



Supporting Pasifika families and communities to unleash their full potential. #igniting communities #creating change



Suicide Prevention



Violence Prevention



Youth Wellbeing



Cultural Competency



Mental Health & Addiction



Family violence, sexual violence & suicidal behaviour: Combined risk and protective factors for Pasifika young people

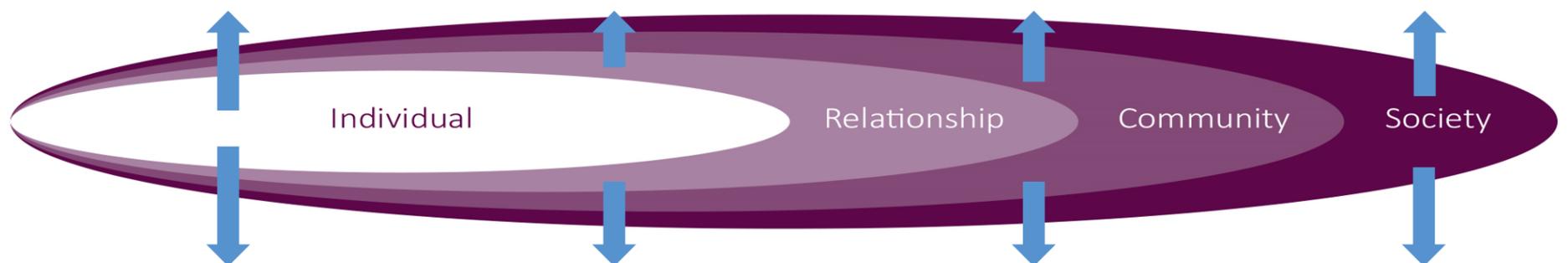
Protective Factors

Positive self-efficacy and self esteem
Spirituality
Strong cultural identity and sense of purpose
Good coping and communication skills
Good physical and mental health
Employment and training for youth

Understanding traditional cultural roles and sacred covenants within family relationships
Supportive and non-violent family environment
Good connections with peers and groups
Strong and secure caregiving attachment
Healthy relationships between all generations
Contributing to family and community
Acceptance of sexual orientation

Access to a range of support and recreation services (including NGOs, DHBs, school and church)
Strong community intolerance of violence
Access to relevant and appropriate info and services
Acceptance and empowerment of young people
Integrated services and programmes that are coordinated and culturally responsive

Legislation, regulation and policy that supports safe and secure living environments (including online), gender and race equity and cultural competency
An effective education system for all
An effective justice system for all
Safe and affordable housing
Celebrate Pacific achievement and positive role models in the media



Risk Factors

Evidence	Stakeholders
Demographic of being female, under 25 years, female, LGBTIQ, elderly	Afraid to report due to shame and fear
Personal or family history of violence (perpetrator or victim) or suicide attempt	Young and vulnerable unsure of rights and unaware of help services
Harmful use of alcohol	Addictions (alcohol, drugs, gambling)
Poor coping skills	Lack of life skills: communication and problem solving; anger management; parenting
Experiencing mental disorder or disability	
Disengagement from school (and low achievement)	
Dislocated from cultural identity	
Belief that obedience is equated with respect	
Suicide only: <i>males (death) and females (attempts). Low self-esteem, feelings of failure, guilt and shame; sense of purpose.</i>	

Evidence	Stakeholders
Relationship conflict, break-up or loss	Conflict between traditional and contemporary roles in parenting and family
Gender-based violence: male dominance and control and abusive power imbalance	Misunderstanding of discipline and respect in cultural context
Emotionally unsupportive and violent family environment	Dysfunctional households and volatile environment
Social isolation and disconnection from traditional supports	Family communication is not encouraged culturally (eg some topics <i>tapu</i>)
Bullying (including cyber bullying) and rejection	Perspective that there is 'cultural' acceptance of violence
Income and/or educational disparities between parents	Traditional 'rites of passage' to adulthood non-existent
Breaches of the Va <i>Tapuia</i> and other sacred covenants	
Inability to meet family obligations	

