

Specialist Family Violence Organisation Standards

Strengthening the specialist response
to family violence in Aotearoa

Contents

Introduction	4
Values	4
Foreword from Progressive Design Group	5
How to use this document	7
Contextualising family violence in Aotearoa New Zealand to obtain a shared understanding	9
 Section 1	
Overview	9
The gendered nature of family violence	12
A shared language	13
Definition of family violence	14
Intimate partner violence analysis	15
The rights of children and young people	16
The effects of family violence on parenting	17
An intersectionality approach to family violence	18
Intersection of family violence and sexual violence	19
The importance of specialist standards	20
Family Violence Specialist definition	22
How to use the standards	23
Principles that support specialist family violence practice	24
Aotearoa New Zealand is a safe, equitable and inclusive society free from violence	25
 Section 2	
Specialist Family Violence Organisational Standards	27
<i>Principle 1: Relationships and Inclusion</i>	
<i>Principle 2: Protection and Accountability</i>	
<i>Principle 3: Collaboration and Advocacy</i>	
<i>Principle 4: Wellbeing and Restoration</i>	
<i>Principle 5: Innovation and Learning</i>	
 Appendix 1: Glossary	33

Values

In undertaking this piece of work we were guided by shared values, which validate the concepts that are inclusive, regardless of ethnicity, gender and ability. Values provide a benchmark of expected demonstrated practice. The drivers of wellbeing are considered against the holistic values of te ao Māori. These values are interconnected and span multiple aspects of wellbeing. Wellbeing results from the application of these values underpinning knowledge, beliefs and practices.

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

Tino Rangatiratanga

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

Will act with integrity

Pono

Will act with authenticity

Aroha

Demonstrate and apply a duty of care and respect

Kotahitanga

Working together with purposeful and honourable intentions

Wairuatanga

Honouring of spirituality



Foreword from Progressive Design Group

The Progressive Design Group

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This resource was developed by the Progressive Design Group. We are representatives from a diverse specialist family violence workforce in Aotearoa New Zealand. We were brought together by the Joint Venture to help design organisational standards for the specialist family violence sector that would honour the history of that sector and to look at ways that would strengthen us.

We acknowledge that the present Government is signalling to the sector that it wants to work more closely with the non-government sector and we welcome the invitation to be part of shaping these standards.

We have called ourselves the “Progressive Design Group” to indicate that this is a continuing journey. We are building on the work that has gone before¹, for this point in time and place. We acknowledge that we are not the experts with all the answers, and that those who come after us will also build on this work.

Ko te puawaitanga o nga moemoea, me whakamahi

Dreams become reality when we act

TE PUEA HĒRANGI (1883–1952)

We would like to acknowledge the Workforce Capability Framework design group and the non-government sector for their pivotal role contributing their expertise and knowledge in the design of the 2017 Framework. The work developing these standards has been informed by your work.

Applying an indigeneity² lens to creating organisational standards for the specialist sector offered up a space of inclusion and responsiveness. Being mindful of Te Tiriti relationships of Aotearoa this lens focused on tāngata whenua first. It invites consideration and balancing of three elements: Te Tiriti o Waitangi, te ao Māori and whānau-centered thinking to achieve a different expectation of how we view and work with all people, including increasingly diverse migrant communities. This lens shows that it is possible for any group in our community to articulate their context, world view and approach to wellbeing. This approach insists that the whole of the person, their narratives, their context and history are considered.

This approach involved a process of positioning mātauranga Māori and Western knowledge alongside each other to work together and to capture and ensure the visibility of all voices. The process of negotiating space³ where relationships, ideas and values were realigned, negotiated and agreements sought, demonstrated the willingness and ability of all to engage in effective and respectful relationships.

1 Ministry of Social Development (1988). *Puao-te-Ata-tu: The Report of the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare*; Health Quality & Safety Commission (2017) *Nga Vaka O Kāiā Tapu. A Pacific Conceptual Framework to address Family Violence in New Zealand*; Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*; Ministry of Social Development (2017). *Family Violence, Sexual Violence and Violence within Whānau Workforce Capability Framework*.

