiga Tapu Training Programme

- Talanoa with facilitators representing seven of the eight ethnic groups involved in NVOKTTP.
- Talanoa with partners who delivered Pasefika Proud-funded activities.
- Desktop review of contracts, grants, programme documentation, and reports – particularly NVOKTTP evaluations and reports.

The Changing Landscape of Pacific Family Violence

- IDI Data

Insights from across these datasets were then woven together to inform the Conclusion and Recommendation Chapters.

Ethics

Ethical oversight of this project was provided by the Ministry of Social Development’s Ethics Committee. Endorsement of the project and of the research tools used was provided in June of 2024.

Informed Consent

All participants were provided with a comprehensive participant information sheet detailing the purpose of the talanoa, the voluntary nature of participation, the ways in which the data would be used, how the data would be captured, analysed, and managed, the risks and benefits of participation, and sources of support. To support informed consent, this was both provided in advance of the talanoa and was discussed verbally with participants at the time of the talanoa, prior to commencement.

Informed consent was further supported by the provision of a copy of the talanoa guide in advance of the talanoa, so that participants were aware of what they would be asked. This was considered particularly important in light of the sensitive nature of family violence as an issue. Participants were given the option of written or verbal consent, with this being recorded in all cases. Consent was re-confirmed after the talanoa, once participants knew what they had shared.

Different versions of the Participant Information Sheet and the talanoa guide were developed for each of the stakeholder groups, reflecting the different concerns and experiences of each. Furthermore, for the talanoa with individuals and families who had taken part in Pasefika Proud funded activities, Samoan and Tongan translations of the research tools were prepared. A copy of the research tools can be accessed by requesting these from info@moanaconnect.co.nz.

Reciprocity

All participants in this evaluation were provided with a \$100 grocery voucher as a mea’alofa/mea’ofa, UNLESS they were currently being funded or contracted by Pasefika Proud or the Cause Collective. This was provided in appreciation of the participants’ time and valuable contribution to the evaluation.

Availability of mea’alofa/mea’ofa was not declared to participants in advance in order to avoid coercion.

AI and Data Sovereignty

Moana Connect’s AI policy allows for the limited use of AI in research activities, contingent on alignment with key principles of research integrity, respect for Māori interests, perspectives, and Māori data sovereignty, and the following principles of Pacific Data Sovereignty:

- Pacific peoples’ rights, values, interests and knowledge are protected and promoted when using Pacific data so that the interests and aspirations of Pacific peoples are honoured and upheld.
- Authority and autonomy for Pacific peoples is ensured so that Pacific people remain the rightful custodians and stewards of their own information.
- Relationships, authentic engagement, and collaboration guide the use of Pacific data and facilitate shared decision making around its use.
- Pacific data are used to support collective action for collective gains, with approaches and outputs benefitting Pacific peoples and communities.
- The quality and integrity of Pacific data is protected through the exercise of ethical principles such as beneficence, non-maleficence, collective justice, and vā-centredness.
- Data use that undermines the rights, values, interests, knowledge, authority, autonomy, and collective gain of Pacific peoples is identified, challenged, and avoided.

Moana Connect affirms that AI-generated content supports but does not and cannot replace human analysis, creativity, insight or decision making. Accordingly, the use of AI by Moana Connect researchers is restricted to certain activities. For example:

- The use of a limited range of approved programmes where an end user agreement with Moana Connect is in place.
- Screening and summarising publicly available data (e.g., published papers), alongside a commitment to acknowledging all contributing sources.
- Generating draft meeting or interview transcripts/translations (where participant permission is provided).

- Support for the processing, generation, or refinement of information used by Moana Connect in the course of daily business duties (e.g., generating draft meeting minutes or emails, undertaking spelling/grammar checks).
- Supporting the production and refinement of Moana Connect’s research outputs (e.g., generating draft search strategies; reducing the word count or adjusting the reader level of research tools, papers, and reports; reviewing clarity, completeness, and coherence of data interpretation; undertaking spelling/grammar checks)¹.

During this evaluation project Microsoft Team and Co-Pilot have been used to:

- Generate draft transcripts for some online talanoa (with these being reviewed and edited by approved transcribers).
- Generate summaries of public information.
- Review and refine draft sections of the evaluation report (where no identifiable data is contained).

Recognising the limitations and biases of AI tools, **all AI outputs have been thoroughly checked and critically reviewed for accuracy and cultural appropriateness** by Moana Connect’s experienced research team, with oversight from Research General Manager Malaetogia Dr Jacinta Fa’alili-Fidow.