Evidence	Stakeholders
Low shared understanding of prevention of violence and suicide	Inadequate services (including at schools and church). Not appropriate for youth; culturally competent; LGBTIQ; family friendly
Stress of acculturation and dislocation	Mixed messages from some churches about discipline
Low social capital	Lack of coordination of services
A culture of silence	Lack of outcomes measurement of services
Non-acceptance of sexual orientation	Mistrust in services and lack of confidentiality
Tolerance and acceptance of violence (eg sexual violence unchallenged)	'Mates & Dates' not yet adapted and tested for Pacific youth
Cultural norms supporting strict gender roles	Unsafe beliefs that children need fathers (at all costs)
High number of alcohol outlets	

Evidence	Stakeholders
Social disadvantage arising from inequality and poverty	Institutionalised racism
Gender inequality and imbalance of power	Mainstream primary prevention has low relevance to Pacific youth
Social norms tolerant of violence and supportive of gender inequity in relationships	Desensitization of violence due to normalisation in media
Inequalities in outcomes for health, education and living standard indicators for Pacific communities	Low educational options and achievement
Objectification of women and stereotypes that conflict with traditional Pacific community views	Easy access to pornography
Stigma association with help-seeking behaviour	Lack of positive stories in the media about Pacific people
Suicide only: <i>Access to means and inappropriate media reporting</i>	The justice system is not conducive to prevention for Pacific communities



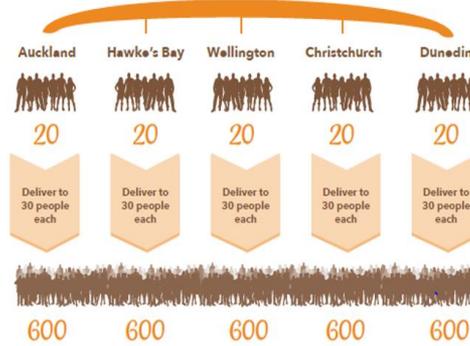
E-therapy: structured problem solving



Educational tools:
B.R.A.V.E video



Building capacity: **FLO Talanoa** facilitator training



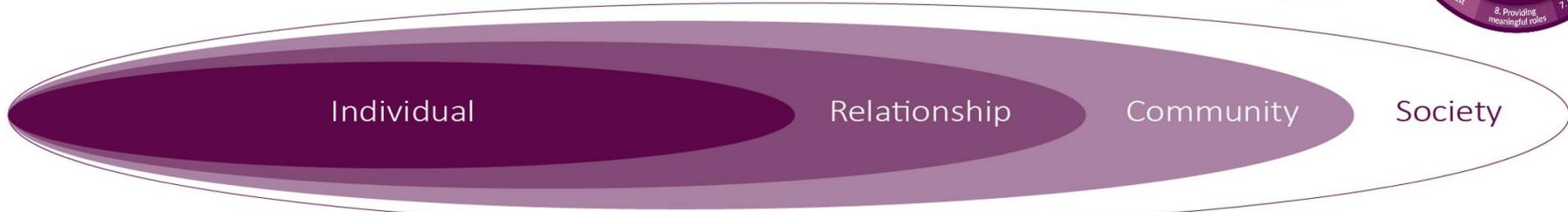
Equipping Pasifika:
FLO Talanoa community education



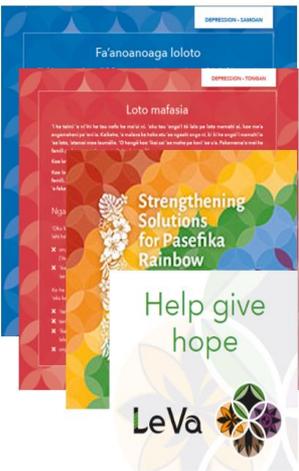
Evidence informed: 2 x research projects & ongoing eval.



