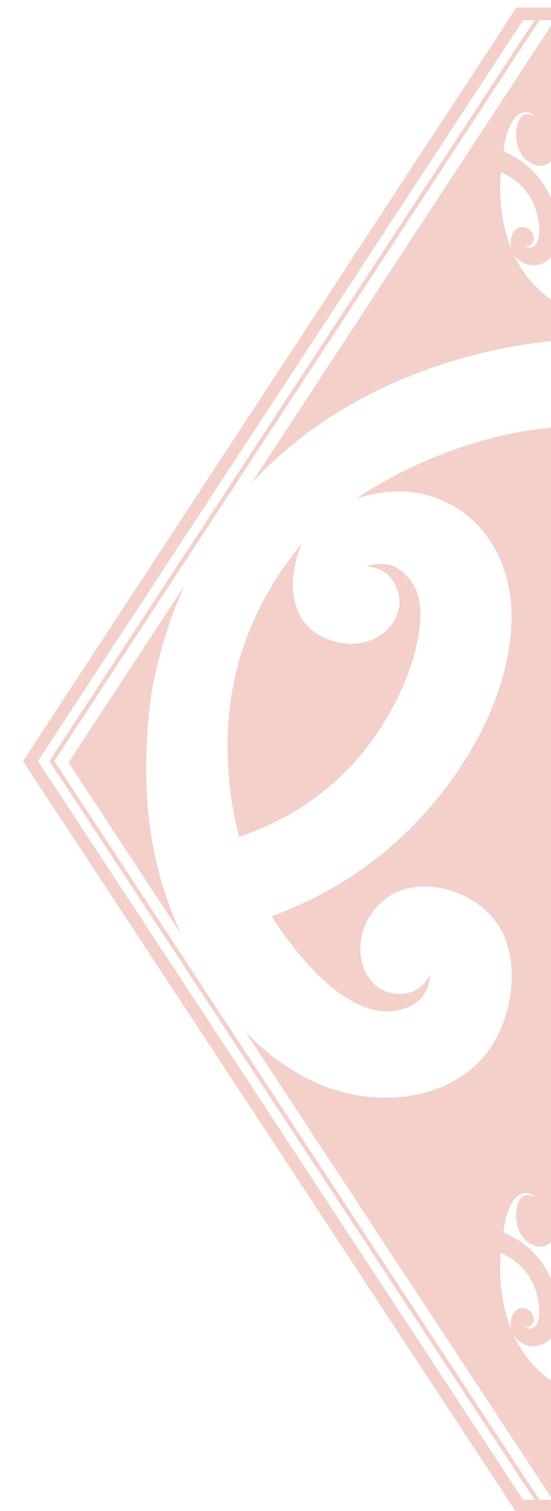




# Family Violence Entry to Expert Capability Framework



**Te Kāwanatanga o Aotearoa**  
New Zealand Government



# Minister's Foreword

The specialist family violence sector has made enormous contributions to the safety, autonomy, and wellbeing of people and whānau in Aotearoa New Zealand.

Publication of this *Family Violence Entry to Expert Capability Framework* and the *Specialist Family Violence Organisational Standards* follows extensive collaboration among people working in the family violence and sexual violence sectors, tangata whenua and tauwi leaders from the sectors, government officials, and representatives of communities and victim-survivors.

I want to acknowledge the influence, both nationally and internationally, that non-profit family violence experts have had in developing the frameworks, specifically recognising and uplifting te ao Māori expertise, the voice of lived experience, the wisdom of people who work in this challenging and specialist sector and of the people they serve.

*Te Aorerekura: The National Strategy to Eliminate Family Violence and Sexual Violence* guides us towards an 'enduring spirit of affection' as the means to eliminate family violence and sexual violence. Te Aorerekura identifies that consistently skilled, culturally competent and sustainable workforces are vital to eliminating family violence and sexual violence. These frameworks, and others that will follow, are key to achieving this shift.

In a real sense, we are talking about having a shared understanding of family violence dynamics, and a shared language that

carries the voices of people who have experienced violence and people who use violence; a shared language understood by all of us tasked with creating safer and more responsive approaches to helping people and children who are living with and are impacted by family violence.

People deserve consistent support that wraps around them, meeting their needs and delivering their moemoeā (dream and vision), providing safety, support and strategies to escape violence, ensuring access to pathways of healing and restoration, and to see a future where they will thrive.

These frameworks guide us – government and non-government organisations with public facing generalist and family violence workforces – to embrace a family and whānau-centred, relational approach to eliminating violence. We need to widen our focus from supporting individuals to also supporting communities and whānau Māori. Rather than reacting to each violent incident, we need to embrace a strengths and wellbeing-based approach, eliminating the thinking and culture that enables violence to be the norm.

Adopting and bringing to life the wisdom in these pages brings us closer to achieving Te Aorerekura and eliminating family violence in Aotearoa New Zealand.



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# We are guided by Te Aorerekura

*Te Aorerekura: The National Strategy to Eliminate Family Violence and Sexual Violence (Te Aorerekura)* should guide our use of the wisdom contained within this framework.

## Moemoeā – the dream and vision of Te Aorerekura

Te Aorerekura provides a dream and vision for us all to contribute to achieving.

“All people in Aotearoa New Zealand are thriving; their wellbeing is enhanced and sustained because they are safe and supported to live their lives free from family violence and sexual violence.”

This moemoeā is central to Te Aorerekura. It was created with tangata whenua, specialist sectors, and communities. It frames Te Aorerekura whanonga pono – guiding principles – and outcomes, shifts and actions.

At the heart of the moemoeā is ora – meaning to be well and thriving, to have mana enhanced and restored, to experience safety in all parts of life. Mana and ora are important parts of a person’s wellbeing, relationships and connections.



## Whanonga pono – the guiding principles of Te Aorerekura

Principles guide how we undertake our mahi. Te Aorerekura sets out five whanonga pono – guiding principles – to shape the way we undertake our mahi and contribute to achieving the moemoeā of Te Aorerekura.

### Whanonga pono

- Prioritising **equity and inclusion** in all spaces.
- Acting with **aroha**.
- All actions are **tika and pono**, where people act with fairness, integrity, and are accountable for their actions.
- People work together in an integrated way, reflecting **kotahitanga**.
- People practise **kaitiakitanga** – people understand their roles and responsibilities to ensure the safety and wellbeing of people and their families and whānau.

If each person and organisation is guided by these whanonga pono in the way they use the standards set out in this framework, we will achieve Te Aorerekura Shift Three: Towards skilled, culturally competent and sustainable workforces.



## Tukunga iho – the outcomes sought through Te Aorerekura

Te Aorerekura sets out six tukunga iho – outcomes – critical to achieving the moemoeā. These tukunga iho describe the changes in Aotearoa New Zealand that will result from our collective actions under Te Aorerekura. Progress towards the tukunga iho will help us understand what to do more of and what to do less of, on the journey to achieving the moemoeā.



### Haumarū – People are safe and protected

All people feel safe and protected, in their homes, neighbourhoods and communities; in the places where they learn, work, pray, and socialise; and in their interactions with government agencies. People can be who they are without fear. They are heard, valued, and know that their experiences are taken seriously. They can access the right kind of strengthening, healing or response services or supports when and where they need them. People know that if they are harmed, the person who harmed them will be held accountable. People choose not to harm others.



### Whakawhirinaki – People with a network of trusting relationships

Every person can trust those working with them to have their safety, wellbeing and best interests at heart.

Trusted people can safely hold accountable people who use violence, and people can depend on the services

and supports available to them because they have been designed to meet their diverse needs and are staffed by people who are skilled, open-minded, caring and responsive.

Trauma is recognised whenever it occurs, there is accountability for acts of violence and responses focus on rebuilding trust. Communities and organisations also focus on actions to prevent and protect against violence.



### **Mana motuhake – People have autonomy and freedom of choice**

Every person is exercising authority and autonomy over their lives – adults can live according to their own philosophies, values and practices, and access to empowering support is provided to children and adults who need it. In this context, mana motuhake means that people have real choices.

They choose not to use violence or do harm. People have access to strengthening, healing and responses that meet their needs. They can take the lead on decisions and actions that will help them achieve physical, mental, spiritual and familial wellbeing, and to realise their potential.



### **Ngākau whakautu – People are respected for who they are**

Every person is respected for who they are and how they choose to define themselves (as an individual, member of a kinship and/or chosen family, group or community). The diversity of ethnicities, age, genders, sexualities and

disabilities is recognised, reflected and valued. Actions to strengthen and protect against violence, along with services for healing and responses, meet people's diverse needs.



### **Tūhono – People are connected with others who support their wellbeing**

Every person has positive connections to their family and whānau – whether through whakapapa, kinship or self-defined ties to people in their networks, neighbourhoods and communities – that enable wellbeing and protect against family violence and sexual violence. People have pathways to (re)connect to others if they are isolated.



### **Poipoi wairua – People are nurtured and cared for**

Every person who needs to can access timely trauma informed responses to violence, which use mana-enhancing and strength-based approaches. People can access holistic supports that focus on what matters to them, acknowledging the trauma caused by family violence and sexual violence, and the harms caused by systemic discrimination.

## **Setting the scene**

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**The importance of a family violence entry to expert capability framework**



## Introduction

*The Family Violence Entry to Expert Capability Framework (E2E), and the Specialist Family Violence Organisational Standards (SOS) have been designed to help organisations and workforces to improve their ability to respond to family violence safely and effectively. How they do this should also be guided by the moemoeā, whanongo pono and tukunga iho of Te Aorerekura.*

In this way, we can collectively achieve the third shift of Te Aorerekura: Towards increasingly skilled, culturally competent and sustainable workforces. We can change the experience of the people, families and whānau impacted by, and the people who use violence.

*Te Hau Tangata, The National Strategy for Eliminating Violence, developed by Interim Te Rōpū in 2020 also guides these frameworks:*

*“Te Hau Tangata: The sacred breath of humanity. Refers to the unique human spirit within each of us. It speaks of both the individual and the collective wellbeing of humanity. Just as Hau Whenua and Hau Moana are about people and their relationship to the land and ocean environments, respectively, Te Hau Tangata is about people and their relationships to and with each other. Creating a nation intolerant of violence and a society prepared to enact collective action to address violence.”*

The E2E, and the SOS, have been developed with the contributions of many individuals, the specialist sector and communities over a period of three years. The contributions are deeply valued, with the voices combining together to create resources that support specialist and other organisations, and honour and promote learning for all practitioners working in family violence roles.

## Developing the capability framework

The whakapapa of these resources began in 2017 with the *Family Violence, Sexual Violence and Violence within Whānau: Workforce Capability Framework (Workforce Capability Framework)*, developed by the Workforce Capability Framework Design Group. The Workforce Capability Framework informed work carried out in 2019 by the Progressive Design Group (PDG).

The PDG included representatives from a range of specialist family violence and sexual violence lead organisations and practitioners in Aotearoa New Zealand, who came together to develop the SOS. They called themselves the ‘Progressive Design Group’ to indicate that this was a continuing journey, and that they were building on the work that had gone before, and acknowledging that people who will come after them will build on the mahi.

The work of these two design groups created the solid foundation on which the SOS and E2E could continue to grow and develop.

*“Ko te puawaitanga o ngā moemoeā me whakamahi Dreams become reality when we act.”*

*Te Puea Hērangi (1883–1952)*

## Applying an indigeneity lens

In developing the SOS, and informing the E2E, the PDG applied an indigeneity lens, inviting consideration and balancing of three elements: Te Tiriti o Waitangi, te ao Māori and whānau-centred thinking.

An indigeneity approach speaks to an indigenous way of looking at health and wellbeing. It is clear that indigenous values and

practices foster holistic, strengths-based and collective actions for the elimination of violence in Aotearoa New Zealand. Adopting this approach brings Te Aorerekura to life, taking a relational, family- and whānau-centred approach to restoring wellbeing; an approach that takes into account past trauma and the unique strengths, circumstances and moemoeā of each person, family, whānau and community they belong to, helping to mobilise communities through sustainable, trust-based relationships.

The special status of Māori as tangata whenua and the relationships and responsibilities enshrined in Te Tiriti o Waitangi, necessitates an analysis that goes beyond the statistics to try to understand the whakapapa and context of violence occurring within and toward whānau Māori.

Tangata whenua are a dynamic indigenous people in the process of rebuilding following the detrimental impacts of colonisation.

These impacts include dispossession of land, and cultural and social fragmentation. Colonisation changed the traditional social structure of whānau, hapū and iwi and introduced social problems that, prior to colonisation, were not present in traditional Māori society.

Statistics, as is the case with many indigenous people, paint a picture of tangata whenua as disproportionately represented as both people impacted by violence and people who use violence – highlighting a significant problem of violence within whānau.

It requires an analysis of structural power and an understanding of the historic context giving rise to the current positioning of tangata whenua within Aotearoa New Zealand. The impacts of colonisation and ongoing institutional and societal racism have entrenched structural barriers that impact on people's access to and experience of service provision.

An indigeneity framework highlights the impacts of colonisation and institutional racism as significant contributors to the intergenerational transmission of trauma.

Simultaneous institutional and systemic changes are required to give effect to Te Aorerekura to improve whānau, hapū and iwi wellbeing. These changes must address the imbalance of power and lack of participation (by tangata whenua and other communities) in decision-making and the inequitable distribution of resources to meet each community's specific needs.

Learnings from applying an indigeneity lens have followed through development of the E2E.

## The Entry to Expert Framework

In 2021, members of two Joint Venture working groups – Ohu Māori and Workforce and Organisational Capability – developed the E2E, drawing on the Workforce Capability Framework and focusing on practitioner and reflective practice questions. Guidance was also sought from the specialist family violence sector.

Further engagement took place across the motu, seeking feedback on the SOS and E2E from a wider range of groups and communities. This included representatives from the disability sector, ethnic communities, LGBTQIA+ communities, older people and victim-survivors. These groups focused on where layers of inequity and oppression exist and how this impacts a range of people and communities. The resulting feedback was woven into the SOS and E2E and has provided greater visibility of the differing needs of the diverse people who make up Aotearoa New Zealand.



## Specialist family violence organisations and workforces

Specialist family violence organisations, workforces and practitioners work towards eliminating family violence in Aotearoa New Zealand. They play a pivotal role in providing safe, effective restorative services and responses to people, children and young people impacted by family violence, and to people who use violence.

A specialist family violence response is a highly skilled one from a person with extensive training and experience working with family violence, and who is supported by an organisation holding expert knowledge of that field of practice embedded at all levels. Specialist family violence organisations and workforces:

- Carry considerable responsibility as dedicated organisations/practitioners for working with victim-survivors and people using violence, and their families
- Identify and manage the most extreme level of risk, and respond to high levels of need with respect to people's safety and wellbeing
- Have cultural expertise and cross-cultural literacy
- Focus on addressing people's experiences of structural and interpersonal violence
- Work in a trauma and violence informed manner
- Undertake leadership and system improvement roles requiring a range of knowledge and expertise, using a partnership and collaborative approach.

“The importance of being believed and taken seriously cannot be overstated.” Te Aorerekura engagement

Victim-survivors have long articulated an urgent need for family violence services to be delivered with a victim-survivor centred approach – not only in the way services are delivered, but also in accountability to victim-survivors, both for how services operate and for the adequacy of outcomes achieved.