2 Guenther, M et al. (2006). *The concept of indigeneity. Social Anthropology – Cambridge*.

3 Social Policy Evaluation and Research Unit (2018). *Bridging Cultural Perspectives*.

“We must have the courage to do the outrageous – we have nothing to lose, leave our self- interest behind and focus on what we can push across the line.”

JEAN MITAERE

Aotearoa is a nation based on Te Tiriti o Waitangi and now includes a rich assortment of multi-cultural, diverse communities. Those communities that settle and grow their networks here have the potential to create culturally diverse and effective responses to eliminate violence within the family.

Māori are a dynamic indigenous nation in the process of rebuilding from colonisation, a period which resulted in dispossession and cultural fragmentation. As with Māori growth, structural, institutional and systemic change needs to happen simultaneously to increase the possibility of success by modelling ways to reduce the imbalance of power across multiple communities.

At the heart of this work is our collective vision that all people in Aotearoa New Zealand have the right to be safe, autonomous and well. To achieve this vision, the Government needs to work differently with the

specialist family violence sector by acknowledging their practice wisdom. Together Government and the specialist family violence sector need to co-create an ecosystem where all relationships are nurtured. We need to strengthen an equitable, diverse and multi-disciplinary family violence workforce that has the skills and knowledge to practice safely and effectively. This will be made possible when Government gives effect to a true partnership between tāngata whenua and the Crown and creates a commissioning environment that supports us to grow, innovate and collaborate.⁴

The specialist family violence sector, both government and non-government, are being asked to aspire first to the shared understanding of family violence and the experiences of whānau and iwi Māori, and second to the principles and standards laid out in this document. Our challenge to Government is to support us to do this, and to expect the same of themselves. We invite Government to reflect on the limitations of their practices which can leave people impacted by family violence more unsafe and traumatised. We ask you to:

- work closely across Government to eliminate artificial silos that compartmentalise people;
- embed foundational knowledge of family violence at all levels of Government;
- value indigenous ways of knowing and ensure your practice is informed by te ao Māori values, concepts and practices;
- build responses with us that are appropriate for all communities;

4 The NZ Productivity Commission – Te Komihana Whai Hua o Aotearoa (2015). *More effective social services*.

- invest in non-government organisations (NGOs) as you would your own organisation – including evaluation, data and tools, recognising the lived realities of rainbow communities, disabled people, refugee and migrants and other marginalised groups;
- ensure victim safety is paramount throughout your policies and practices by listening to the voices of survivors;
- move from an individual focus to a focus on whānau and community – from fixing people to changing the social and cultural conditions that enable violence to occur; and
- build trusting and respectful relationships with your social sector providers.

To address inequity and oppression, Aotearoa New Zealand must experience a societal transformation across the family violence sector with government changes in laws, policies, regulations, practices, values and behaviours. Changes in cultural norms can then occur in a far more effective and sustainable way.⁵ We believe that when these things occur we will be able to achieve the vision of the elimination of family violence in Aotearoa New Zealand.

How to use this document

The use of Specialist Organisation Standards across the family violence sector requires a shared contextual knowledge and understanding of the root causes and dynamics of family violence. It is this common understanding that will enable consistent, safe and effective responses by family violence organisations. Section 1 of this document provides this overview and underpins the Specialist Organisational Standards in Section 2. The glossary in Appendix 1 provides explanation of key terms used in the document.

Section 1 contextualises family violence in Aotearoa New Zealand; the generational impact of colonisation and the ongoing structural barriers experienced by Māori. It also includes a description of the gendered nature of family violence, the dynamics of intimate partner violence and the rights of children. These, and the understanding of an intersectionality approach are all integral to a consistent response by family violence services.

⁵ Wolff, T et al. (2017). *Collaborating for equity and justice: Moving beyond collective impact*. *Nonprofit Quarterly*, 942–53.