Moana Connect also encourages its researchers to be mindful of the environmental impacts of AI use, recognising the importance of protecting te taiao/the environment under both te Tiriti, and wider Moana-Nui-a-Kiwa ethical frameworks and priorities. Facilitating ongoing education about AI and critical awareness of developments in the AI field is a priority for Moana Connect, who seek to support employees, associated organisations, and community partners in responsible and mindful use of AI tools and technology.

Strengths and Limitations

Strengths

This evaluation of Pasefika Proud’s first decade has been guided by Pacific values and culturally grounded methodologies, including the Tivaivai framework, the Fa’afaletui approach, and Appreciative Inquiry. These approaches have supported a strengths-based, multi-layered, and inclusive evaluation process that honours the diversity and complexity of Pacific communities, providers, and practitioners engaged in preventing family violence. The evaluation draws on talanoa with over 60 stakeholders, a desktop review of more than 350 documents, and analysis of IDI data. Together, these sources offer a rich and nuanced picture of Pasefika Proud’s journey, impact, and future potential.

A key strength of this evaluation is the inclusion of diverse Pacific voices across all stakeholder groups. Talanoa with families, providers, facilitators, and MSD staff has enabled the integration of lived experience, cultural wisdom, and professional insight. This has helped to illuminate the relational, cultural, and systemic dimensions of family violence prevention in Pacific communities, and to surface aspirations for future change.

The evaluation also benefits from its national scope. Partner talanoa reflect the breadth of Pasefika Proud-funded activities, spanning different ethnicities, regions, church denominations, and approaches to delivery. These insights help to address gaps in documentation and offer a meaningful line of sight to how Pasefika Proud has supported mobilisation and capability development across the motu. Similarly, talanoa with NVOKTTP facilitators representing seven of the eight ethnic groups has provided valuable insight into the programme’s delivery, impact, and opportunities for growth.

Limitations

Several limitations must also be acknowledged. First, the desktop review highlighted significant gaps and widespread inconsistencies in reporting across the first decade of Pasefika Proud. This has constrained visibility into outcomes and impacts, particularly for Pacific families and communities, and especially in the longer term. While the evaluation team worked alongside partners to reach out to families who had participated in Pasefika Proud-funded activities, the number of family talanoa was limited. This reflects both the sample of 20 providers and the distance in time since programme delivery. Nonetheless, the individual and family talanoa that were undertaken span a wide range of ethnicities, regions, delivery formats, and cultural contexts, and offer meaningful insights into how families have experienced and responded to Pasefika Proud initiatives.

Second, while NVOKTTP has been delivered by the same provider since 2016, inconsistencies in documentation and limited visibility of participant outcomes and impacts – again, particularly over the longer term - have constrained the insights available through the desktop review. Although there was strong interest in engaging directly with NVOKTTP participants, the timing of the evaluation meant this was not feasible. As a result, the evaluation draws primarily on facilitator reflections and previous evaluations to assess NVOKTTP’s contributions to capability development and community mobilisation.

Finally, the retrospective nature of the evaluation presents inherent challenges. Expectations of Pasefika Proud-funded initiatives in terms of outputs, reporting, and outcomes have varied significantly over time. This has affected the reliability and comparability of evidence across the programme’s lifespan. Recruitment of partners and families involved in earlier activities has also been impeded by the time elapsed, limiting visibility into long-term impact. Despite these limitations, the evaluation has generated a robust and culturally grounded evidence base. It affirms the value of Pasefika Proud’s work and provides clear direction for future investment, development, and evaluation.

Appendix Three – Measuring the distance travelled.

This section presents a range of potential indicators, both qualitative and quantitative, that can guide the development of Pasefika Proud’s future theory of change, outcomes framework, and evaluation approach. These indicators are intended to support ongoing learning and accountability, while reflecting the values, relationships, and aspirations of Pacific families, communities, providers, and government partners.

“[Identify] what are your key signals of change that you want to achieve in the future, and then just map those things.” – Partner 6

Quantitative Indicators

National Data Sets

To support future monitoring, evaluation, reporting, and learning activities, a wide range of quantitative indicators was scoped from the datasets available through the IDI in 2024, and the publicly available datasets provided via the Kupe Data Explorer⁹¹, the Aotearoa Data Explorer,⁹² the Active NZ Data Visualisation Tool,⁹³ and MBIE’s Migration Data Explorer⁹⁴. These sources offer a range of valuable insights into Pacific family wellbeing across multiple domains.

Table 3 integrates this scoping to present a structured overview of potential progress indicators from across these national data sets. These have been organised by the four levels of the Soālaupule Ecosystem – Nofo-a-Kainga (Pacific families), Pacific communities, providers, and government – and by whether movement can be expected in the short-, medium-, or long-term.