The approach should include a well-trained specialist workforce available when and where victim-survivors need it; a workforce that consistently provides an empathetic service where victim-survivors are listened to, believed and responded to in a way that makes them and their children safer as a result. Specialist family violence workers need to understand the dynamic nature of risk, the use of power and control, including psychological abuse, and the impact of violence, abuse and trauma.

Specialist family violence workers need to understand and be able to explain to people how the system works, what to expect and the risks involved.

Specialist family violence workers who provide services to people who use violence need to balance providing a safe, respectful environment which enables people to examine themselves and their beliefs, whilst still ensuring accountability for their behaviour and monitoring their progress. This requires workers to build relationships and invite change at the same time as being mindful of safety and risk and understanding the dynamics of minimising, denying and blaming.

Specialist family violence organisations provide the vision, principles and infrastructure needed to work towards eliminating family violence in Aotearoa New Zealand.

Additionally, the unique historical and contemporary contribution of specialist family violence non-government organisations (NGOs) to eliminating family violence cannot be underestimated. They are grounded in the experiences, needs and aspirations of people affected by violence (both structural and interpersonal).

These roles carry considerable responsibility and specialist family violence workforces need to be acknowledged, resourced and equipped to undertake this demanding work.

Specialist family violence NGOs have years of practice expertise from working with people impacted by violence and supporting restoration of dignity and self-determination. They have been early to adopt and give voice to the shared understanding of family violence articulated in this framework, and their knowledge is key to achieving an integrated victim-survivor and whānau-centred response to family violence.

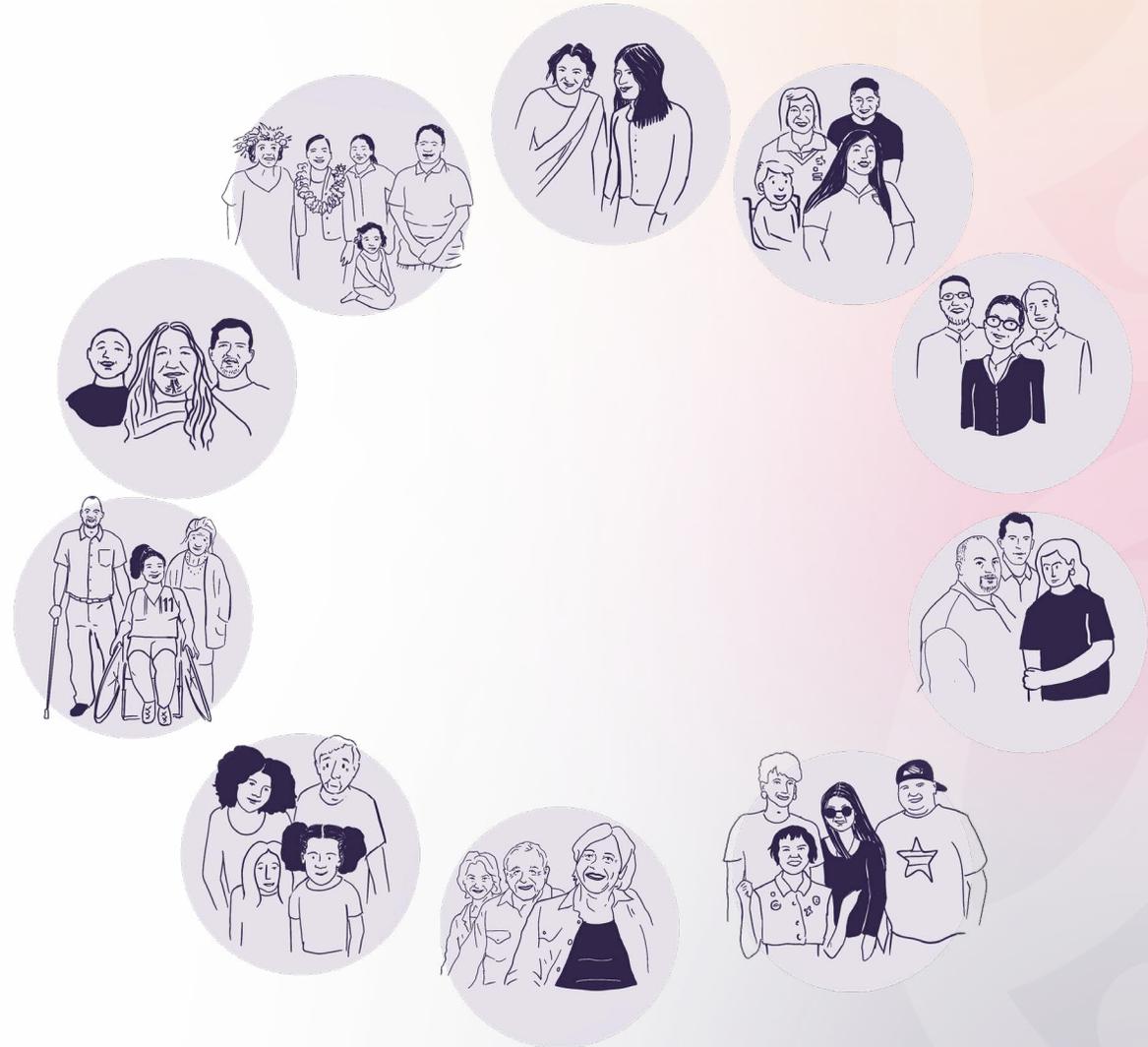
# The importance of a family violence entry to expert capability framework

All people of Aotearoa New Zealand have a responsibility to contribute to eliminating family violence through the six shifts described in Te Aorerekura.

This framework supports Shift Three of Te Aorerekura by assisting organisations and workforces to develop safe, holistic and effective practice. It identifies the skills and knowledge needed for workers, regardless of their role, to respond safely and effectively.

The E2E sits alongside the standards outlined in the SOS.

This capability framework promotes ongoing workforce and practitioner learning, growth and potential career pathways. It promotes understanding of how lasting change can be achieved for people, families, whānau and communities. It focuses on service delivery and practice and the ethos/values that underpin that practice.



**A shared understanding**

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**Contextualising family  
violence in Aotearoa  
New Zealand**



## A shared language

There are many ways in which understandings of family violence are expressed. The range of vocabulary used informs the way risk and safety are understood, and therefore shapes the responses from services.

Using a shared language that carries the voice of people who have been violated, and is understood by the specialist sector, is crucial.

Language that minimises violence and/or blames the violence on something or someone else obscures responsibility and/or makes the people impacted by violence responsible. This can create inconsistent and unsafe responses from both government and non-government agencies.

The term victim-survivor is used to acknowledge the strength of people who have survived family violence. The term 'victim' implies a passivity and helplessness that does not always apply. The term victim is used in law (as in a victim of crime) to clearly denote that the responsibility for the violence lies with the person who uses it. For these reasons both terms are used here.

The phrase 'people who use violence' is used as an alternative to the word 'perpetrator'. However, 'perpetrator' is used when referring to a legal context to be clear about who is being held accountable for the violence.

The terms 'family' and 'whānau' are not used interchangeably so as to not imply that family is an English translation of the term 'whānau

Māori'. Whānau is used when referring to tangata whenua. Traditional Māori society is based on collectives.

Whānau are the foundation of Māori society and the building block for hapū and iwi. There is no universal definition of whānau but it is significantly different – culturally and socially – from 'family', which tends to be a single household.

## Family violence

Family violence is violence inflicted against a person, by any other person with whom that person is, or has been, in a family relationship. Violence often includes a pattern of behaviour that may be coercive or controlling and/or causes the person cumulative harm.

It can include physical, sexual, psychological, emotional, spiritual, and economic abuse or exploitation and often involves fear, intimidation and loss of freedoms for people impacted by it. Family violence occurs within a variety of close interpersonal relationships, such as between partners, parents and children, and siblings, and in other relationships where significant others are not part of the physical household but are part of the family, whānau and/or are fulfilling the function of family.

### Family Violence Act 2018

In 2019, the government enacted the Family Violence Act 2018, which included expanded definitions of family violence. The Act offers legislative protection and supports to people experiencing family violence, and measures to hold people who use violence to account.

Under the Act, family violence includes physical, sexual and psychological abuse, and dowry-related violence. Violence is defined as behaviour that is coercive or controlling and/or causes or may cause cumulative harm. Psychological abuse can include threats, intimidation, harassment, damage to a property, ill-treatment of pets/animals, financial or economic abuse, and hindering or removing access to necessary aids, devices, medication, or other support.

A single act of violence may amount to abuse, and several acts that form part of a pattern of behaviour (even if all or any of those acts, when viewed in isolation, may appear minor or trivial) can amount to abuse.

Causing or allowing a child to see or hear the physical, sexual, or psychological abuse of a family member (or putting a child at risk of this) is considered psychological abuse of the child. However, the person subjected to the abuse is not considered to have caused or allowed the child to see or hear the abuse.

It can occur in a range of family relationships, including:

- Spouses, domestic or other, current or former intimate partner relationships
- Children and young people being abused or abusing their parents or carers
- Siblings
- Other relatives, extended family members or people fulfilling the function of family and wider kinship networks

- People who normally share a household who also have a close personal relationship, including people in care arrangements
- Carers who abuse the person they are caring for
- People of all genders and sexual identities.

The relationships between parties needs to be understood and, where violence is occurring in a family context, consideration needs to be given as to whether there may be more than one person using violence and/or multiple victim-survivors.

Many forms of violence are a criminal offence, and all forms are a breach of lore – traditional codes of healthy conduct. Tangata whenua understand it as a desecration of whakapapa (family lineage). When viewed from this broader perspective, family violence also damages the wider family and whānau emotionally, socially, spiritually and mentally.

## The gendered nature of family violence

While violence in families occurs across gender, age, social status or ethnic group, it is heavily shaped by societal gender inequities. Groups of women, including wāhine Māori and Pacific women, ethnic, migrant and former refugee women, girls and young women, women on a low income, trans women, Rainbow people, women in gang-involved families and disabled women are at a higher risk of experiencing family violence than other women, and are more likely to experience secondary victimisation when seeking help.

Women, particularly wāhine Māori, girls and young women, disabled women, trans women and non-binary people are more likely to experience sexual violence and intimate partner violence (IPV), including repeat victimisation, and men are more likely to use violence than other genders.

The New Zealand Crime and Victims Survey reported that three-quarters of all family violence offences in 2020 were experienced by women.

Around 35 percent of women in Aotearoa New Zealand have experienced physical or sexual violence at the hands of a partner, and this figure increases to 55 percent when psychological and emotional abuse is included.

While both women and men can use violence, men are more likely than women to use violence and power and control towards others.

Violence against women on this scale indicates that it cannot simply be viewed as an individual pathology or relationship dysfunction. Instead, it can only be fully understood by placing it in the context of widespread social beliefs and practices which oppress women and condone violence against them.

Gender-based violence is reflective of wider social issues in patriarchal societies, such as those brought to Aotearoa New Zealand during colonisation. There are strong historical and cultural facilitators of violence supporting patriarchy, including belief around gender roles as a natural order, objectification of women, forced submission to men and overt coercion and physical force to uphold gender power imbalances.

Gender-based violence does not account for all forms of family violence. It is important to acknowledge the interconnection of all other social issues relating to power and inequity. There are additional layers of oppression for wāhine and kōtiro Māori that are not explained by a gendered analysis of the abuse of male power and privilege. It is important to understand the roles and positions of wāhine Māori in whānau, hapū, and iwi and to recognise that strict gender arguments may render cultural oppression and racism invisible.

Men, boys and other genders experience violence, and women and other genders also use violence. In particular, LGBTQIA+ people are susceptible to family violence and sexual violence outside of the gender dynamic and can be further 'othered' by the dominant heteronormative language and systems.

Men who have experienced family or sexual violence as a child report that the abuse is perpetrated by both men and women.

The disability community can also experience violence in different ways and at different rates.

Recent research in Aotearoa New Zealand shows that disabled children, young people, men and women experience violence at significantly higher rates than non-disabled children, young people, men and women.

The dynamics of sibling abuse and the abuse of older people also has a different dynamic from that of gender-based violence.

## Intimate partner violence (IPV)

IPV refers to any behaviour within an intimate relationship that causes physical, psychological, economic or sexual harm to someone in the relationship.

Examples of types of IPV are:

- Acts of physical violence, such as slapping, hitting, kicking and beating
- Sexual violence, including forced sexual intercourse and other forms of sexual coercion
- Emotional and psychological abuse, such as insults, belittling, constant humiliation, intimidation, destroying things, threats of harm, or threats to take children away from them
- Controlling behaviours, including isolating a person from family and friends; stalking and monitoring their movements; and restricting access to financial resources, employment, education or medical care.

In IPV, a 'primary victim, predominant aggressor' analysis should be applied within specialist family violence practice to ensure that people who use violence are held accountable, and people who are violated are kept safe. If this analysis is not used, there is a risk that victim-survivors who also use violence in self-defence, for instance, will be held accountable for the violence and unintentionally made more unsafe.

Some acts of violence may be acts of resistance or self-defence. It is therefore important that violence is considered not just as individual acts, but as part of a broader context or pattern.

For example, violence that is a form of resistance may be used by someone who is ordinarily the primary victim, or a push used to intimidate, frighten or control the victim-survivor is different to a push used to escape controlling behaviour or to fend off an assault. The predominant aggressor is the party who is the most significant or principal aggressor in the relationship. They may not be the first party to initiate violence on any occasion.

To analyse who is the primary victim, and who is the predominant aggressor, it is important to consider the history of the relationship, and the individuals' previous relationships.

Analysis cannot be done accurately by only using information about a one-off event. An analysis needs to take into consideration who is fearful of whom, who poses more danger to the other and who is at more risk of future harm.

### Impacts on victim-survivors

People impacted by violence cross a range of diverse groups and communities. We know that disabled people, LGBTQIA+ communities, older people, children and young people experience high levels of violence, and that violence against wāhine Māori and other women of colour is higher than for their Pākehā counterparts. Many adult male survivors of abuse were abused as children with one in seven boys experiencing some form of sexual abuse by the time they reach 16 years old.

Most forms of IPV can be understood as coercive control, in which it is extremely difficult for victim-survivors to remove themselves and their children safely from the relationship, often leading to social entrapment. Seldom is just one form of abuse used in family violence contexts, and the combination of different types of abuse has a cumulative, harmful effect.

Acts of resistance to coercive control employed by victim-survivors can take many forms (spiritual, intellectual, physical, emotional). Resistance serves to maximise their sense of dignity in demeaning and humiliating circumstances, but these acts are generally overlooked and unrecognised. Instead, acts of resistance are framed in ways that hold victim-survivors solely responsible for securing the safety of their children and the violent behaviour happening in their family.

To ensure the people using coercive control are held accountable, and supported to change their behaviour, it is critical that a 'primary victim, predominant aggressor' analysis is applied. For people impacted by violence, and their children, understanding the dynamics of IPV and how to safely respond, reduces revictimisation and supports the journey to wellbeing.

People impacted by violence need specialist family violence wraparound services to provide support through all steps of their journey, including:

- safety and risk management
- support to navigate the system
- trauma and violence informed care
- long-term healing and restoration.

“We want to be believed, safe and protected when we reach out for help.”