Prototype

SECTION 1

Overview

Contextualising family violence in Aotearoa New Zealand to obtain a shared understanding

Eliminating family violence in Aotearoa New Zealand requires a long-term commitment from government and communities to address structural inequities and institutional racism and forms of violence that have contributed to the current levels of violence towards whānau Māori.⁶

“Māori are disproportionately affected by family violence due to the complex intersection of sociohistorical and contemporary factors. Understanding violence within whānau Māori requires placing it within the social, historical, political and cultural experience of Māori wāhine, tāne and tamariki. Western approaches to responding to violence have not been effective for Māori.”⁷

The impacts of colonisation, and the ongoing institutional and societal racism combined are mutually reinforcing and entrench structural barriers with devastating cumulative impacts. These have systematically disenfranchised Māori at all levels. Māori maintain that their views, perspective, leadership and decision-making in developing solutions is consistently marginalised; an ongoing point of contention.⁸ In 1988 Puao-te-Ata-Tu⁹ described the extent and depth of grief, loss and anger voiced by Māori, as ‘*A Litany of Sound*’. This has not changed.

Pre-colonisation, Māori men and women held complementary roles within whānau in which concepts of leadership, ownership, and authority existed but were not gendered. Māori 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. Contemporary unacceptable levels of

⁶ Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

⁷ Ministry of Justice (2018). *Cabinet Paper: Breaking the inter-generational cycle of family harm: 2*. Retrieved from: justice.govt.nz/assets/Documents/Publications/breaking-the-inter-generational-cycle-of-family-violence-and-sexual-violence.pdf

⁸ Te Puni Kōkiri, & The Treasury (2019). *An Indigenous Approach to the Living Standards Framework: Discussion Paper*.

⁹ Ministry of Social Development (1988). *Puao-te-Ata-tu: The Report of the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare*.

violence experienced within whānau are rooted in the marginalisation of Māori and societal changes enforced during the colonisation of Aotearoa.¹⁰ For Māori, colonisation resulted in multiple losses: the disconnection from their ancestral lands, the erosion of te reo (Māori language) and the fragmentation of Māori social structures. These losses undermined the ability of Māori to continue transmitting their tikanga (cultural customs and practices) and mātauranga Māori to successive generations.¹¹

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 Māori women no longer held equal positions, nor could they rely on the protective korowai (cloak of safety) of the wider whānau. As a result, today, Māori men are influenced by non-Māori colonial forms of masculinity, while Māori women join all women in being disadvantaged by patriarchal structures both inside and outside the home.

“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 ROIMATA¹²

This is a critical issue for Māori communities, 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; increasing 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.”¹³

These concerns resonate with the UN (United Nations) CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women) concerns about “very low levels of reporting and the high rate of recidivism, particularly within the Māori community, with only 20 per cent of family violence and only 9 per cent of sexual violence reported to the police...”¹⁴ Structural inequities whānau Māori experience persist, in part, because of institutional racism at the level of governance and policy-making in the public sector.¹⁵ This is seen in the marginalisation of Māori perspectives, decision-making and leadership in developing solutions to their health and wellbeing issues.¹⁶

10 Dobbs, T, & Eruera, M (2014). *Kaupapa Māori wellbeing framework: The basis for whānau violence prevention and intervention*. New Zealand Family Violence Clearinghouse, University of Auckland; Kruger, T et al (2004). *Transforming whānau violence: A conceptual framework. An updated version of the report from the former Second Maori Taskforce on Whānau Violence.*; Te Puni Kōkiri (2008). *Arotake Tūkino Whānau: Literature review on family violence*.

11 Dobbs, T, & Eruera, M (2014). *Kaupapa Māori wellbeing framework: The basis for whānau violence prevention and intervention*. New Zealand Family Violence Clearinghouse, University of Auckland.