These indicators reflect the current context and are shaped by the *Pathways for Change*⁹⁵ framework. While not exhaustive, they offer a meaningful starting point, grounded in a Pacific-led evaluation of Pasefika Proud. They align available quantitative data with what families, communities, and partners have said matters most to them. In doing so, they also highlight the diverse drivers and impacts of family violence, underscoring the need for a cross-sector approach to creating lasting change. Integrating these insights into future strategies will support a more holistic and culturally grounded evaluation system that reflects Pacific values, relationships, and aspirations, and enables shared accountability across all levels of the ecosystem.

⁹¹ Health New Zealand. (n.d.). Kupe data explorer. Wellington, New Zealand: Ministry of Health. Retrieved from: <https://kupe.healthpromotion.govt.nz/>
⁹² StatsNZ. (2025). Aotearoa Data Explorer. Wellington, New Zealand: Te Kāwanatanga o Aotearoa. Retrieved from: <https://www.stats.govt.nz/tools/aotearoa-data-explorer/>
⁹³ Sports New Zealand/Ihi Aotearoa. (n.d.). Active NZ Data Visualisation Tool. Wellington, New Zealand: The Kāwanatanga o Aotearoa. Retrieved from: <https://sportnz.org.nz/resources/data-visualisation-tool/>
⁹⁴ Ministry of Business, Innovation, and Employment. (n.d.). Migration Data Explorer. Wellington, New Zealand: Te Kāwanatanga o Aotearoa. Retrieved from: https://mbienz.shinyapps.io/migration_data_explorer/
⁹⁵ Ministry of Social Development. (2019). Pathways for Change 2019-2023. Wellington, New Zealand: Ministry of Social Development

Integrating these insights into future strategies will support a more holistic and culturally grounded evaluation system that reflects Pacific values, relationships, and aspirations, and enables shared accountability across all levels of the ecosystem.

A number of caveats and notes apply to the use of these indicators, as follows:

- Change against any of these indicators cannot be attributed to Pasefika Proud; instead, they help monitor broader social trends related to Pacific family violence and identify where further support or investment may be needed.
- Ongoing advocacy and collaboration will be essential to ensure consistent access to key indicators across IDI and public datasets, especially as survey methods and data availability evolve.
- Ethnic-specific insights, both for Pacific peoples as a whole and for individual Pacific ethnic groups, remain inconsistent across data sources. Sector-specific data practices such as ethnic prioritisation, and constraints around reporting thresholds for confidentiality can further obscure visibility.
- Administrative Population Census data may help bridge gaps between datasets with strong ethnic detail and those without and may also help to facilitate a household-focused approach more reflective of Pacific values. These approaches are still emerging and should be used with caution.
- All indicators refer to Pacific peoples and, where possible, specific Pacific ethnic groups.
- Comparative analysis with Māori and non-Māori, non-Pacific populations, along with analysis by age, gender, and region, is encouraged to support an equity lens.
- Correlative analysis (e.g., observed family violence vs education participation) is encouraged where appropriate.
- Short- and medium-term indicators should continue to be monitored over the long term.
- Data that capture Pacific Rainbow/LGBTQIA+/MVPFAFF+ and Pacific disabled people/tagata sa'ilimalo are rarely, if ever, available, and ongoing insights into the needs and experiences of these population sub-groups are not currently available. Indicators related to these groups should be incorporated as they emerge.