### Te Aorerekura engagement

#### Impacts on children and young people

The use of violence towards a partner also has direct consequences on the parenting of the victim-survivor, on the safety and wellbeing of children and young people and on the functioning of the household unit.

People who use violence can prevent the needs of their children being met by removing the other parent's control over parenting decisions and household functioning.

The impacts from the pattern of behaviour by the person using violence also undermines how effective the safe parent's protective efforts can be, and often results in multiple barriers impeding the stability of the safe parent's caregiving.

The erosion of parenting capacity, parenting authority, and parenting resources may impact on their ability to attend to the needs of children and young people. Having to prioritise their own and their children's survival might make it difficult to provide the intensive support and engagement a distressed child or young person needs around other issues they may face.

A victim-survivor's parenting capacity might also be undermined by subsequent effects of violence such as depression, anxiety and substance abuse. Conversely, many people continue to parent their children well under adverse circumstances. For some, their form of resistance to the violence is to live 'as normal' a life as possible.

“Te tapu o te whare tāngata me te āhua atua o nga tamariki  
mō ngā tāngata katoa

The sanctity of women and divinity of children, which is inclusive  
of all humankind.”

Rose Pere

## Diversity in Aotearoa New Zealand

Family violence impacts all sections of society with disproportionate impacts on women, children and young people, tangata whenua, Pacific peoples, disabled people, older people, LGBTQIA+ communities, ethnic communities, and people experiencing compounding forms of disadvantage and discrimination.

The intersectionality of people belonging to one or more groups experiencing discrimination and disadvantage also increases the risk of violence.

Recognising the diversity of our population and having an awareness of the impact of intersectionality results in greater understanding of the barriers for people seeking help. This understanding is essential to enhance services to better meet complex needs and avoid perpetuating societal inequalities.



## Tangata whenua

“Whānau are the important vehicles for healing and change – even among their complex lives and trauma. To be vehicles for change they need culturally informed help, support and approaches tailored to their unique histories and requirements. This involves restoring and strengthening their cultural identity and connections to help bring back the protectiveness that cultural traditions offer. Disrupting and transforming violence experienced within whānau is about building safe and supportive communities and growing safe and healthy whānau that are culturally connected.”

Denise Wilson. (2016)

“Eliminating family violence in Aotearoa New Zealand requires a long-term commitment. Government and communities must address the impacts of colonisation, structural inequities, institutional racism and forms of violence that have contributed to the current levels of violence towards whānau Māori.”

Te Puni Kōkiri. (2017)

The factors referred to in the quotes mutually reinforce and entrench structural barriers with devastating cumulative impacts for people. These factors have systematically disenfranchised tangata whenua at all levels.

Tangata whenua maintain that their views, perspective, leadership and decision-making in developing solutions are consistently marginalised; this is an ongoing point of contention.

In 1988, Puao-te-Ata-tu described the extent and depth of grief, loss and anger voiced by tangata whenua as 'A Litany of Sound'. Overwhelmingly, the voices of tangata whenua involved in developing the standards said this has not changed.

Pre-colonisation, tāne and wāhine Māori held complementary roles within whānau in which concepts of leadership, ownership, and authority existed but were not gendered.

Tangata whenua had well-established social controls to deter, detect, and respond if violence occurred. These ensured accountability and consequence, compensation, rehabilitation and healing for all members of the whānau. The unacceptable levels of violence experienced within whānau now are rooted in the marginalisation of tangata whenua and societal changes enforced during the colonisation of Aotearoa.

For tangata whenua, colonisation resulted in multiple losses: the disconnection from their ancestral lands, the erosion of te reo Māori and the fragmentation of Māori social structures. These losses undermined the ability of tangata whenua to continue transmitting their tikanga (cultural customs and practices) and mātauranga Māori to successive generations.

If we are to understand and respond effectively to violence that occurs and is experienced within whānau, we must acknowledge structural issues, such as the ongoing impact of colonisation.

Colonisation drastically corroded whānau structures, enforcing conformation to the patriarchal structure of European families. Male dominance was introduced, and wāhine Māori no longer held equal positions, nor could they rely on the protective korowai

(cloak of safety) of the wider whānau. As a result, today, tāne Māori are influenced by Pākehā colonial forms of masculinity, while wāhine Māori join all women in being disadvantaged by colonising patriarchal structures.

“Many Māori described colonisation and its impact on them as an overwhelming trauma: a denial of voice, opportunity and potential on an intergenerational scale; a loss of rangatiratanga, mana and dignity; stolen identity; stolen culture and language.”

He Waka Roimata - Oranga Tamariki. (2019)

This is a critical issue for tangata whenua, especially in view of the substantial number of whānau who do not seek help due to fear of stigmatisation, repercussions, victim-blaming, retaliation, and a lack of confidence that the 'system' will help. This results in increasing the risk of further exposure to violence, harm and death. A genuine fear expressed by whānau is the potential removal of their child/children.

“When our whānau go through domestic violence, they tend to refuge each other rather than reach out for help - once you call the cops, there goes your kids, there goes your whānau, there goes your everything.”

He Waka Roimata – Oranga Tamariki. (2019)

These concerns resonate with the United Nation's (UN) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) concerns about “very low levels of reporting and the high rate of recidivism, particularly within the Māori community, with only 20 percent of family violence and only nine percent of sexual violence reported to the police...”.

Structural inequities whānau Māori experience persist, in part, because of institutional racism at the level of governance and policy-making in the public sector. This is seen in the marginalisation of tangata whenua perspectives, decision-making and leadership in developing solutions to their health and wellbeing issues.

For tangata whenua, preventing violence experienced by whānau Māori involves (re)establishing collective pathways that enable their transformation and healing from trauma and violence. This involves reclaiming mātauranga Māori bodies of knowledge, strengthening cultural identity, and restoring connections to renew the protectiveness that cultural traditions offer.

Māori conceptual frameworks and tangata whenua designed and led solutions are required for preventing violence experienced by whānau Māori and reaffirming the dignity and restoring the mana of all whānau members.

Tangata whenua have long advocated for a whānau-centred approach when working with people that is holistic and strengths-based. It values the complexity of relationships within whānau and recognises the significance of relationships in helping or hindering a person's wellbeing. This approach to working with family violence means that services are open to diverse forms of whānau without preconception or judgement.

Delivering services in a whānau-centred way does not always mean reconciliation of the whānau unit; it also does not mean that people are supported only as a couple. Rather they are supported by their chosen network with awareness of the context in which they live. Safety, protection and accountability are the priority for all members of whānau, hapū and iwi, as is the safety, protection and accountability of every person in Aotearoa New Zealand.

A whānau-centred approach focuses on the wellbeing of the whole whānau. Wellbeing exists when the physical, spiritual, mental, psychological and emotional dimension of the person and collective are in balance, integrated and co-existing within all environments.



Wellbeing incorporates:

- Being safe, strong, protected, nourished, active, connected, thriving and autonomous
- Awareness of each person's potential and understanding of the roles and responsibilities within the collective to maintain wellbeing.

Each person is unique and should be able to express their personhood and potential and pursue excellence. Wellbeing is about maintaining dignity and respect for self and others. It allows people to have their own beliefs, spirituality, aspirations, visibility and voice.

Specialist family violence organisations and workers need to be responsive to the wellbeing aspirations and interests of whānau and families, including the individuals and the collectives that whānau and families are part of.

Specialist organisations and workers should prioritise protection and accountability, wellbeing and restoration when working with people impacted by, or using violence in the whānau. This can occur when building relationships of trust in the wider community and with mana whenua.

## Children and young people

Children and young people are taonga and deserve to live a good life, and these are two guiding principles from the Child and Youth Wellbeing Strategy.

About a quarter of Aotearoa New Zealand's population is under 18. Although most children do well, a large number of children and young people are struggling. Abuse and neglect is a significant issue experienced by a high proportion of children and young people. Over 12,000 children were found to have experienced child abuse and neglect in 2020, with a child dying every five weeks as a result of family violence.

Family violence impacts the safety, household stability and development of babies, infants, children and young people. Exposure to all forms of family violence can have ongoing negative impacts on children and young people's functioning, health (including physical, psychological and spiritual), education, socialisation and maintaining relationships with family, whānau and friends. Child abuse and neglect also impact on children and young people's economic wellbeing.



“Unuhia te rito o te harakeke, kei whea te kōmako e kō?  
Whakatairangitia - rere ki uta, rere ki tai

Ui mai koe ki ahau, he aha te mea nui o te ao māku e kī atu he  
tāngata, he tāngata, he tāngata.

If you should remove the central part of the flax bush, where will  
the bell bird find rest? Will it fly inland, will it fly to the sea, or fly  
aimlessly around?

But if you ask me what is the greatest thing on this earth? I will  
tell you it is people, it is people, it is people.”

This whakatauāki reflects the importance of people and demonstrates the inclusivity of tangata whenua of Aotearoa New Zealand. Māori reference the pā harakeke (flax) plant as a whānau or family group. The outer leaves are the tupuna (ancestors); the inner leaves are the mātua (parents); the most inner leaf is the rito or pepe (baby). Flax weavers are taught that only the tupuna are cut as the mātua are left to protect the pepe. Accordingly, the proverb reflects that without the sound of children in the world the next generation of humanity will not survive. We must always be mindful to place ngā tamariki at the heart of our endeavours to ensure that the protection of their wellbeing and those of our future is always paramount.

Types of abuse that children and young people experience include:

- Physical violence
- Sexual abuse
- Verbal, psychological and emotional abuse including threats and intimidation

- Technology-facilitated violence directed towards a child
- Neglect, for example, not meeting their basic needs including for food, shelter, clothing, care, and supervision or a combination of any of these
- Being exposed to violence, whether they are present or not, and/or witnessing someone they love being abused.

Abuse of children is overwhelmingly perpetrated by parents, guardians and/or caregivers, and often results in children being separated from their family or whānau. Children have limited control over their living circumstances and can lose connections with their siblings, friends and community, and become isolated and vulnerable.

IPV and child abuse and neglect often co-occur and violence after family separation often increases for victim-survivors and their children and young people.

Recognising children and young people as victim-survivors of family violence includes ensuring recognition of their identity and circumstance. Services and responses that are safe, holistic and effective will support the journey to wellbeing and enable children and young people to thrive.

Young people from LGBTIQIA+ communities face a particular set of challenges and discrimination; for example, parents and caregivers, siblings and/or wider family and whānau members imposing heteronormative expectations on them.

Also girls from ethnic communities, can experience forced and early marriage, dowry-related abuse and female genital mutilation.

Disabled children and young people also experience very specific challenges such as disability-specific neglect, isolation from other family members, and isolation from social settings including learning settings and neighbourhoods and communities. This can impact on making friends and having opportunities to participate in play, sports and recreational activities, as well as creative arts and cultural activities. There may also be fewer opportunities for them to seek help.

Key legislation and strategic documents highlight the rights of children and young people, and what protection is needed. These include the United Nations Convention on the Rights of the Child (UNCROC), the Children's Act 2014, Oranga Tamariki Act 1989 and the New Zealand Child and Youth Wellbeing Strategy 2019. The Convention on the Rights of Persons with Disabilities (UNCRPD) outlines the rights of children with disabilities.

UNCROC contains articles on the basic human rights of every child. These rights include survival, protection from harmful influences, abuse and exploitation, and full participation in family, cultural and social life.

The New Zealand Child and Youth Wellbeing Strategy 2019 developed nine principles to guide implementation and highlights the requirements of the Children's Act 2014. The principles promote wellbeing and equity for all children and young people and outline the importance of working together for real impact.

Children and young people's views must be heard and seriously considered, especially when decisions that affect them are being

made, taking account of the child's age and maturity (UNCROC). UNCROC creates an obligation for practitioners to work in ways that facilitate, protect and enhance, not just agency, but the realisation of children's and young people's rights and wellbeing.

An effective workforce will consider and prioritise the wants, needs and aspirations of children and young people as clients in their own right, and work in ways tailored to children and young people's individual needs.

This requires practitioners to engage with children and young people in a manner that works for them rather than expecting them to communicate in ways that are more comfortable to adults.

Disabled children and young people's views must be considered on an equal basis to the views of other children and young people. They may need disability and age-appropriate assistance to enable their views to be heard. It is also important to understand that age is not necessarily the same as ability.

Cultural perspectives and wider dynamics must always be taken into consideration when engaging with children and young people, to be able to work together with their wider protective circle to ensure positive outcomes that do not further disempower them.

## Older people

Aotearoa New Zealand's population is ageing. It is expected there will be 1.2 million people aged over 65 by 2034.

Ageism and disrespect as well as increased ill health, disability and cognitive impairment means our older population experience high levels of abuse and are often unable to get the help they need.

Older people are at risk from elder abuse, which is a form of family violence. Elder abuse, and the needs and aspirations of older people, are largely invisible.

It is estimated that as many as one in 10 older people in Aotearoa New Zealand will experience some form of elder abuse, although, it is difficult to assess the prevalence of elder abuse and neglect as it is often not disclosed and is therefore under-reported.

Older people can experience abuse from adult children, other family members (including grandchildren), intimate partners, carers, friends, neighbours, organisations, and people they have a trusted relationship with.

Elder abuse includes any form of family violence including physical, sexual, or psychological/emotional abuse. Economic and financial abuse are prevalent, often arising from a sense of entitlement from adult children or carers. Elder abuse also includes neglect, such as not providing for the older person's physical, emotional, or social needs including food, clothing, shelter and health needs.

Elder abuse usually develops subtly at first and can be hidden within family disharmony between younger generations. Older women, who often live longer than men, experience slightly higher rates of elder abuse than older men, and from people of any gender.

Types of elder abuse include:

- Older people being dependent on the person using violence for care, support, or social interaction. This creates concern about the consequences of reporting violence, including the risk of increased isolation and potential loss of dignity and freedom
- Some traditional beliefs and values or societal ageist attitudes can stop older people and their families from recognising behaviours as elder abuse
- Older people may be less willing to engage with legal or justice services in order to keep family members out of trouble and to maintain relationships
- Cognitive capacity, language and the control over an older person's movements can be barriers to obtaining informed consent and ensuring access to services. People who are, or claim to be, in an enduring power of attorney role may also be a barrier to accessing independent assessment for elder abuse.

Organisations, services and responses that are safe and understand the holistic needs of older people support the journey to wellbeing.

*“Older people are vital members of our whānau, families and communities, passing on traditions, stories, experience, and skills. Traditionally, age was a sign of wisdom, with elders respected for their knowledge and expertise.”*

Ministry of Social Development. (2019)

## Pacific peoples

'Pacific peoples' is a term used to represent a collective of populations from different island nations in the Pacific. Pacific peoples in Aotearoa New Zealand comprise new migrants and multiple generations born in Aotearoa New Zealand, from distinct Pacific ethnic groups, with Samoan, Tongan, Cook Islands Māori, Niuean, Fijian, Tokelauan, Kiribati and Tuvaluan making up the eight main Pacific ethnic groups.

Collectively, Pacific peoples are the fourth-largest ethnic group in Aotearoa New Zealand (8.1 percent). A highly youthful and faith-based population, almost two-thirds of Pacific peoples in Aotearoa New Zealand live in Auckland, with one in five speaking more than one language. Understanding this diversity is vital to any Pacific-led response to family violence.