12 He Waka Roimata, (2019). *Transforming Our Criminal Justice System. First report of Te Uepū Hāpai i te Ora – Safe and Effective Justice Advisory Group*. Available at: safeandeffectivejustice.govt.nz/about-this-work/te-uepu-report

13 Committee on the Elimination of Discrimination Against Women (2018). *Concluding observations on the eighth periodic report of New Zealand*. Available at: women.govt.nz/sites/public_files/CEDAW_C_NZL_CO_8_31061_E%20%283%29.pdf

14 Inquiry into Mental Health and Addiction. (2019). *Oranga Tāngata, Oranga Whānau: A Kaupapa Māori Analysis of Consultation with Māori for the Government Inquiry into Mental Health and Addiction*.

15 ‘Institutional racism’ is the differential access to material resources and power determined by race which involves privileging one population group while disadvantaging or discriminating against another. See: Came, H, & Humphries, M (2014). *Mopping up institutional racism: activism on a napkin*. *Journal of Corporate Citizenship*, (54), 95–108.

16 Came, H (2014). *Sites of institutional racism in public health policy making in New Zealand*. *Social science & medicine*, 106, 214–220.

For Māori, preventing violence being 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.¹⁷ Māori conceptual frameworks and Māori 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.

Māori have long advocated for a *whānau centred approach* to 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 that they live within. Safety, protection and accountability are the priority for all members of whānau, hapū and iwi. This can also be transposed to safety, protection and accountability for every person in Aotearoa, New Zealand.

Whānau centred approaches focus on wellbeing of the whole whānau. Wellbeing exists when the physical, spiritual, mental, psychological and emotional dimension¹⁸ of the person and collective are in balance, integrated and co-exist with all environments.¹⁹ Wellbeing incorporates being:

- safe, strong, protected, nourished, active, connected, thriving and autonomous; and
- aware of potential and understand the roles and responsibilities 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 for people to have their own beliefs, spirituality, aspirations, visibility and voice. The specialist family violence sector needs 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 can prioritise protection and accountability, wellbeing and restoration when working with those experiencing violence in the whānau. This can occur when building relationships of trust in the wider community and with mana whenua.

This document acknowledges that:

“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.”²⁰

17 Wilson, D (2016). *Transforming the normalisation and intergenerational whānau (family) violence*. *Journal of Indigenous Wellbeing*, 2(2), 32–43.

18 Durie, M (2004). *An indigenous model of health promotion*. *Health Promotion. Journal of Australia*. 15(3). 181–185

19 Health Quality & Safety Commission (2017). *Nga Vaka O Kāiga Tapu. A Pacific Conceptual Framework to address Family Violence in New Zealand*.

20 Wilson, D (2016). *Transforming the normalisation and intergenerational whānau (family) violence*. *Journal of Indigenous Wellbeing*, 2(2), 32–43.

The gendered nature of family violence

While violence in families occurs across gender, age, social status or ethnic group, it is heavily shaped by gender inequities in society.

While both females and males can use violence, women in Aotearoa New Zealand are twice as likely as men to suffer intimate partner violence, including repeat victimisation.²¹

Around 35 percent of ever-partnered women in 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.²² In 2015, there were 5,264 applications for Protection Orders nationwide, 89 percent of which were made by women. In addition, almost 14,000 Police Safety Orders were issued by Police.²³ In Aotearoa New Zealand between 2009- 2015 there were 194 family violence deaths, with Intimate Partner Violence (IPV) deaths making up almost half of these deaths. In 98% of IPV death events where there was a recorded history of abuse, women were the primary victim, abused by their male partner.²⁴

Gender-based violence and violations on this scale indicate that violence against women cannot simply be viewed as an intimate partner or relationship dysfunction caused by poor communication problems or an individual pathology. 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 that exist in patriarchal societies, such as that brought to Aotearoa during colonisation. There are strong historical and cultural facilitators of violence²⁵ supporting patriarchy that includes natural order, objectification, forced submission and overt coercion and physical force.