	Short-Term (1-3 Years)	Medium-Term (3-5 Years)	Long-Term (5-10 Years)
Nofo-a-Kainga (extended families)	• Loneliness and isolation decreasing • Increasing and/or sustained experiences of respect • Increasing and/or sustained contributions to the happiness and wellbeing of others • Increasing and/or sustained engagement and interest in daily activities	• Emergency Department presentations decreasing • Injury rates decreasing • Primary Health Organisation enrolment increasing • Education participation increasing and/or sustained. • Employment participation is increasing and/or sustained • Social and emergency housing requests decreasing • Increasing and/or sustained importance of cultural connection • Increasing and/or sustained life satisfaction • Increasing and/or sustained optimism about the future • Alcohol consumption patterns decreasing	• Observed and reported family violence incidents decreasing • Oranga Tamariki Reports of Concern decreasing • Oranga Tamariki Further Action Required decreasing • PRIMHD mental health diagnoses of PTSD, Anxiety, and Depression decreasing • Educational attainment increasing and/or sustained • Income levels increasing and/or sustained • Income support dependency decreasing • Home ownership increasing and/or sustained • Life expectancy increasing and/or sustained • Increasing and/or sustained sense of leading a purposeful and meaningful life • Increasing and/or sustained physical activity patterns
Pacific Communities (Churches, Rainbow/MVPFAFF+/LGBTQIA+ groups, Pacific disabled/tagata sa'ilimalo groups, village associations, sports clubs, music clubs, social clubs, interest groups etc.)	• Increasing and/or sustained experiences of supportive and rewarding social relationships • Increasing and/or sustained cultural activity engagement • Increasing and/or sustained participation in informal and group physical activities • Access to natural spaces increasing and/or sustained • Annual migration flows (monitoring for responsiveness)	• Community attitudes to alcohol and gambling become less positive • Cultural connection increasing and/or sustained • Institutional trust increasing and/or sustained • Regional concentration of migrants (monitoring for responsiveness)	• Alcohol and gambling harm decreasing • Crime rates decreasing • Language retention increasing and/or sustained • Social cohesion increasing and/or sustained • Permanent settlement (monitoring for responsiveness)
Partners/Providers (Pacific providers, general practitioners, health services, social service providers, local government, private sector)	• Health service utilisation increasing and/or sustained • Social service uptake increasing and/or sustained • ACC uptake increasing and/or sustained (esp. Special Claims)	N/A	N/A
Government	N/A	N/A	• Justice equity increasing and/or sustained • Income inequality decreasing • Child poverty decreasing • Housing inequality decreasing • Biodiversity and climate resilience increasing and/or sustained

Pasefika Proud Data

In addition to tracking progress through national datasets, there is significant value in **establishing a set of internal quantitative indicators directly relevant to Pasefika Proud and its partners (including those delivering NVOKTTP)**, using these to inform the development of tools and templates. These indicators can be used to support a more concrete assessment of outputs, strengthen visibility of outcomes and impacts, and ensure that the work of Pasefika Proud is consistently and meaningfully documented.

Table 4 presents a range of straightforward quantitative indicators that could be consistently but flexibly collected to help track Pasefika Proud’s progress, particularly in terms of outputs and immediate outcomes. Several of these indicators also have potential to yield insights into longer-term outcomes and impacts, especially if follow-up surveys are encouraged among partners. The utility of these indicators can be further enhanced by ensuring data collection supports disaggregation by subgroup (such as specific Pacific ethnicities, youth, disability, and rainbow communities).

It is recommended that a confirmed list of indicators be collated, reported on, and shared **biennially** by MSD to support strategic reflection and adaptation.

Pasefika Proud / MSD Indicators

- Increasing and/or sustained number, value, start year, and duration of funded contracts/grants
- Increasing and/or sustained diversity of contracts/grants (e.g., prevention, intervention, mobilisation, capability development)
- Increasing and/or sustained diversity of ethnic focus, location, and target audience of funded contracts/grants
- Increasing and/or sustained number of partner engagements
- Increasing and/or sustained number of cross-sector engagement activities
- Pasefika Proud’s media reach is increasing and/or sustained
- Increasing and/or sustained number of Pacific champions or mentors engaged across MSD-Led Pasefika Proud initiatives
- Increasing and/or sustained partner satisfaction with engagements
- Increasing and/or sustained Pacific staff satisfaction at MSD
- Increasing and/or sustained Pacific client satisfaction at MSD
- Improving and/or sustained Pacific-specific outputs and outcomes across MSD’s other portfolio areas (e.g. housing, income support, and food security)
- Increasing and/or sustained number of research, policy, or advocacy outputs
- Number of new tools or models developed and trialled
- Shifts in funding availability and sources of funding
- Increasing and/or sustained number of partners supported to access funding outside of Pasefika Proud

- Increasing and/or sustained number of partners supported with direct assistance in programme monitoring and evaluation
- Full-time Equivalent (FTE) changes and staff professional development
- Increasing and/or sustained use of Pacific languages or language support in MSD-Led Pasefika Proud initiatives