The Family Violence Death Review Committee in 2014 reported that Pacific children are 4.8 times more likely than others in Aotearoa New Zealand to die from abuse and neglect.

IPV is high among Pacific peoples and is mostly recorded as males using violence against female partners. While family violence and sexual violence are prevalent within Pacific families and communities, there are gaps in data and information which impact our ability to tell a clearer story of Pacific peoples' experience of family violence and sexual violence.

From a Pacific worldview, family violence is essentially the fundamental disruption of the va or sacred space that binds families and, on a larger scale, communities. Va represents connectedness to one another, connection to the cosmos across time and space, and the understanding of self as spiritual, as well

as physical, psychological and social. Family violence is defined as violations of tapu (forbidden and divine sacredness) of people who experience violence or who use violence within their family.

Spirituality, faith, inclusivity and sacredness of family are central to Pacific peoples' identity and belonging, any interventions to address family violence and sexual violence, must be grounded in these realities and values.

Any responses that are not holistic or inclusive of Pacific peoples' cultural values will not be able to provide infrastructure and systems that enable protective, restorative and transformative solutions, support and services.

Pacific peoples continue to go for help to those they have a trusted relationship with. Often these are family members or friends not equipped or informed to give the support needed. Faith leaders are often trusted sources of support. Pacific peoples need available and accessible, holistic and culturally appropriate services to heal from family violence.

Responsive practice and support for Pacific peoples needs to recognise the lived experiences of Pacific peoples and acknowledge the unique and evolving identity of Pacific peoples, including Pan-Pacific, ethnic-specific and New Zealand-born identities, languages and cultures.

Practitioners need to:

- Give visibility, resource and application to Pacific cultural frameworks, values and models of care, for responding, healing and prevention
- Recognise the centrality and sacredness of family, children and young people in responses, healing and strengthening pathways
- Recognise faith and spirituality as an important part of Pacific peoples' wellbeing
- Build more culturally responsive workforces that are safe, non-judgemental, empathetic and respectful, who understand the dynamics of family violence and sexual violence through an ethnic-specific lens
- Understand cultural traditions and social norms to create pathways for change
- Address the impact and consequences of inequalities and inequities in Pacific peoples' experiences. This includes addressing issues, including poverty and its inter-generational impacts, and inadequate housing, all of which exacerbate family violence
- Promote Pacific leadership at all levels to be able to advocate for the resources required to address the issues and needs of Pacific families and communities to address family violence and sexual violence.

## Ethnic communities

Almost a million people (20 percent) of Aotearoa New Zealand's population belong to ethnic communities. Ethnic communities include migrants, former refugees, long-term settlers, and people born in Aotearoa New Zealand who identify as African, Asian, Continental European, Latin American and Middle Eastern. Over 200 ethnicities are represented in Aotearoa New Zealand, and between them they speak more than 170 languages.

Family violence experienced by ethnic communities in Aotearoa New Zealand occurs in a social context of pervasive racism which affects the way family violence and sexual violence services respond to the specific needs of these communities. It is widely recognised that there is significant under-reporting of all types of violence in these communities, therefore an accurate profile of prevalence rates in ethnic communities is difficult to establish.

While there are similarities between the types of family violence against people from ethnic and non-ethnic communities, family violence in ethnic communities can take cultural forms, with population-specific types of violence, distinct profiles of presentation, and can arise from a specific combination of risk factors.

Growing research highlights systemic and structural risks of family violence in ethnic communities resulting from a combination of factors, including gender-based cultural beliefs and socio-economic disparities. Language obstacles and a culture of shame and

saving face can get in the way of victim-survivors seeking support. Disabled and LGBTQIA+ people within ethnic communities can also experience additional systemic barriers to accessing services.

In ethnic communities, family violence can take additional distinctively cultural forms including:

- Dowry-related violence
- Coercion through visa status dependency and loss of legal immigration status
- Honour-related violence
- Forced and under-age marriage
- Female genital mutilation
- Violence from family members other than only the spouse or partner. These may include parents and in-laws, brothers and sisters-in-law, siblings (especially brothers), and uncles
- Abandonment of young people if they challenge cultural practices
- Greater risk for LGBTQIA+ and disabled people.

Delivering safe and responsive practice and understanding the barriers for people from culturally diverse communities, requires skills and knowledge.

Understanding that identities are diverse and multi-faceted, and there are intercultural/inter-faith relationships means that the cultural/faith background of each family member should be considered, along with other relevant contextual factors.

Safe and responsive practice also needs to take into consideration:

- The need for cultural, linguistic and faith-appropriate, safe service delivery
- People's lack of familiarity with services available
- The level of understanding people from ethnic communities have about their rights and responsibilities under New Zealand law
- People's fear of stigmatisation and being ostracised for disclosing violence
- Whether victim-survivors' experiences may be exacerbated by a history of displacement and exposure to violence and trauma in their country of origin.

Providing culturally safe and appropriate services and responses that understand the diversity and experiences of ethnic communities will support the safety and wellbeing of people impacted by violence and their children. Valuing diversity and improving inclusion increases access to effective support and breaks down societal racism and discrimination.

“Communities want to see an inclusive New Zealand where everyone can flourish, regardless of their background. They want to live in a society free of racism and discrimination.”

Ministry of Ethnic Communities. (2021)



## Disabled and Deaf people

One in four people in Aotearoa New Zealand are disabled or Deaf. The UNCRPD explains that this includes those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.

The diversity of disabled people needs to be understood and acknowledged to ensure that disabled people get the appropriate support to meet individual, family and whānau needs. Not all impairments are immediately apparent, such as foetal alcohol spectrum disorders (FASDs), autism spectrum disorder (ASD), learning intellectual disability and thinking differences such as attention deficit hyperactivity disorder (ADHD), dyslexia and many other long-term health conditions.

Disabled and Deaf adults and children are at higher risk of family violence than other groups. Disabled women and men experience significantly higher rates of violence than non-disabled women and men, with disabled women experiencing higher rates than disabled men.

Types of violence towards a disabled person can include:

- Impairment-specific family violence from a family member or carer; for example, using, damaging or withholding aides, medication or devices that support the day-to-day activities of the disabled person
- Verbal abuse, such as criticisms, putdowns and insults
- Neglect, such as refusing to wash or feed someone
- Performing care in cruel ways, such as washing the disabled person in cold water

- Sexual abuse
- Withholding information
- Making decisions on their behalf without consent
- Taking control of their finances without consent, including withholding money or not allowing them to shop for themselves
- Isolating the person from family, friends and services.

Disabled people face a range of additional barriers, including being put at risk by an ableist society where systemic discrimination and prejudice against disabled people is normalised.

Organisations and systems, including those specific to disabled and Deaf people, may not be safe or accessible, making it difficult for people to escape family violence and abuse. Some disabled and Deaf people are reliant on others to assist with their care and support, creating heightened risk and entrapment if the person using violence is also the primary carer.

The New Zealand Disability Strategy explains that:

“Disability is something that happens when people with impairments face barriers in society; it is society that disables us, not our impairments, this is the thing all disabled people have in common. It is something that happens when the world we live in has been designed by people who assume that everyone is the same.”

Office for Disability Issues. (2016)

Some disabled and Deaf adults and children may be unable to remove themselves from violent or abusive situations without help and may require 'safeguarding'.

Mainstream and specialist services need to be able to identify adults and children at risk to ensure that they have the advocacy and support services they need and remain in control of decision-making about their life and supports.

Disabled and Deaf people have called for a human rights-based, twin-track approach to providing services and supports. This means all family and sexual violence and related services (such as police, justice, health) should be accessible to disabled and Deaf people.

There also needs to be specific specialist services, programmes and safeguarding adult responses that meet the needs of disabled and Deaf people and supports their journey towards wellbeing. All services must be responsive to the intersecting nature of disabled and Deaf people's individual identities and the effects those intersections may have on family violence risks and outcomes.

*The New Zealand Disability Strategy* shares the vision of a society that highly values the lives of disabled people and continually enhances opportunities for their full participation.

## LGBTQIA+ people

The term LGBTQIA+ refers to people who identify as lesbian, gay, bisexual, takatāpui, transgender, queer, intersex, asexual, while the '+' refers to additional sexual and gender identities and expressions.

In Aotearoa New Zealand, takatāpui is a traditional Māori term which has been reclaimed to embrace all tangata whenua who identify with diverse sexes, genders and sexualities such as whakawāhine (trans women), tangata ira tāne (trans men), lesbian, gay, bisexual, transgender, intersex and queer.

Being takatāpui is about whakapapa (descent from ancestors with sexual and gender fluidity), mana (authority and power to be who they are), and inclusion (unity across all iwi, sexes, genders and sexualities). Colonisation enforced dominant Western views of gender, sexuality and sexual identity on tangata whenua who, in pre-colonisation times, had accepted 'fluid genders or sexuality'.

MVPFAFF is used as an acronym to describe some Pasifika identities. The term refers to people who identify as Mahu (Hawai'i and Tahiti), Vaka salewa lewa (Fiji), Palopa (Papua New Guinea), Fa'afafine (Samoa), Akava'ine (Rarotonga), Fakaleiti (Tonga), and Fakafifine (Niue).

It is important to acknowledge and name these communities within a family violence context because of the high rates of family violence experienced by people identifying as LGBTQIA+. The 2019/2020 New Zealand Crime and Victims Survey results included data for lesbian, gay and bisexual participants indicating much higher rates

of offences by family members, IPV and sexual violence than the Aotearoa New Zealand average.

In an Australian study, the IPV rates for LGBTIQ+ people were found to be similar to IPV rates for heterosexual women. However, the IPV rates for bisexual, transgender and gender diverse people were higher.

The Family Violence Act 2018 recognises family violence situations as those including people who normally share a household and have a close personal relationship. While the types of family violence experienced within LGBTIQ+ communities have similarities to the types experienced by other family violence victim-survivors, there are some important differences including:

- Household members may not be recognised as family and yet have the same complex dynamics as other families
- Discrimination and stigma can mean the additional tactics used by people who use violence have particular power
- Coming out and transitioning can be times of high vulnerability for LGBTIQ+ people, particularly young people
- People breaking sexuality and gender norms are often targeted with violence, including sexual violence
- Families and whānau are not always safe for LGBTIQ+ people and often chosen families; for example, friends and community, and other LGBTIQ+ people play a more central role in their life
- Family violence may include threats to reveal a person's sex, sexual orientation, gender identity or intersex status to friends, peers, work colleagues, family or others
- Family violence may also include, for transgender and non-binary people, threatening to withhold or actually withholding, access to hormones, medical treatment or other support

services and purposely misgendering a person. For intersex people, the threat comes from intrusive and non-consensual medical procedures and misdiagnosis.

People who identify as LGBTIQ+ can face additional barriers to identifying and reporting family violence and accessing appropriate services. For example, LGBTIQ+ people are more likely than other groups in Aotearoa New Zealand to experience poor mental health and they have a higher risk of addiction and suicide due to social exclusion, bullying and discrimination.

Assumptions based on gender and hetero-cisnormative relationship norms continue to influence LGBTIQ+ people impacted by and using violence. Additionally, responses to family violence often take a gendered approach; for example, awareness-raising usually targets relationships between men and women. This does not recognise family violence in LGBTIQ+ relationships, or people who do not fit binary norms of sex, gender or sexuality. This can lead to family violence going unaddressed in LGBTIQ+ communities, as well as further entrenching harmful gender norms which contribute to the family violence cycle.

Aotearoa New Zealand research found most people in LGBTIQ+ communities did not seek help in relation to partner abuse and sexual violence, and people who did seek help from specialist organisations often did not experience that help as supportive.

Previous experiences of discrimination, or a lack of understanding and awareness, may result in mistrust of mainstream services and being hesitant or unwilling to access services or report family violence.

Additionally, mainstream specialist services were identified as needing training to develop knowledge and competency in order to recognise how family violence is experienced differently in LGBTQIA+ communities. Particular emphasis is needed for these agencies to “move beyond recognition of Pākehā as gay and lesbian identities, and cover more marginalised members of the LGBTQIA+ community; in particular trans, gender diverse, asexual and bisexual people; disabled people; and tangata whenua, Pacific peoples and other non-Pākehā ethnicities”.

It is essential for practitioners to be more responsive, inclusive, accessible and affirming in working with LGBTQIA+ individuals and their families and whānau.

All people have the right to safety, autonomy, respect and wellbeing.

“Our vision is for all transgender people to be empowered by a full range of choices across all aspects of their lives, and to be able to participate fully in society.”

Gender Minorities Aotearoa



## Intersectionality

Intersectionality is where a person belongs to one or more groups experiencing discrimination and disadvantage.

An intersectionality approach examines the breadth of experiences of structural inequities; for example, gender inequity, racism, classism, homophobia, transphobia, ableism, audism, ageism and including experiences of privilege (historical privilege) along with oppression (colonisation).

The approach supports a shared understanding of how dominant social patterns of harm, such as the perpetuation of men's violence towards women, can interact and intersect with other forms of inequity and oppression. It also aims to challenge and transform structures and systems of power, privilege, and oppression that negatively shape people's life outcomes.

Structural inequity and discrimination lead to oppression of individuals and groups based on their identity markers.

Certain social processes, norms, cultural values and belief systems perpetuate and support violence. For example, patriarchy perpetuates oppressive and unhealthy gender roles. It privileges the interests of men and condones the subordination of women. Abusive men often use such ideas to justify their violence.

The underlying causes of family violence, and other violence experienced by wāhine Māori and tauīwi women, and what gives violence its mandate and strength, are the inequities that exist in society. Patriarchy has led to male privilege and sexism, and colonisation has led to white privilege and racism. This combination has created a culture of power, dominance and superiority that allows and supports violence to exist.

Different sources of oppression and discrimination, power and privilege can lead to increased risk of violence and higher severity and frequency.

These factors can never be considered in isolation. Appreciation of these sources is integral to ensuring responses are effectively and appropriately tailored to the needs of every individual – one size can never fit all. For example, the combined experience of racism and sexism in Aotearoa New Zealand produces experiences for wāhine Māori different to those experienced by Pākehā women.

“There is no such thing as a single-issue struggle because we do not live single-issue lives.”

Audre Lorde

An individual's experiences should be considered in the context of their life course, where there may be multiple issues requiring the development of an appropriate response.

Factors that need to be considered may include mental health issues, traumatic brain injury, alcohol and drug abuse, gang affiliation, and marginalisation as a result of poverty and/or homelessness. These issues can intersect and compound the impact and trauma for people experiencing violence as well as increasing the risk of further violence.

They also impact on how people using violence take accountability for their actions and change their behaviour.

- A significant relationship exists between mental illness and substance and alcohol misuse for people being victimised and perpetrating violence.
- Brain injuries resulting in physical, cognitive, and behavioural disabilities have been found to have a significant relationship to family violence.
- Alcohol and drug abuse is identified as a risk factor for 60 percent of people using and experiencing violence
- Alcohol and drug abuse can increase a victim-survivor's vulnerability to further violence and their ability to access support.
- Violence within gang cultures which is often more frequent and severe, and therefore means people involved with gangs are over-represented in family violence homicides as both victims and users of violence.
- Marginalisation as a result of financial poverty and or homelessness can exacerbate the effects of family violence for victims and users of violence.

An intersectional response to family violence acknowledges the complex inter-relationships between all identified issues in order to identify an appropriate or best response.