While family violence occurs in a wide range of relationships, men are most often the aggressor, while women and children are the predominant targets of this aggression. Groups of women including Māori and Pacific women, migrant and ethnic women, young women, women on a low income, rainbow people, women in gang-involved families and women with disabilities are at a higher risk of experiencing family violence than other women and are more likely to experience secondary victimisation when seeking help.²⁶

Family violence is also prevalent within wider family structures such as the abuse of older people, in-law abuse, sibling abuse, violence between LGBTI+ partners, children's abuse of parents and the abuse of men by men and men by women. In many ethnic communities, particularly those of Asian origin where multiple families may cohabitate in one household, it is not uncommon that the violence is expressed through members of the family rather than only the spouse or partner; these might include parents and in-laws, brothers and sisters-in-laws, siblings especially brothers, and uncles etc.²⁷ While there are similarities between violence against ethnic and non-ethnic women, violence in ethnic communities can take cultural forms, have distinct profiles of presentation, and arise from a specific constellation of risk factors.

21 Ministry of Justice (2015). *New Zealand Crime and Safety Survey: Main Findings*. Available at: justice.govt.nz/assets/Documents/Publications/NZCASS-201602-Main-Findings-Report-Updated.pdf

22 Fanslow, J. & Robinson, E. (2010). Help-seeking behaviours and reasons for help seeking reported by a representative sample of women victims of intimate partner violence in New Zealand. *Journal of Interpersonal Violence*: 2.

23 Allen and Clarke (2017). *Rapid synthesis report of family violence research to inform advice about services*. Wellington, New Zealand: Ministry of Justice.

24 Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

25 Good, R. (1988). *The cultural facilitators of violence: a Pākehā perspective*. Unpublished paper produced by the Family Violence Prevention Coordinating Committee, Wellington; Balzer, R. & McNeill, H. (1988). *The cultural facilitators of violence: a Maori perspective*. Unpublished paper produced by the Family Violence Prevention Coordinating Committee, Wellington.

26 Cabinet Paper. (2018) *Breaking the inter-generational cycle of family violence and sexual violence*. Available at: justice.govt.nz/assets/Documents/Publications/breaking-the-inter-generational-cycle-of-family-violence-and-sexual-violence.pdf

27 Lim, S & Mortensen, A (2013) *Best Practice Principles: CALD [culturally and linguistically diverse] cultural competency standards and framework*. Auckland: Waitematā District Health Board.

A shared language

There are many ways in which understandings of family violence are expressed. The range of vocabulary used informs the way in which risk and safety are understood, and therefore shapes the responses from services²⁸.

Using a shared language that both carries the voice of those that have been violated, and is understood by the specialist sector, is crucial. Language that minimises violence, obscures responsibility for the use of violence, or blames victims for the violence²⁹ creates inconsistent and unsafe responses from both Government and non-government agencies.

This document identifies family violence as gendered in that it has an unequal impact on, and is the most pervasive form of violence experienced by women in Aotearoa New Zealand. It is acknowledged that that a smaller proportion of men are also victims of family violence. However, gender neutral language is used here to ensure we are not reinforcing heteronormative understandings, and to be inclusive of all relationships. This is to encourage a broader, more inclusive application of the standards and guidelines.

The term victim/survivor is used to acknowledge the strength of those (mainly women and children) who have survived the experience of family violence. The term “victim” implies a passivity and helplessness that does not always apply. The term victim is used in law (as in victim of crime) to clearly denote that responsibility for the violence lies with the person who perpetrates it. For these reasons, both terms are used here.

Referring to people who use violence as perpetrators can be problematic in that it is a totalising description³⁰ that denies that they are firstly human beings. There is more to them than the act being used to define them and many people who use violence have also experienced violence as victims/survivors. However, the term perpetrator is used here when referring to a legal context to be clear about who is being held accountable for the violence.

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.³¹ The terms family and whānau are therefore not used interchangeably in this document, so as not to imply that family is an English translation of the Maori term whānau. Whānau is used when referring only to Māori.

28 Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

29 Coates, L & Wade, A (2007). *Language and violence: Analysis of four discursive operations*. *Journal of Family Violence*, 22: 511–526.