Pasifika youth participation guidelines



Culturally relevant & clinically sound information



Resources that resonate: healing stories



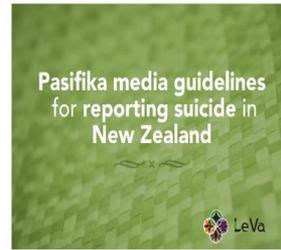
Trusted information
www.leva.co.nz



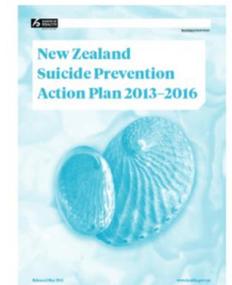
Funding & supporting 17 community initiatives



Pasifika media guidelines & training

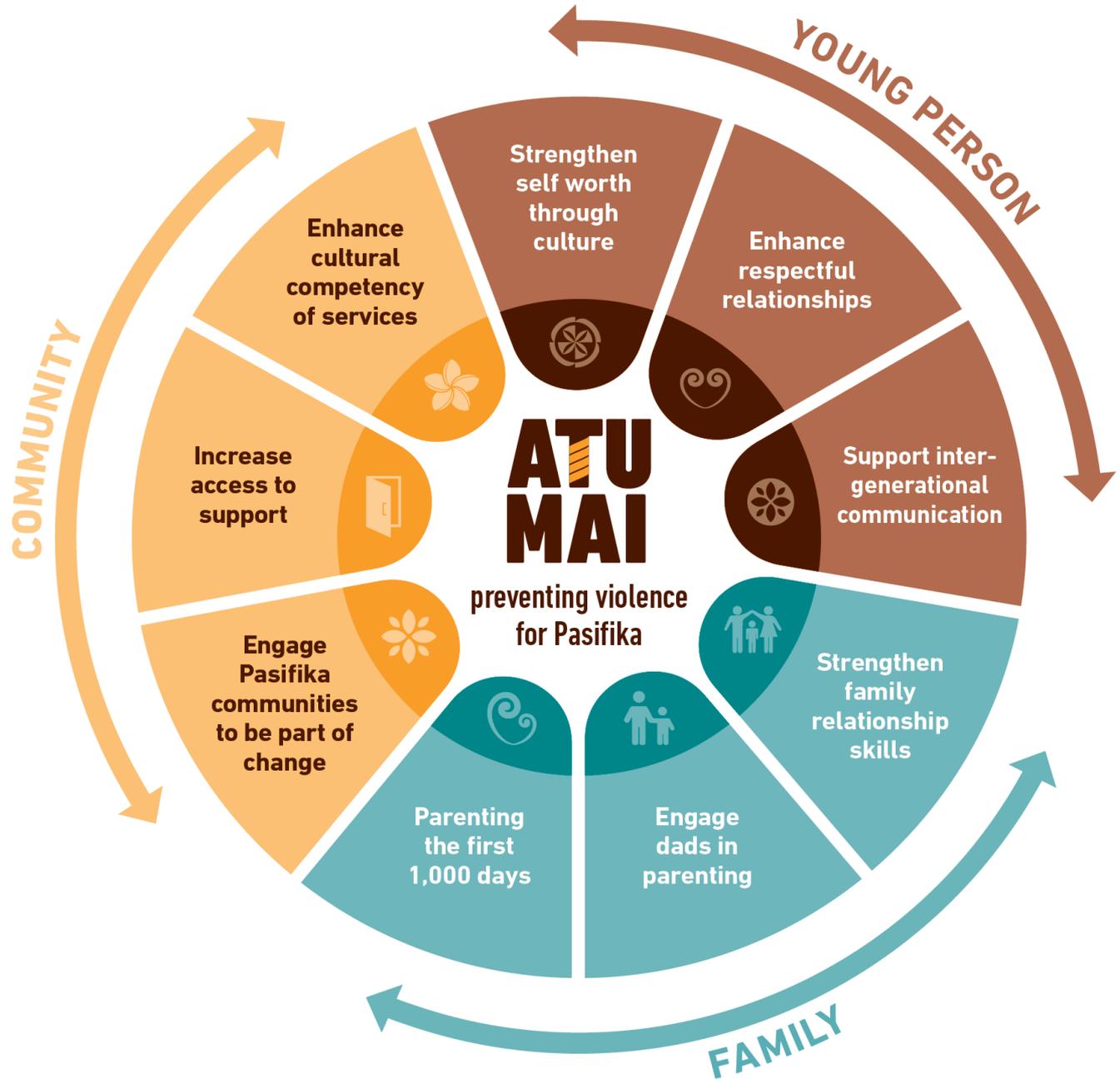


Policy development

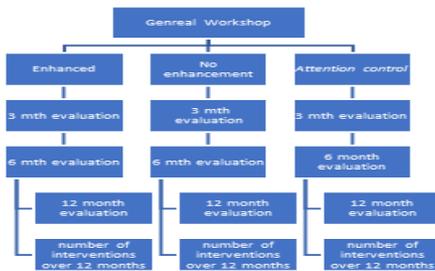
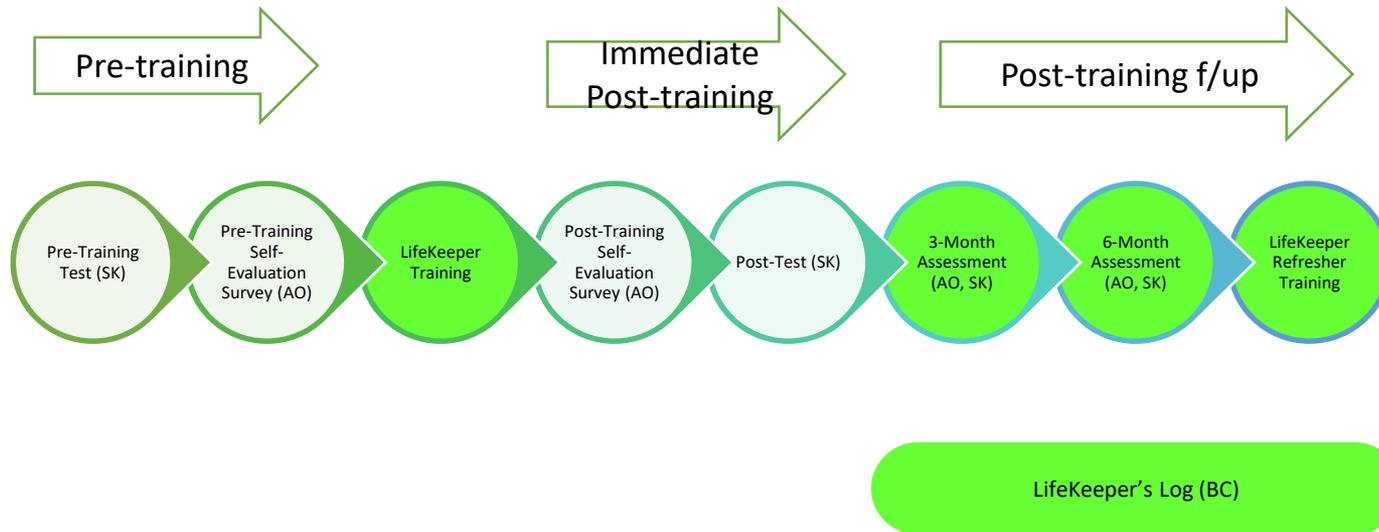


ATU MAI

standing together
against violence



Robust Evaluation Process



Research support

- ✘ Pasifika researchers who understand our values, beliefs and practices so there is less room for misinterpretation and less time having to explain cultural concepts etc–
- ✘ Researchers to work alongside and based in our community organisations – gain an increased appreciation of the issues and be surrounded and emersed in the grass roots challenges and solutions.
- ✘ Pasifika young people do not live in isolation of the aiga/whanau and extended aiga. That we see them in a holistic cultural context that values the important aspects of mental, physical, cultural, spirituality.
- ✘ Promising community programmes don't have the capacity or capability to undertake robust evaluation and research.
- ✘ We need to design culturally appropriate trauma informed healing interventions along with culturally specific impact measures.