## Intersection of family violence and sexual violence

The intersection of family violence and sexual violence occurs where sexual violence takes place within the context of a family relationship. Family violence and sexual violence share many of the same drivers and mutually reinforce vulnerability to each other (that is, people experiencing family violence are more vulnerable to experiencing sexual violence, and vice versa).

Sexual violence in a family relationship is included in the definition of family violence within the Family Violence Act 2018 (The Act). The definition includes sexual abuse and threats of sexual abuse as a form of psychological abuse. The Act defines family relationships as intimate partners, family members, other people who ordinarily share the house, or people with whom they have, or have previously had, a close personal relationship.

The New Zealand Crime and Victims Survey reports that over half of sexual assaults against victim-survivors aged 15 years or older in 2019-2020 were perpetrated by someone known to the victim-survivor, and about a quarter of all reported sexual assaults were perpetrated by a family member, with most being by an intimate partner.

Despite this prevalence, intimate partner sexual violence (IPSV) is often overlooked and definitions of what constitutes IPSV are inconsistent. The types of behaviours by a spouse or intimate partner include coercion, manipulation and psychological abuse

tactics, forced sexual activity (including sexual acts while heavily influenced by substances) and sexual assault.

IPSV in LGBTQIA+ communities includes the same range of behaviours, as well as acts such as forcing someone to have sex in a way unaligned with their gender identity. Research also shows that people in the LGBTQIA+ community and people with diverse genders have particularly high rates of lifetime sexual violence.

The impact of sexual victimisation can be far-reaching and may affect victim-survivors' in many ways including:

- Employment issues
- Their ability to build and sustain meaningful relationships
- Their mental and emotional wellbeing and their physical health.

Victim-survivors are also more likely to demonstrate increased levels of substance abuse, risk taking, and self-harming behaviour. The consequences of IPSV are more severe and longer lasting than sexual violence perpetrated by someone who is unknown to the victim-survivor.

Sexual violence within the family relationship affects people of all genders. As gender can have a profound effect on shaping victim-survivors' experiences of violence, a gender-inclusive approach cannot be gender-neutral but must also be gender-responsive. Both males and females experience sexual violence, but research indicates that females are approximately three times more likely than males to have experienced sexual assault.

The New Zealand Crime and Victims Survey reports that about three-quarters of reported sexual assaults in 2019-2020 were

against females. However, the prevalence of children experiencing harmful sexual behaviour within the family is similar among boys and girls.

Of all crimes, sexual crimes are the most under-reported, and this issue is exacerbated with even lower reporting rates for a range of groups including disabled women, trans women and male victims of sexual violence. Although sexual abuse is primarily perpetrated by men, women also perpetrate harmful behaviours. This can include abuse by siblings.

Child sexual abuse perpetrated by a caregiver violates the child-parent attachment, destroys the child's right to be safe, and disrupts the child's development. The nature of a caregiver relationship is also a barrier to disclosure.

Given the significant intersection between family violence and sexual violence, it is critical that both sectors recognise the expertise of their counterparts, and develop collaborative and cohesive pathways between services, to enable people to receive the highest level of specialist care and support available.

In addition, both the sexual violence and family violence workforces need to understand the dynamics and context of both forms of violence.

Good practice guidelines continue to be produced by the sexual violence sector to support specialist services and practitioners working both in the 'mainstream' and within a diverse range of cultural contexts, and kaupapa Māori.

## Trauma and violence informed practice

Trauma responses are common among adults, children and young people who have experienced family violence.

It is imperative that practitioners understand the complexities of trauma related to family violence in order to respond effectively to victim-survivors as well as to people who use violence.

This includes an understanding that early experiences of trauma in childhood can negatively affect physical, emotional, behavioural, cognitive and neurological outcomes with an association between later violence and IPV with childhood trauma.

Understandings about violence and trauma have moved from trauma informed responses to trauma and violence informed practice. Trauma informed practice investigates and addresses individuals' responses to traumatic events whereas trauma- and violence-informed practice expands on the understanding of trauma to take into account the intersecting impacts of systemic and interpersonal violence and structural inequities on a person's life.

“The language of trauma obscures violence and resistance to oppression by pathologising people, which blames them for their own suffering and limited life choices.”

Vikki Reynolds. (2020)

Trauma and violence informed practice:

- Focuses on acts of violence, not necessarily isolated to a single event, and the traumatic impact on people individually and collectively (and distinguishes violence from other sources of trauma, such as natural disasters)
- Focuses on both historical and ongoing structural and interpersonal violence and helps put the emphasis on a person's various experiences of past and ongoing violence as the cause of the trauma. It avoids seeing the problem as residing only in their psychological state, but as also due to social inequities and circumstances
- Allows for a more expansive understanding of people's experiences, particularly in cases of complex trauma, where histories of violence typically include interconnected experiences of interpersonal and systemic violence. For many victim-survivors, violence is ongoing and it can be intergenerational and connected to the violence of colonisation
- Emphasises making practices and policies safe. Service providers are encouraged to prevent and limit further harm to people experiencing violence-related trauma by taking action at all levels - in their own practices, within their own organisation and more widely in society
- Highlights how systems and services can perpetuate harm, albeit perhaps more subtly and inadvertently through - ongoing revictimisation caused by the failure of the system and services that are meant to help and protect from further harm

- Understands that discrimination, marginalisation, and stigma remain an ongoing experience for many people who have experienced trauma within systems such as child protection, health care and the justice system. Anti-oppressive practice is, therefore, a key part of a trauma and violence informed approach
- Understands the impact of trauma as affecting an individual's sense of self, their sense of others and their beliefs about the world. Trauma can significantly impact on a person's ability to access services and as a result a trauma and violence informed approach prioritises processes which increase people's sense of control, safety and trust.



# **Family Violence Entry to Expert Capability Framework**

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## Values and principles underpinning the capability framework

Eight te ao Māori values and five principles are the practice benchmark for organisations, practitioners and workers delivering family violence intervention services.

They validate concepts that are inclusive regardless of a person's ethnicity, age, disability, sexual orientation or gender identity, expression and sex characteristics, and seek to restore wellbeing for people, families and whānau.

The values and principles align with the whanonga pono, the guiding principles of Te Aorerekura. Together, these support the shared, collective way of working and form the basis of how we will work together.



## Values

**Tino Rangatiranga**  
Honouring of diversity, autonomy and freedom and all people's right to determine their own pathways

**Manaakitanga**  
Serving people with dignity and respect

**Whanaungatanga**  
Building effective, meaningful relationships and protecting safe connections

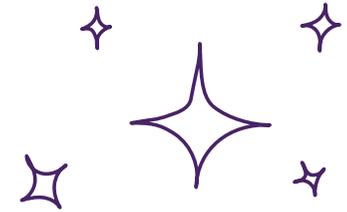
**Tika**  
Acting with integrity

**Pono**  
Acting with authenticity

**Aroha**  
Demonstrating and applying a duty of care and respect

**Kotahitanga**  
Working together with purposeful and honourable intentions

**Wairuatanga**  
Honouring spirituality



# Principles

The desired outcomes from embedding the principles below in our mahi are that:

- Protection and accountability are a priority
- There is recognition and support for models that support positive change
- People can claim their own identity and culture, thus affirming a pathway to autonomy.

## Principle 1: Kotahitanga – Relationships and Inclusion

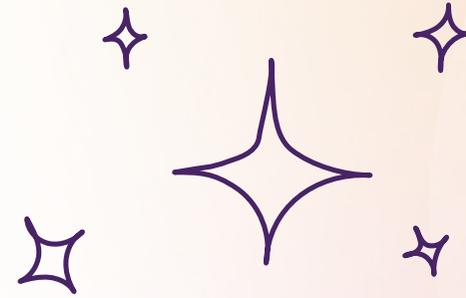
Organisations and workers are committed to equitable, accessible and inclusive opportunities and practices for all individuals, groups and communities while honouring tangata whenua as the indigenous people of Aotearoa.

## Principle 2: Kaitiakitanga – Protection and Accountability

Specialist organisations and workers focus on increasing the safety of people who are impacted by violence, on reducing the possibility of further harm, and on holding accountable the people who use violence.

## Principle 3: Mahi Tahī – Collaboration and Advocacy

Organisations and workers challenge systemic, social and cultural factors that enable family violence to exist in Aotearoa New Zealand and work actively with others to create safety strategies and connections for people impacted by family violence.



## Principle 4: Ora – Wellbeing and Restoration

Organisations and workers provide a holistic approach shaped by and reflecting the aspirations of all people.

## Principle 5: Koi Mahi – Innovation and Learning

Organisations and workers engage in growing practice knowledge and are responsive to new approaches to end violence.

Guided by the values, the principles, the SOS and the E2E, organisations, practitioners and workers can improve their capability to respond safely and effectively to family violence.

In this way we can achieve Shift Three of Te Aorerekura: Towards increasingly skilled, culturally competent and sustainable workforces. We can breathe life into Te Aorerekura and change the experience of the people and families and whānau impacted by, and the people who use violence.

“Ehara taku toa i te toa takitahi, engari he toa takitini.”

“I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors.”

## Who this framework is for and how it can be used

This E2E capability framework is to assist generalist and specialist family violence organisations, workforces and practitioners. It sets out the expected capabilities of workers and practitioners, so they can be well-supported to continuously learn and increase their capability.

The general workforce can also use the E2E to build workforce capability to respond safely and effectively whenever and to whomever family violence is disclosed.

In brief the capability framework is for:

- Practitioners in specialist family violence roles
- Practitioners and workers in generalist roles where they are in contact with people impacted by family violence or people who are using violence, or their role requires them to provide family violence services
- Team leaders, managers, executives and board members of generalist and specialist organisations.

### Essential

Applies to people who, through their day-to-day work, could be in contact with people, whānau or families impacted by family violence, or people who are using violence. People at this level need to demonstrate essential level knowledge and skills as appropriate to their role.

### Entry

Applies to workers in the family violence sector who are new to family violence work or their role involves routine family violence service provision. People at this level need to demonstrate both essential and entry level knowledge and skills as appropriate to their role.

### Enhanced

Applies to workers in the family violence sector at an advanced or senior level, whose role involves complex family violence service provision. People at this level need to demonstrate essential, entry and enhanced level knowledge and skills as appropriate to their role.

### Expert

Applies to specialist workers in the family violence sector who are team leaders, managers or service leaders. People at this level need to demonstrate essential, entry, enhanced and expert level knowledge and skills appropriate to their role.

The E2E framework can be used to guide and support the development of the family violence workforce. It can be used by everyone from frontline staff and volunteers, through to team leaders, managers, executives and board members. It is important that staff at every level of an organisation understand their role in contributing to achieving Shift Three of Te Aorerekura: Towards skilled, culturally competent and sustainable workforces.

**Organisations** can use the E2E to:

- Promote safe, effective, trauma- and violence-informed, connected, whānau-centred practice by generalist and family violence specialist workforces
- Guide career planning and determining professional development and training needs
- Shape generalist and family violence specialist workforce training, and professional development programmes and qualifications, to align with the family violence response capabilities set out in the E2E
- Support greater recognition and validation of the knowledge and skill of workers who respond to family violence in generalist and specialist settings.

**Practitioners** can use the E2E to:

- Update their skills and knowledge to ensure safe and effective practice
- Practice in a way that is informed by existing cultural frameworks to meet the needs of their community or population group

- Identify biases, beliefs and knowledge gaps that may affect their practice
- Reflect on, evaluate and continuously improve their own practice
- Inform their professional and career development goals.

**Managers** can use the E2E to fulfil people resource functions including:

- Supporting practitioners to demonstrate excellence in Te Tiriti o Waitangi practice and excellence in practice with Pacific families
- Planning and supporting professional development and supervision
- Supporting the development of job descriptions.

**Professional bodies and learning institutions** can use the E2E to:

- Shape training and professional development programmes and qualifications to align with the desired capabilities for family violence practice
- Inform standards for professional associations.

**Government funders** can use the E2E to:

- Inform contract specifications and guidelines
- Inform practice standards and frameworks.

# 1

## Kotahitanga - Relationships and Inclusion

Honours tangata whenua as the indigenous people of Aotearoa New Zealand and demonstrates commitment to equitable, accessible and inclusive opportunities and practices for all individuals, groups and communities

### Essential

#### Demonstrates understanding of:

- Te Tiriti o Waitangi in practice.
- The unique status and experiences of tangata whenua as indigenous people, underpinned by Te Tiriti o Waitangi.
- The bicultural partnership in Aotearoa New Zealand underpinned by Te Tiriti o Waitangi and the ability for tangata whenua to exercise tino rangatiratanga.
- Practice of tikanga Māori beliefs and values, and collective practice.
- The difference between whānau and family.
- Different dynamics of whānau violence that may be experienced by tangata whenua.

### Entry

#### Demonstrates ability to:

- Understand the impacts of colonisation and the wider range of the effects of intergenerational and historical trauma for tangata whenua as a contemporary issue.
- Respectfully engage, refer to and work collaboratively with kaupapa Māori appropriate services, kaumatua, kuia and cultural advisors.
- Understand the role of tikanga and mātauranga Māori in practice.
- Describe dynamics of whānau, hapū and iwi, and the relationship between them.

### Enhanced

#### Demonstrates ability to:

- Actively develop understanding and learning about te ao Māori and tangata whenua experiences of oppression and violence from the acts of colonisation.
- Build and maintain cultural relationships with mana whenua/ Iwi Māori and/or kaupapa Māori services to ensure the restoration of mana.
- Forge professional relationships with mana whenua to develop networks that support protection and accountability.
- Apply tikanga and mātauranga Māori in practice.
- Reflect indigenous forms of knowledge that are validating in practice.

### Expert

#### Demonstrates ability to:

- Engage in decolonising practice.
- Actively support the establishment of kaupapa Māori/iwi Māori services.
- Advise on strategies to engage with Māori partners, including mana whenua services to ensure restoration of mana.
- Hold professional relationships with mana whenua which can be used to develop networks that support protection and accountability.
- Champion and model the use of Māori cultural concepts and practices to demonstrate respect for and strengthen the voices and aspirations of tangata whenua.
- Support colleagues to incorporate Māori culture (including tikanga Māori) into their work.

## Kotahitanga - Relationships and Inclusion

### Essential

- » Considers the worldviews and life experiences of all people and communities from the perspective of maintaining human rights and dignity.
- » Demonstrates understanding of racism at a structural level.

#### **Demonstrates understanding of:**

- How personal identity, beliefs and values shape practice (e.g. ableism, audism, racism, sexism, ageism, homophobia, trans-phobia, biphobia, intersexphobia and classism).
- Personal values and beliefs in relation to racism and ethnicity.
- Personal values and beliefs in relation to sexual orientation, gender-identity and expression, and sex characteristics.

### Entry

- » Acknowledges racism at an individual, institutional and structural level.

#### **Demonstrates ability to:**

- Describe how personal identity, beliefs and values shape practice (e.g. ableism, audism, racism, sexism, ageism, homophobia, trans-phobia, biphobia and classism).
- Identify learning opportunities to gain guidance and advice on how to apply knowledge in practice in relation to language, religion, ethnicity, culture, spirituality, age, disability, heritage, worldview, sexual identity and gender identity.