Funded Programme / Partner Indicators

- Increasing and/or sustained programme/project attendance
- Client demography
- Increasing and/or sustained number of community event and outreach outputs
- Organisational or programme/project media reach is increasing and/or sustained
- Increasing and/or sustained number of referrals to project/programme (especially from previous participants)
- Increasing and/or sustained number of referrals to other support services
- Increasing or decreasing repeat engagement or attendance (as appropriate)
- Increasing and/or sustained client satisfaction with engagement or programme/project
- Increasing and/or sustained client cultural safety and responsiveness of engagement or programme/project
- Increasing and/or sustained client general safety and accessibility of engagement or programme/project
- Increasing and/or sustained client knowledge of and attitudes toward family violence
- Increasing and/or sustained client confidence and hope for the future
- Increasing and/or sustained client improvements to family communication and relationships
- Increasing and/or sustained client use of strategies/approaches learned
- Increasing and/or sustained client improvements to cultural connectedness or knowledge
- Increasing and/or sustained client uptake of opportunities for personal/professional growth and/or leadership and mentoring roles
- Increasing and/or sustained number of Pacific champions or mentors engaged, and their visibility in programme/project delivery
- Increasing and/or sustained number of activities delivered collaboratively by partners
- Increasing and/or sustained number of activities delivered with an intergenerational component
- Increasing and/or sustained use of Pacific languages or language support during activities
- Increasing and/or sustained number of research, policy, or advocacy outputs
- Number of new tools or models developed and trialled
- Increasing and/or sustained number of applications to seek additional funding
- FTE changes and staff professional development

Qualitative Indicators

While quantitative indicators provide essential insights into reach, scale, and measurable outcomes, they do not fully capture the lived experiences, cultural shifts, and relational dynamics that underpin meaningful change for Pacific families and communities. Qualitative indicators offer a vital complement, helping to illuminate how change is felt, understood, and sustained across different levels of Pasefika Proud’s work.

These indicators are especially valuable in contexts where transformation is relational, cultural, and long-term. They help assess the quality of engagement, the depth of impact, and the cultural integrity of service delivery and system change.

Data to assess progress against the qualitative indicators presented in Table 5 can be derived from talanoa as well as media, programme/project reports, surveys responses, and other narrative sources. As the collation and analysis of qualitative insights is comparatively labour intensive, it is recommended that a qualitatively focused desktop review, and talanoa with key stakeholders, be undertaken **every five years** to support strategic reflection and adaptation.

Pasefika Proud / MSD Indicators

- Increasing and/or sustained descriptions of positive engagements with Pasefika Proud staff and processes, where cultural values are demonstrated and upheld by partners
- Diverse examples of proactive, positive actions undertaken by Pasefika Proud to support capability-building by partners
- Increasing and/or sustained satisfaction with the accessibility and relevance of education, messaging, resources, and tools provided by MSD amongst partners
- Increasing and/or sustained visibility of Pacific-led approaches in mainstream service design and delivery
- Evidence of policy or practice shifts within MSD or other agencies influenced by Pasefika Proud
- Increasing and/or sustained integration of Pacific values and perspectives in strategic planning and commissioning processes
- Increasing and/or sustained support for Pacific workforce development and leadership within MSD and other government agencies involved in Pasefika Proud’s work
- Increasing and/or sustained recognition of Pasefika Proud as a trusted and culturally grounded system-change leader

Funded Programme / Partner Indicators

- Increasing and sustained descriptions of confident and coordinated delivery of FV prevention and intervention activities
- Increasing and/or sustained confidence among providers in using culturally grounded tools and frameworks
- Increasing and/or sustained use of Pacific languages in programme delivery
- Increasing and/or sustained understanding of the diverse needs of Pacific communities and of various subgroups within these
- Increasing and/or sustained application of inclusive and inter-group (including intergenerational) approaches
- Increasing and sustained descriptions of collaborative family violence and wellbeing activities across partners, including co-delivery and establishment/implementation of referral pathways
- Increasing and/or sustained descriptions of feeling supported, valued, and respected among participants
- Increasing and/or sustained descriptions of feeling connected to and positive about cultural and intersectional identities among participants
- Increasing and/or sustained descriptions of progress towards aspirations and sense of hope for the future of self, family, and community
- Increasing and/or sustained ability to communicate effectively, confidently, and safely with family and community members among participants
- Increasing and/or sustained awareness and application among participants of:
 - o cultural strengths
 - o protective factors against family violence
 - o strategies to manage conflict, anger, and disappointment
 - o strategies for self-care

The recommendations outlined in this section aim to strengthen Pasefika Proud’s future monitoring, evaluation, reporting, and learning by embedding culturally grounded frameworks, clarifying roles and responsibilities, and ensuring shared accountability across all levels of the Family violence prevention ecosystem. By developing a refreshed theory of change and outcomes framework - complete with a detailed programme logic and tailored indicators reflecting diverse sources and perspectives - Pasefika Proud can better connect investment to impact.

The proposed evaluation-for-learning approach will support continuous improvement, while accessible tools and templates will empower partners to document and share what works. Together, these strategies will enable more consistent, meaningful, and culturally resonant evaluation, ensuring Pasefika Proud continues to grow with its communities.



MOANA
CONNECT