### Enhanced

- » Identifies issues of structural racism.

#### **Demonstrates ability to:**

- Use reflexive practice in relation to the impacts of own background, culture, values and beliefs and adopts strategies to address the impacts.
- Identify and respond authentically and safely to people's diverse experiences and needs.
- Develop capabilities and knowledge to enhance responsiveness to the diversity of people's experiences and needs.

### Expert

- » Challenges racism at a structural level.

#### **Demonstrates ability to:**

- Adapt practice in the context of continuous learning and responds authentically to people from different backgrounds, cultures, genders, sexualities, experiences and abilities.
- Lead others in developing capabilities and knowledge to enhance responsiveness to the diversity of people's experiences and needs.
- Deeply understand structural inequalities, forms of power and oppression and how these play out in people's lives.

## Kotahitanga - Relationships and Inclusion

### Essential

- Respect for the diversity of people's experiences and needs in all their forms including language, religion, culture, spirituality, age, disability, heritage, worldview, sexual orientation, gender identity and expression and sex characteristics.
- The rights, entitlements, opportunities and access that are not equally distributed throughout society.

#### **Demonstrates understanding of:**

- The different ways people can experience disability and the barriers they may experience.
- Disability as something that happens when people with impairments face barriers in society that may hinder their full and effective participation in society on an equal basis with others.

### Entry

- Respond safely, in a way that recognises the diversity of people's experiences and needs, including adapting practice and services in the context of continuous learning.
- Understand that diversity and difference exist at the societal, group and individual level.
- Avoid stereotyping people by assuming abuse is linked to, or caused by, their experience of marginalisation.

- » Demonstrates understanding of the diverse needs of disabled people and adults at risk.
- » Adapts practice to address barriers for disabled people accessing services and support.

### Enhanced

- Understand how structural inequality (i.e. sexism, racism, classism, heterosexist, transphobia, intersexphobia, xenophobia, ableism), forms of power (i.e. historical privilege) and oppression (i.e. colonisation) intersect and how they interact with each other.

- » Responds to issues and systemic barriers disabled people may experience.

### Expert

- Lead others to identify and remove barriers to safety and access to services experienced due to inequity.

#### **Demonstrates ability to:**

- Mentor and lead others to provide easily accessible and inclusive support and services for disabled people and their whānau and families.
- Build and maintain relationships with agencies providing support for disabled people.
- Regularly assess and support responsiveness, training and supervision in relation to disability.

## Kotahitanga - Relationships and Inclusion

### Essential

- Societal attitudes and behaviours that discriminate towards disabled people, families and whānau.
- » Promotes, enhances and protects the human rights, culture, wellbeing and safety of disabled people.

#### **Demonstrates understanding of:**

- The diversity and experiences of ethnic communities.
- How culture impacts on communication and behaviour.
- The diverse needs of ethnic communities.
- The distinctive issues related to language, visas, immigration and dependency status that impact on migrants and refugees.

### Entry

- » Demonstrates awareness of how perceptions of family violence in ethnic communities may create additional barriers.

### Enhanced

#### **Demonstrates ability to:**

- Understand and respond to distinctive issues and systemic barriers that people from ethnic communities may experience.
- Communicate effectively across cultural boundaries.
- Understand the intersectionality of ethnicity, gender, sexuality, culture and immigration experienced by ethnic communities.

### Expert

- Adapt and develop policies and practice that are inclusive of and meet the diverse needs of disabled people and their whānau and family.

#### **Demonstrates ability to:**

- Actively support people to maintain cultural identity especially those from ethnic communities.
- Lead and mentor others in the development of cultural competency and cultural safety.
- Hold professional relationships with ethnic, migrant and refugee services.
- Support ethnic communities to develop leadership opportunities for non-violent and equitable gender roles within communities.
- Lead organisational change in response to the communities being served.

## Kotahitanga - Relationships and Inclusion

### Essential

#### **Demonstrates ability to:**

- Recognise barriers to seeking help experienced by Pacific peoples, including language and communication difficulties, financial issues, stigma, trust and the preferred reliance on informal networks and community-based support.
- Understand family centrality for Pacific peoples, and the need for family-centred safety response, healing and prevention services and support.
- Adapt and apply practices that are appropriate and support safe engagement with Pacific peoples.
- Recognise different dynamics of family violence that may be experienced by Pacific peoples.

### Entry

#### **Demonstrates ability to:**

- Understand, respect and respond to the need for va-centred relational practices, using ethnic-specific cultural approaches and frameworks to encourage engagement with Pacific peoples.
- Identify, refer to, and work collaboratively with Pacific services to enhance engagement and service experiences of Pacific peoples.

### Enhanced

#### **Demonstrates ability to:**

- Partner with Pacific practitioners from Pacific-led services, to enable safe access and navigation within response and healing services.
- Build relationships with Pacific-led services and faith-based support within local communities that can support safe and effective engagement of Pacific peoples with professional services.
- Recognise, respect and respond appropriately to traditional Pacific practices of healing and restoration within safe community spaces.

### Expert

#### **Demonstrates ability to:**

- Deeply understand culturally safe practices informed by ethnic-specific frameworks when engaging Pacific peoples.
- Practice and lead continuous learning and development and review of culturally appropriate policies and practices informed by Pacific cultural frameworks.
- Lead through practice, upskills and mentors others to respond appropriately when engaging Pacific peoples.
- Identify, build and nurture professional relationships with Pacific services and communities using relational and culturally responsive approaches.

# 2

## Kaitiakitanga - Protection and Accountability

Increases the safety of people who are impacted by violence, reducing the possibility of further harm and holding accountable people who use violence. Prioritises the safety of victim-survivors and puts them at the centre of practice

### Essential

#### Demonstrates:

- Practice that does not compromise the protection and safety of those experiencing family violence.
- Awareness of principles and legislation related to confidentiality, information sharing, consent and privacy.
- Awareness of family violence and other legislation relevant to their role.
- Awareness of criminal courts, Family Court, protection orders and parenting orders.

### Entry

#### Demonstrates ability to:

- Apply knowledge of the principles and legislation related to safety, accountability, confidentiality, information sharing, consent and privacy.
- Understand the need for clear and accurate recording of information, including the rationale for actions taken, to support risk assessment and safety planning.
- Explain processes such as Family Court, mediation, protection orders and parenting orders and attend to any risks or safety issues related to these processes.
- Understand basic court processes related to family violence (Family Court and criminal courts).
- Understand basic court process related to protection orders and care of children.

### Enhanced

#### Demonstrates ability to:

- Show leadership to ensure that national, local and organisational child protection policies and procedures are followed.
- Record information, including the rationale for actions taken, clearly and accurately with sufficient detail to support risk assessment and safety planning.
- Explain court processes related to family violence (Family Court and criminal courts).
- Explain court process related to protection orders and care of children.

### Expert

#### Demonstrates ability to:

- Identify gaps in organisational and sector policies and procedures and drive the development and refinement of new policies and procedures.
- Identify systemic gaps and make recommendations to government and state sector agencies on policy and practice reforms required to respond more effectively to family violence.

## Kaitiakitanga – Protection and Accountability

### Essential

- » Knows what a safety plan and a risk management plan is and can identify the differences between them and their purposes.
- » Demonstrates ability to identify risk indicators and factors to address immediate safety needs.
- » Recognises warning signs indicating past or current experiences of family violence.

### Entry

#### **Demonstrates ability to:**

- Identify risk indicators and factors, give specialist context and meaning to these, and partner with victim-survivors to address immediate safety needs.
- Understand indicators of past or current victimisation.
- Contribute to comprehensive assessments that address the risks (including lethality) from the pattern of behaviour of the person using violence, complexity of support needs, protective factors and safety needs (immediate, short and long-term).
- Recognise that risk is dynamic.
- Contribute towards safety plans that clearly outline the worker's actions and does not leave the onus on victim-survivors/children to make themselves safe.

### Enhanced

#### **Demonstrates ability to:**

- Purposefully and safely seek information from multiple sources when possible (victim-survivors and/or the person using violence, children, family and whānau, specialist services and advocates, government and non-government agencies) to inform the assessment process.
- Lead comprehensive assessments that address the risks (including lethality) from the pattern of behaviour of the person using violence, complexity of support needs, protective factors and safety needs (immediate, short and long-term).
- Coordinate victim-centred risk management and needs assessment plans with government and non-government agencies through sharing information and collaborative safety planning.
- Develop a coordinated, multi-agency approach and monitored safety plan for people in need of safeguarding that keeps them at the centre of decision-making.

### Expert

#### **Demonstrates ability to:**

- Guide/mentor others to undertake comprehensive assessments that address the risks (including lethality) from the pattern of behaviour of the person using violence, complexity of support needs, protective factors and safety needs (immediate, short and long-term).
- Maintain an overview of risk management and safety planning practice.
- Support others to maximise effectiveness of plans.
- Build and maintain relationships with agencies providing safeguarding adults services and support for adults at risk.
- Work collaboratively with others to deliver a multi-agency safeguarding adults integrated community response.
- Advocate to external organisations, to ensure that safety planning is integrated and fosters the wellbeing of all people.

## Kaitiakitanga – Protection and Accountability

### Essential

### Entry

- Act as a safety ally with victim-survivors and takes actions to maximise their and their children's safety (including working with the person using violence if appropriate).
- Articulate concerns about risk and safety and shares this with other professionals.

### Enhanced

- Understand and respond to the needs of people who are without whānau or family.
- Build partnerships with victim-survivors to identify strengths and the development of effective and protective safety strategies.
- Support victim-survivors and their children to navigate the justice system and advocates to support safety and protection.
- Show professional judgement in decision-making about the purposeful sharing of information from a pattern-based, family violence-informed perspective.
- Understand the power of purposeful information sharing as a form of advocacy.
- Contribute towards monitoring and reviewing high risk safety strategies.
- Use a review process with victim-survivors.

### Expert

- Build and strengthen colleagues' understanding and implementation of comprehensive risk management and safety planning.

## Kaitiakitanga – Protection and Accountability

### Essential

- » Demonstrates understanding of the need to assess risk and develop safety plans.
- » Demonstrates ability to notice indicators of violence, identify concerning behaviour or comments and report concerns appropriately and safely.

### Entry

#### **Demonstrates ability to:**

- Identify the impact of the behaviour of the person using violence on the victim-survivor and their immediate and wider family or whānau.
- Understand indicators of past or current perpetration of family violence.
- Contributes to the development of risk management plans for those who use violence.
- Use interventions that promote personal accountability for the use of violence.
- Work collaboratively to ensure accountability and monitoring of those who use family violence.

### Enhanced

#### **Demonstrates ability to:**

- Develop, implement and monitor risk management plans for those who use violence.
- Provide wraparound support to monitor risk, identify early warning signs and address contributing factors and needs for those who use violence.
- Ensure that plans and goals are aligned to children's and victim-survivors' safety. Builds partnerships with services working with victim-survivors and engages in appropriate information sharing to ensure those services are aware of changes in risk levels relating to the person using violence.
- Stay engaged with the adult and child victims' services to gauge the accuracy of the behaviour change reported by the person using violence.
- Take responsibility for engaging with people who use violence and keeps referrers informed if unable to engage with them.
- Use a review process for people who use violence.

### Expert

#### **Demonstrates ability to:**

- Develop, monitor, and critique risk management assessment tools.
- Guide and mentor others to ensure that risk is addressed appropriately.
- Actively engage and lead initiatives to support change in the attitudes and behaviours of people who use violence.

## Kaitiakitanga – Protection and Accountability

### Essential

#### **Demonstrates understanding of:**

- The need for children and young people's voices to be heard.
- Age and developmental stages for children and young people.
- The impacts of family violence on children and young people.

### Entry

#### **Demonstrates:**

- Awareness of the UN Convention on the Rights of the Child and New Zealand's commitments under this Convention.
- Commitment to hearing and centring the needs of children and young people.
- Understanding of the varying needs of children and young people according to their age and developmental stages.
- Understanding of children and young people's individual experiences of violence and their unique needs.
- Understanding of the cumulative and traumatic impacts of family violence on children and young people.

### Enhanced

#### **Demonstrates ability to:**

- Partner with children and young people to ensure their voices are heard and their needs are addressed.
- Understand age and developmental stages for children and young people when using therapeutic approaches.

### Expert

#### **Demonstrates ability to:**

- Guide others to practice using a child-centred approach.
- Lead and mentor others working with children and young people in a family violence context.

### Essential

#### **Demonstrates understanding of:**

- The impacts on children and young people of the behaviour of people who use violence.
- The impacts of family violence on parenting capacity and the parent-child relationship.
- The harm children experience when exposed to family violence even if they do not directly witness it.
- The range of behaviours that the person protecting children may use to try to keep children safe in the context of family violence.
- The need for children and young people to maintain safe relationships with protective parents/caregivers, siblings, family, whānau and other adults.

### Entry

#### **Demonstrates ability to:**

- Focus on the violent behaviour, not the relationship or victim-survivor's behaviour, as the source of child risk and safety concerns.
- Identify ways in which protective parenting and children's wellbeing is constrained by the impacts of intimate partner violence.
- Identify the impacts of family violence on parenting capacity, roles and resources and household functioning.
- Understand the correlation between child abuse and neglect and family violence.
- Support children and young people to maintain safe relationships with protective parents/caregivers, family, whānau and other adults.
- Identify protective and nurturing people that will enhance child wellbeing within family, whānau and immediate community.
- Understand the role of advocacy when protecting children and young people.

### Enhanced

#### **Demonstrates ability to:**

- Identify the ways in which the pattern of coercive control affects parenting.
- Identify and respond to the impacts of family violence on the safety and wellbeing of children and young people and the stability and resourcing of the household.
- Support people who use violence to improve parenting decisions in order to protect children and young people.
- Advocate with, and on behalf of, people experiencing family violence to support safe parenting and care for children and young people.
- Partner with safe parents/carers when advocating for the safety of children and young people.

### Expert

#### **Demonstrates ability to:**

- Deeply understand the nuanced patterns of behaviour of people who use violence.
- Identify when systemic collusion with people who use violence is occurring.
- Make explicit links between parenting protectiveness, and children's wellbeing, resources, stability, and aspirations in their practice.
- Expertly handle complex dynamics.
- Support the wellbeing and safety of children and young people and the nurturing role of other safe family, whānau and other adults.

## Kaitiakitanga – Protection and Accountability

### Essential

#### Recognises:

- The range of family violence including intimate partner violence, sibling violence, violence by children towards parents/ caregivers, violence within whānau, violence from extended family member/s and violence from carers.
- The different forms of family violence (neglect, physical, sexual, verbal psychological, emotional, spiritual, and economic/financial abuse or exploitation).
- Adults at risk of institutional abuse and neglect.
- Different dynamics of family violence that may be experienced by women, men, older adults, disabled people, children and young people, tangata whenua and Pacific peoples, ethnic communities and LGBTQIA+ communities.
- » Understands that violence continues and often escalates following separation.

### Entry

#### Demonstrates ability to:

- Use a primary victim/predominant aggressor analysis to understand the dynamics in intimate partner violence situations.
- Explain the different forms, dynamics and complexities of family violence.
- Map patterns of abuse.
- Explain risk factors post separation and develops interventions to minimise risk.
- Understand the relationship between the gendered drivers and reinforcing factors associated with family violence, including how non-specialist responses may inadvertently collude with people who use violence.
- Understand all drivers of family violence.
- Ensure the voices of those who may be at greater risk are heard (tangata whenua, Pacific peoples, children and young people, older adults, disabled people, adults at risk, people who need safeguarding, LGBTQIA+ people, ethnic communities).

### Enhanced

#### Demonstrates ability to:

- Recognise and respond appropriately to the different forms, dynamics and complexities of family violence.
- Use language that makes harm explicit and distinguishes between primary perpetration of violence and the responses and resistance of primary victims-survivors.
- Work collectively to manage risk post separation.
- Determine the nature of the violence between people within the family relationship including others in the household through skilful information gathering.
- Map patterns of abuse and impacts on those affected including wider family and whānau.
- Incorporate understanding of all drivers of family violence.

### Expert

#### Demonstrates ability to:

- Guide and mentor others in developing sophisticated understanding of the forms, dynamics and complexities of family violence.
- Embed a primary victim/predominant aggressor analysis in agency practice.
- Lead others to identify and respond to adults with complex care and support needs.

### Essential

#### **Demonstrates understanding of:**

- The gendered drivers and dynamics of family violence.
- Some forms of family violence that are outside the gendered dynamic of family (e.g. abuse experienced by older adults, children, disabled people, parents/carers of disabled children/adults and LGBTQIA+ people).
- The relationship between the gendered drivers and reinforcing factors associated with family violence.
- The tactics of coercion, power, control and social entrapment utilised by people who use family violence and is characterised by a purposeful pattern of behaviour.
- The importance of using a pattern-based approach to map the use of family violence.
- The distinctions between violence used aggressively and violence used to resist someone's pattern of abuse.
- The distinctions between violence used aggressively and behaviour that is a form of communicating by a disabled person.

### Entry

- Identify adults with complex care and support needs (including those in home and in care arrangements) who may require safeguarding and additional support.

#### **Demonstrates understanding of:**

- The dynamics of family violence, sexual violence and social entrapment as they impact on people with diverse sexual orientation, gender identity and expression and sex characteristics.
- The distinctive cultural forms of family violence including dowry-related and honour-based violence and Female Genital Mutilation.
- The differences between concerning, and harmful sexual behaviour/ideation.

### Enhanced

### Expert

## Kaitiakitanga – Protection and Accountability

### Essential

- Societal norms, attitudes and myths associated with family violence including myths that condone and lead to victim-blaming and the invisibility of victim-survivors.
- Myths associated with those using violence.
- Rape myths and how they can perpetuate gendered stereotypes and prevent people from seeking help.
- Societal norms, attitudes and myths that render those who experience sexual harm invisible including men, LGBTQIA+ people, disabled people, older adults, children and young people.
- The impacts of attitudes and norms in society that condone and reproduce family violence and gender inequality including the influence of technology, media, and social media.

### Entry

- » Demonstrates ability to recognise and explain how norms, attitudes and myths influence societal understanding of and response to family and sexual violence.

### Enhanced

- » Challenges the prevalence of attitudes and norms in society which condone family violence and gender inequality.

### Expert

- » Mentors others to recognise and challenge societal norms, attitudes and myths associated with family violence including myths which condone violence and lead to victim blaming and the invisibility of victim-survivors.

### Essential

- » Demonstrates understanding that there may be multiple issues that the person using violence and their whānau or family may be experiencing without excusing or minimising the violence.

### Entry

- » Recognises multiple issues that the person using violence and their whānau or family may be experiencing without excusing or minimising the violence, including carer stress.

#### **Demonstrates understanding of:**

- The impact that a person's impairment can have on their behaviour including disability related behaviour (e.g. child to parent abuse and challenging behaviour).
- The impact that mental health and substance abuse can have on behaviour without excusing or minimising the behaviour.

### Enhanced

#### **Demonstrates understanding of:**

- PTSD, Complex PTSD, depression, anxiety, and other mental health issues in the context of family violence.
- The impact culture can have on a mental health analysis.
- The role of substance abuse and pre-existing mental health issues in the context of family violence.
- The need to identify legal capacity, mental capacity and who has legal decision-making authority.

### Expert

#### **Demonstrates ability to:**

- Show awareness and consideration of intersecting issues such as substance use and mental health from an understanding of family violence patterns.
- Guide and lead others to recognise multiple issues that may compound family violence situations.
- Guide others on how to access information and support to identify legal capacity, mental capacity and who has legal decision-making authority.

### Essential

#### **Demonstrates understanding of:**

- The need to be informed by frameworks, models of practice and systems that support safe responsive work to address family violence.
- The health, emotional/psychological, developmental, social and economic impacts of trauma and family violence on victim-survivors including children, young people, families, whānau and the broader community.
- Trauma and violence informed responses that are holistic and promote whānau, family and individual transformation.

### Entry

#### **Demonstrates ability to:**

- Use appropriate models of practice to respond to individuals, whānau or families.
- Understand the principal theories and methodologies for addressing family violence.
- Apply trauma and violence informed responses that are holistic and promote whānau, family and individual transformation.
- Understand trauma, and the effects of intergenerational and historical trauma.

### Enhanced

#### **Demonstrates ability to:**

- Support others to develop safe and effective models of practice.
- Mentor others to use culturally specific models of practice.
- Use working knowledge of theories and frameworks appropriate to role (eg. grief and loss, child development, family systems, group processes and dynamics, principles of adult learning).
- Understand the limits of theories and models that stem from individualistic cultures.
- Implement into practice an understanding of the impacts of trauma and violence including in own responses.
- Support others to identify the impacts of trauma and violence, including in their own responses.

### Expert

#### **Demonstrates ability to:**

- Mentor and train others to develop safe and effective models of practice.
- Develop and share frameworks and tools with other organisations and agencies to enhance professional practice.
- Mentor others to use culturally specific models of practice.
- Mentor others to develop knowledge and skill to appropriately respond to the impacts of family violence and violence within whānau as experienced by individuals, families, whānau.
- Monitor the effects of vicarious trauma on self and others and provides a safe and supportive environment.

# 3

## Mahi Tahī – Collaboration and Advocacy

Works actively with others to create safety strategies and connections for those impacted by family violence and challenges systemic, social and cultural factors that enable family violence to exist in Aotearoa New Zealand

### Essential

#### Demonstrates understanding of:

- The need to work with others to create safety.
- The range of specialist services and agencies available to all victim-survivors of family violence. These include specialist services for women, men, tangata whenua, Pacific peoples, disabled people, older people, adults who need safeguarding, children and young people, ethnic communities, and LGBTQIA+ communities.
- The range of specialist services and agencies available to people who use violence including specialist services for, men, tangata whenua, women Pacific peoples, children and young people, ethnic communities, and LGBTQIA+ communities.
- Other services to enhance responses and provide support (sexual violence, alcohol and other drugs, mental health).

### Entry

#### Demonstrates ability to:

- Understand the importance of collective responsibility to maximise the safety and support of victim-survivors, and their children.
- Understand the role and relevance of government agencies and NGOs to their role.
- Refer to and work alongside other specialist family violence services.
- Refer to and work alongside other services including sexual violence, alcohol and drug, mental health to enhance responses and provide support.
- Participate in collaborative activities with other agencies to create safety.
- Recognise conflicting priorities when working with other organisations and agencies and seeks appropriate guidance to resolve issues.

### Enhanced

#### Demonstrates ability to:

- Lead others to build alliances to create safety in the community.
- Implement strategies externally to find ways to strengthen working together.
- Contribute to joint interagency engagement and assessment processes with individuals, families and whānau.
- Identify, accesses and works in partnership with a large range of networks and services.
- Build relationships with people from other agencies and organisations to enhance responses and provide support.

### Expert

#### Demonstrates ability to:

- Lead others to understand the importance of collective responsibility and collaboration to maximise the safety and support of victim-survivors.
- Identify opportunities to build alliances and develop community partnerships.
- Actively support and mentor within and across agencies to build knowledge and relationships with specialist services and agencies.
- Seek opportunities to convene or participate in family violence coalition and network meetings.
- Promote and build partnerships with services and network.
- Implement strategies to deal with conflicting priorities across agencies and professionals.

## Mahi Tahi – Collaboration and Advocacy

### Essential

### Entry

### Enhanced

### Expert

- Make visible issues or gaps associated with current protocols, procedures or practices between organisations and agencies.
- Make recommendations on reforms for changes required.
- Share knowledge to achieve social change and increase community wellbeing by engaging in activities designed to increase awareness of family violence and the needs of children and young people.
- Support organisations that work with communities impacted by violence to develop their own knowledge around family violence supporting victim-survivors and people who use violence.

# 4 Ora – Wellbeing and Restoration

Provides a holistic approach that listens and responds to the aspirations of whānau, families and individuals

## Essential

### Demonstrates:

- Effective, sensitive, and non-judgemental communication skills that recognises the dignity, values and beliefs of people.
- Empathetic engagement.
- Skill in building rapport.
- Respect in all professional communication and engagement.
- Ability to build safe and trusting relationships.
- Ability to check understanding throughout interactions.
- Understanding of additional needs and support that may be required in relation to communication and learning style.
- Understanding of the reasons why people impacted by family violence may be reluctant or unable to engage with services.

## Entry

### Demonstrates ability to:

- Uphold human rights principles of dignity, equality and mutual respect.
- Recognise the strength and resilience of those impacted by family violence.
- Convey belief and validation to victim-survivors.
- Support the autonomy, agency, and expertise of victim-survivors in their own decision making.
- Ask open-ended questions of people who use violence to understand individual circumstances.
- Provide an environment that develops trusting relationships and invites change for people who use violence.
- Use effective communication skills to explore reasons for reluctance to engage with services and build trust.

## Enhanced

### Demonstrates ability to:

- Facilitate an environment that enables and supports whānau, families and individuals' self-management, safety and autonomy.
- Facilitate communication with people with communication difficulties.
- Identify opportunities to build alliances and develop community partnerships to promote wellbeing.
- Help others to understand the personal, societal and structural reasons why people and whānau may be reluctant or unable to engage with services.
- Help others to understand why older adults, adults who need safeguarding, ethnic communities, LGBTQIA+ communities and Pacific peoples experiencing family violence may be reluctant or unable to engage with services.

## Expert

### Demonstrates ability to:

- Role model, mentor and support others to develop skilful and respectful interactions.
- Act in ways that reduce structural barriers that make it difficult for people (including people who live in residential services and aged care facilities) to leave those who use violence, including income, stigma and reliance on others.
- Advocate for system change to address gaps and capabilities.

## Ora – Wellbeing and Restoration

### Essential

- Understanding of the reasons why people who use violence may be reluctant to engage with services.
- Ability to seek assistance for people who may require interpreters or communication support.
- Ability to maintain professional and personal boundaries.

» Identifies key government agencies that can support a person to meet wider social needs such as access to housing and financial support.

» Demonstrates understanding of holistic approaches that focus on wellbeing and wellness and consider family and whānau ecological needs.

### Entry

- Understand structural barriers including income, stigma and reliance on others that make it difficult for people (including people who live in residential services and aged care facilities) to leave an unsafe situation or person.
- Recognise structural barriers and support people to engage with services.

» Demonstrates ability to explain key government agency processes that address wider social needs such as access to housing and financial support.

» Demonstrates commitment to holistic approaches when working to enhance wellbeing.

### Enhanced

» Supports individuals, family and whānau to engage with government agencies to address wider social needs such as access to housing and financial support.

#### **Demonstrates ability to:**

- Utilise holistic approaches.
- Participate in forums that share philosophies of wellbeing and restoration.

### Expert

» Mentors and guides others to build knowledge of government agencies and relevant processes.

#### **Demonstrates ability to:**

- Enable and weave together a strategy that supports inter-generational transformation and wellbeing in the whānau, family and individual.

## Ora – Wellbeing and Restoration

### Essential

» Demonstrates understanding of the importance of safe connections with others for wellbeing and healing.

### Entry

» Recognises the skill and competency of people from all communities including tangata whenua, Pacific peoples, disabled people, older people, refugees and migrants, and LGBTQIA+ communities to build wellbeing and ora.

» Seeks out opportunities and support for people to have safe connections and participate in their wider community.

### Enhanced

» Utilises and champions the skills, knowledge and competencies of people from all communities including tangata whenua, Pacific peoples, disabled people, older people, refugees and migrants, and LGBTQIA+ communities.

» Demonstrates awareness that people without whānau or family connections may need additional support to make connections.

### Expert

- Lead initiatives to share knowledge and understanding of philosophies of wellbeing and restoration.
- Mentor and support others to develop and practice in holistic ways that enhance wellbeing and restoration.
- Create opportunities and tools to evaluate and improve the quality of holistic wellbeing approaches.

#### **Demonstrates ability to:**

- Identify and provide leadership that reflects all communities.
  - Provide an environment in which the skill and competency of people from all communities including tangata whenua, Pacific peoples, disabled people, older people, ethnic communities, and LGBTQIA+ communities are fostered.
- » Works with communities to develop support networks around people who have no whānau or family connections.

# 5 Koi Mahi - Innovation and Learning

Workers engage in growing practice knowledge and are responsive to new approaches to end violence

Essential	Entry	Enhanced	Expert
<ul style="list-style-type: none"> <li>» Demonstrates understanding and commitment to accessing cultural and clinical supervision, advice and support.</li> </ul>	<ul style="list-style-type: none"> <li>» Utilises cultural and clinical supervision to reflect on practice.</li> </ul>		
<ul style="list-style-type: none"> <li>» Demonstrates openness to critique and receiving feedback.</li> </ul>	<ul style="list-style-type: none"> <li>» Communicates in ways which are guided by and articulate the values of the organisation.</li> <li>» Demonstrates openness to critique and receiving internal and external feedback and adjusts practice when necessary.</li> </ul>	<ul style="list-style-type: none"> <li>» Role-models appropriate and effective mechanisms of giving and receiving feedback.</li> </ul>	<ul style="list-style-type: none"> <li>» Fosters the development and use of appropriate and effective feedback mechanisms within the organisation.</li> </ul>
<ul style="list-style-type: none"> <li>» Identifies and participates in training and/or development opportunities to grow practice and remain current.</li> <li>» Identifies own learning needs including through reflexive practice and mentoring.</li> </ul>	<p><b>Demonstrates ability to:</b></p> <ul style="list-style-type: none"> <li>• Engage in reflective practice and mentoring.</li> <li>• Recognise the limits of own skills and knowledge and accesses support when working at the edge of capability.</li> </ul>	<p><b>Demonstrates ability to:</b></p> <ul style="list-style-type: none"> <li>• Participate in the delivery of education and training to cross-sector and multi-disciplinary practitioners.</li> <li>• Develop and update practice to align with known and emerging relevant research and evidence, including trauma and violence informed responses.</li> </ul>	<p><b>Demonstrates ability to:</b></p> <ul style="list-style-type: none"> <li>• Lead in forums and networks to support skill development.</li> <li>• Lead and actively support others to participate in continuous education/learning opportunities including reflective practice.</li> <li>• Deliver relevant presentations that contribute to the growth of practice knowledge.</li> </ul>

### Essential

### Entry

- Seek collegial and managerial support and advice when experiencing challenges and to prevent and address difficult professional situations or behaviours.

### Enhanced

- Provide mentoring support and induction training to new colleagues in the workforce.

### Expert

- Actively engage in developing knowledge and skill relevant to the community being served.
- Seek out opportunities to effectively represent organisation on reference and advisory groups and actively promotes the input of tangata whenua, victim-survivors and communities.

# Glossary

## **Ableism**

Ableism is discrimination and prejudice against disabled people based on the assumption or belief that disabled people are inferior because of their impairments.

## **Adult at risk**

An adult who has care and support needs (whether they are receiving services for those needs or not) **and** is experiencing abuse or is at risk of abuse, neglect and/or harm (including family violence and sexual violence) and because of their care and support needs is unable to protect her/himself against the abuse or neglect, or the risk of it. **All parts of the definition need to apply.**

## **Care and support needs**

Care and support needs may be physical, psychological, intellectual, spiritual or cultural. Care and support needs include the health and social care support needs that may be associated with:

- Being a carer, or an older adult; or having
  - An intellectual disability
  - A neuro-disability
  - Physical or sensory disability
  - Dementia
  - Chronic and/or severe illness (both physical and mental).

## **Children's Act 2014**

The Children's Act 2014 made sweeping changes to protect vulnerable children and help them thrive, achieve and belong. The legislation includes:

- One new stand-alone Act, the Children's Act 2014
- Amendments to the Children, Young Persons, and Their Families Act 1989.

It can be found at [www.legislation.govt.nz](http://www.legislation.govt.nz)

## **Child and Youth Wellbeing Strategy 2019**

The New Zealand Child and Youth Wellbeing Strategy 2019 can be found at: <https://chidyouthwellbeing.govt.nz/resources/child-and-youth-wellbeing-strategy>

## **Coercive control**

Coercive control is a term developed by Professor Evan Stark to understand intimate partner violence (IPV) as a pattern of behaviour that takes away the victim-survivor's liberty or freedom, and strips away their sense of self. It is not just bodily integrity that is violated but also the victim-survivor's human rights.

Coercive and controlling behaviours are a pattern of behaviour by an intimate partner (including current and/or past partners or dating partners). Coercion involves the use of force or threats to intimidate or hurt victims and instil fear. Control tactics are designed to isolate the victim and foster dependence on the abusive partner. Together these abusive tactics inhibit resistance and escape.

### **Coercion tactics can include:**

- Physical or sexual violence, including attempted strangulation, use of weapons or objects to inflict injury or death
- Intimidation – threats, jealous surveillance, stalking, shaming
- Financial – controlling money, restricting access and/or using money needed for essential items
- Degradation and destruction of property
- Violence directed at children and pets/animals.

### **Control tactics include:**

- Isolation – restricting the victim’s contact with family, whānau, friends and networks of support, monitoring their movements or restricting their access to information and assistance
- Deprivation, exploitation and micro-regulation of everyday life – limiting access to survival resources such as food, money and cell phones, or controlling how the victim dresses.

### **Colonisation**

Colonisation is the imposition of a structural process whose primary purpose is the forced transfer of power, resources and status from one group to another. For indigenous people it involves multiple historical acts of dispossession of:

- Their lives through acts of war and violent destruction of people and property
- Lands and other material
- Social and cultural structures that maintain social order and models of collective healing.

For tangata whenua, colonisation resulted in the dispossession of ancestral lands, the erosion of te reo Māori, the fragmentation of

Māori social structures, and the undermining of the ability of tangata whenua to continue transmitting their tikanga (cultural customs and practices) and mātauranga and teachings from te ao Māori to successive generations.

### **Cultural facilitators of violence**

The principles and practice of patriarchal colonialism underpin cultural facilitators of violence and are exemplified in four ways:

- **Natural order** – a belief system which places the dominant party in a position of power over their victim and makes them feel legitimately entitled to obedience.
- **Objectification** – continual reinforcement of the oppressor’s beliefs through objectifying their victims rather than seeing them as equals. Such objectification dehumanises the victims or places a commercial value on them. It is a practice used to diminish and subjugate a person or people.
- **Forced submission** – the practice of making the subjugated believe they are responsible for what is happening or has happened to them. It encourages them to believe that their beliefs or world reality is faulty, lesser or irrelevant. They learn to doubt or even hate themselves.
- **Overt coercion and physical force** are condoned by patriarchal colonialism and regarded as legitimate means of control. Physical force or suppression can be used without any real consequence or significant punishment.

These beliefs and attitudes are deeply embedded in the modern-day psyche of Aotearoa New Zealand society and explain the prevalence of violence witnessed towards vulnerable members of our society.

## **Deaf community**

Use of upper-case 'D' in 'Deaf' denotes a linguistic-cultural group whose members are deaf and use sign language as their first or preferred language and who identify with the Deaf community and Deaf culture. When lower-case 'd' in 'deaf' is used, this represents a wider group of people who are deaf or hard-of-hearing and who may or may not use sign language as their first or preferred language. The distinction between 'Deaf people' and 'deaf people' is not always clear and people's personal identity and preferences can shift over time.

## **Dowry abuse**

Dowry includes gifts, money, goods or property given from the bride's family to the groom or in-laws before, during or at any time after the marriage. Dowry is a response to explicit or implicit demands or expectations of the groom or his family.

The United Nations Division for the Advancement of Women defines dowry-related violence or harassment as "any act of violence or harassment associated with the giving or receiving of dowry at any time before, during or after the marriage." While dowry is practiced in many different areas of the world, dowry-related violence is most prevalent in South Asia, in India, Pakistan, Sri Lanka and Bangladesh. The most common forms of dowry-related violence are battering, marital rape, acid-throwing, wife-burning, and other forms of violence.

People who use violence also use methods of starvation, deprivation of clothing, evictions, and false imprisonment as a method of extortion. They often use violence disguised as suicides or accidents,

such as stove or kerosene disasters, to burn or kill women for failing to meet dowry demands. In New Zealand dowry abuse is not currently recognised as a form of cultural abuse.

## **Equity**

Equity is founded in social justice and human rights and is evident when all people have fair and reasonable access to opportunities to reach their full potential.

Equity acknowledges that disparities between groups in accessing essential resources and services are structural, rather than the result of individual or group deficit or choice. Equity requires different responses to groups that are differently placed. It also requires responses that acknowledge differences in culture, values and aspirations.

## **Historical privilege**

Historical privilege generally consists of three elements:

- One group of people's unprecedented increases in wealth, power and social status due to traumatic historical acts involving the forced transfer of power, resources and status from another group
- Naturalisation of this group of people's 'superiority' through structural, institutional and cultural favouritism, and denying legal, social and cultural freedoms to the dispossessed people
- Collective intergenerational accumulations of wealth, power and social positioning (structural advantages supported by government action) are passed to and added on by multiple generations.

## **Historical trauma**

Historical trauma generally consists of three elements:

- Act(s) of trauma from major historical events
- The sharing of that trauma by a collective rather than an individual
- Effects of the trauma are experienced across multiple generations.

Historical trauma links past injustice to present-day contexts. If unaddressed, historical trauma is transmitted from generation to generation, resulting in contemporary lifetime trauma, chronic stress, physiological and epigenetic changes, discrimination, family violence, sexual violence and violence within whānau.

Regarding indigenous people, the acts of historical trauma enacted through the process of colonisation exceed the term “historic”. The fact that colonisation is an ongoing process and not an event, does not negate the significance of historical acts of trauma but rather broadens and deepens the application of historical trauma to the ongoing experiences of indigenous people.

## **Information sharing**

In 2019, the Ministry of Justice developed an information sharing guide under the Family Violence Act 2018. This includes a decision-making tree to assist practitioners when deciding whether, and what to disclose. The document can be found here:

<https://www.justice.govt.nz/assets/Documents/Publications/Family-Violence-Information-Sharing-Guidance.PDF>

## **Intergenerational abuse**

A pattern of interpersonal violence, abuse and/or neglect that, if unaddressed, is repeated from one generation to the next.

## **Patriarchy**

Patriarchy is a system of social structures and practices in which men dominate, oppress, and exploit women. Social stratification along gender lines, in which power is predominantly held by men, is prevalent in European cultures.

## **Practitioner**

Practitioner means someone who practices a profession. In the context of this document, it refers to people who are practising family violence intervention workers and advocates.

## **Predominant aggressor**

The person who is the most significant or principal aggressor in a relationship involving intimate partner violence, and who is the individual with a pattern of using violence to exercise coercive control.

## **Prevention**

Previously, family violence and sexual violence were considered inevitable. Current research indicates that violence is predictable and preventable and that prevention opportunities exist in primary, secondary and tertiary settings.

**Primary prevention** aims to create an environment that increases the protective factors that foster equitable, loving, respectful relationships and change social norms that contribute to violence-supportive attitudes and behaviours. Interventions change structures, norms and behaviours so that violence is less likely to occur.

**Secondary prevention** focuses on immediate responses to family violence, often in a crisis situation. For victims, secondary prevention aims to minimise the short-term harms of trauma, as well as the risk of re-victimisation. For perpetrators it aims to reduce further violence from occurring.

**Tertiary prevention** focuses on long-term responses after family violence has occurred, such as attempts to lessen trauma or reduce the long-term impacts associated with family violence and rehabilitation and reintegration of perpetrators.

### **Primary victim**

The person who, in the abuse history of the relationship, is experiencing ongoing coercive and controlling behaviours from their intimate partner.

### **Psychological trauma**

Psychological trauma is harm caused by experiencing or witnessing terrifying events, such as actual or threatened death, serious injury or sexual violence. Such experiences can cause alteration to the way nervous systems work, and the ways people think and feel.

### **Risk assessment**

Risk assessment is usually a detailed process allowing a full examination of someone's worldview, behaviours, circumstances and interactions to begin to form a prediction about a person's risk of being harmed or harming others.

Risk assessment is both a static and dynamic process, as risk can change quickly. Static risk determines the risk level based on available evidence, which is a combination of data about an individual and their past and present behaviour. Dynamic risk refers

to regularly examining changeable or dynamic factors known to be significant precursors to behavioural changes; for example, changes in alcohol or other drug use patterns can increase risk for victims and perpetrators.

Situations may change rapidly so regular reviews are an essential part of managing and mitigating risks. Decisions should be made during and after assessment about what form an intervention will take, in consultation with the client. A full risk assessment requires skills and experience and is generally carried out by specialists.

### **Risk management**

Risk management covers the ways service providers, together with the wider family violence system, ensure the safety of victims and children. It contains, challenges and changes the behaviour of people using violence, based on evidence collated and regular assessments.

Risk management is a conscious and planned approach to identify and prioritise risk factors and remove, reduce, or mitigate them. Everyone in the system has a role to play in risk management.

It can include actions taken by an agency or a group of agencies. Ideally, managing the risks to a victim should be coordinated with the risk management of the perpetrator.

### **Social entrapment**

This is the way IPV inhibits a victim-survivor's resistance to, or escape from, the abuse. The use, by abusive partners, of coercive and controlling tactics, including isolation, threats and violence, entraps victims, preventing them from keeping themselves and their children safe or, in some instances, from leaving the relationship.

Entrapment can also have social and structural dimensions. The quality of agencies' responses to victims seeking help, and the inequities they may be living with can compound their entrapment. Social entrapment needs to be understood so practitioners do not blame and pathologise the victim's response to the violence. The abuse needs to be understood as a harmful pattern of behaviour, rather than a series of discrete violent incidents in between which the victim is free to leave.

There is an implicit assumption that the safety measures currently available are adequate and that it is reasonable to place the responsibility for safety on the victim. Understanding how coercive control entraps primary victims of IPV is vital to changing this paradigm.

"A social entrapment analysis of IPV involves analysis at three levels:

1. documenting the full suite of coercive and controlling behaviours;
2. examining the responses of family, community and agencies; and
3. examining structural inequities." (Tolmie J, Smith R, Short J, Wilson D, Sach J. 2018).

### **Sexual violence**

Sexual violence is:

- Any sexual act or attempt to obtain a sexual act
- Sexual comments or advances
- Acts to traffic for sexual purposes against a person who has not consented to this act, comment or advance.

This includes taking images or showing sexualised or abusive images. It can be done by any person regardless of their relationship to the survivor, and in any setting, including home and work.

### **Strengths-based practice**

Professional practice that includes self-determination and strengths, viewing people as agents with resilience, rather than passive receivers of services. It is a holistic and multidisciplinary approach rather than an outcome or a process. It is less about 'what the end result is', or 'what we do', and more about 'how we do things'. The aim is to enable better outcomes and/or lives for people.

### **Tika, pono and aroha**

**Tika** can be defined as the principle concerned with the right ordering of relationships, the right response to those relationships and the right exercise of mana. In other words, the right way to do things.

**Pono** is the principle that seeks to reveal reality and to achieve integrity of relationships. In other words, it calls for honesty and integrity in all that we do.

**Aroha** is the principle of expressing empathy, compassion and joy for others in all that we do.

Tika, pono and aroha are the principles of action by which Māori exercise tapu and mana. If one wants to have mana, one must first seek tapu. To possess tapu, one must exercise tika, pono, aroha.

### **Trauma therapy**

Most trauma informed therapy broadly follows the following stages:

1. Securing safety, stabilising symptoms and fostering self-care
2. Recovering and treatment, also known as 'remembrance and mourning'
3. Reconnecting with people, meaningful activities and other aspects of life.

Specialist family violence workers are not expected to conduct therapy unless they are suitably qualified. However, they do need to understand it so that those working with people in crisis are not trying to ‘unpack the trauma’ when it is not therapeutically sound to do so.

The following is a link to a useful e-learning script in trauma informed care and therapy developed by the sexual violence sector:

<https://docs.google.com/document/d/1VnBH7ZIZcLMh6FduLjtHeKdRehaUaIvrl3vLjthcjGw/edit?usp=sharing>

### **Twin-track**

Twin-track is when mainstream services are designed to be competent to work with particular communities, while separate services are uniquely designed for these communities. The twin-track approach allows people who need support to have choices in services that meet their needs.

### **Whānau-centred**

A culturally grounded, holistic approach focused on improving the wellbeing of whānau and addressing individual needs within a whānau context.

Whānau encompasses a wide range of social constructs, shaped by intent and context. Whānau determine their membership. The traditional whānau concept is tangata whenua who share a common descent and kinship, and collective interests that generate reciprocal ties and obligations. More contemporary ‘kaupapa whānau’ share a common mission, but not necessarily whakapapa.

Whānau are significantly different, culturally and socially, from ‘family’, which tends to be a single household. Policy development should work with and not seek to confine the flexible and inclusive nature of whānau. It must start from a strong understanding of issues, context and the relevant construct(s) of whānau.

### **Violence experienced by whānau**

All forms of violence that occur against and within whānau Māori, including the violence of colonisation, institutional racism and interpersonal violence. The causes of violence occurring within whānau are acknowledged as a complex mix of both historical and contemporary factors.

### **Vulnerable adult**

The Crimes Amendment Act 2011 (Crimes Act, 1961) defines a vulnerable adult as “a person unable, by reason of detention, age, sickness, mental impairment, or any other cause, to withdraw himself or herself from the care or charge of another person.”

**Note:** A person of any age experiencing any form of abuse is vulnerable. They may or may not fit the Crimes Act criteria of a ‘vulnerable adult’.

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## Family Violence Entry to Expert Capability Framework



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