30 White, M. K. (2007). *Maps of narrative practice*. WW Norton & Company.

31 Te Puni Kōkiri (2019), *Whānau-centred policy framework*. Unpublished.

Definition of family violence

In 2019 the NZ Government enacted the Family Violence Act 2018 which expanded the definition of family violence to better reflect current understandings.

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

A single act 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 to be minor or trivial) may 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.) Definitions are also provided of “family relationship” (general, sharing household, and close personal relationship) (sections 12–14).

A person may be considered to have a close personal relationship with another person if they are the recipient of care-carer relationship (section 14(2)).

Many forms of family violence are a breach of the law (i.e. they are criminal offences) and all forms are a breach of lore (i.e. breaches of traditional codes of healthy conduct). Māori understand it as a desecration of whakapapa (family lineage). When viewed from this broader perspective, family violence also damages the wider family and whānau Māori emotionally, socially, spiritually and mentally.

Intimate partner violence analysis

In IPV a 'primary victim, predominant aggressor' analysis³² should be applied within specialist family violence practice. This is to ensure that those who use violence are held accountable, and those who are violated are kept safe.

If this analysis is not used, there is a risk that victims who are also perpetrators will be held accountable for the violence and unintentionally made more unsafe.

Some acts of violence may be acts of resistance and/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 resistant³³ may be used by someone who is ordinarily the primary victim. For example, a push used to intimidate, frighten or control the victim 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 other relationships before this one. It cannot be done accurately by only using information about a one-off event. The following questions are useful to help practitioners clarify:

- Who is fearful of whom?
- Who in the relationship poses the most danger to the other?
- Who is seeking to stop the violence?

- Who is seeking to avoid punishment?
- Who is most at risk of future harm?
- Is there a history of violence, as the perpetrator or the victim?

IPV is best understood as coercive control, which makes it extremely difficult for victim/survivors to remove themselves and their children safely from the relationship, often leading to social entrapment.³⁴ Seldom is just one form of abuse used in family violence contexts, and the combination of forms of abuse has a cumulative, harmful effect.

Acts of resistance employed by victims/survivors to coercive control can take many forms (spiritual, intellectual, physical, emotional)³⁵. Resistance serves to maximize their sense of dignity in demeaning and humiliating circumstances³⁶, but these very acts are generally overlooked and unrecognised. Instead, acts of resistance are framed in ways that hold victims solely responsible for securing the safety of their children and the violent behaviour happening in their family.³⁷ To ensure those using coercive control are held accountable, it is critical that a 'primary victim, predominant aggressor' analysis is applied.

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

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

32 Health Quality & Safety Commission (2014) *Family Violence Death Review Committee Fourth Report – January 2013 to December 2013*.

33 Hayes, B E (2013). *Women's Resistance Strategies in Abusive Relationships: An Alternative Framework*. SAGE Open. doi.org/10.1177/2158244013501154

34 Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

35 Richardson, C. & Wade, A. (2010). *Islands of Safety: Restoring dignity in violence prevention work with indigenous families*. *First Peoples Child and Family Review*, Vol 5, Number 1, pp 137–145

36 Ibid

37 Ibid

The rights of children and young people

A number of key documents highlight the rights of children and young people. These include the United Nations Convention on the Rights of the Child (UNROC), the New Zealand Children's Act 2014, Oranga Tamariki Act 1989 and the New Zealand Child and Youth Wellbeing Strategy 2019.

The United Nations Convention on the Rights of the Child (UNROC) (14) sets out articles on the basic human rights of every child. These include survival; protection from harmful influences, abuse and exploitation; and full participation in the family, cultural and social life. The New Zealand Child and Youth Wellbeing Strategy 2019³⁸ highlights the requirements of the Children's Act 2014 and has developed nine principles to guide the implementation of the Strategy.

The principles promote wellbeing and equity for all children and young people. They outline the importance of working together for real impact, and of developing strong relationships with tāngata whenua and young people.

Children are born into a family or whānau Māori and derive their identity partly from being a member of that family or whānau. However, children are not just an extension of their parents, they are human beings who have moral status, a distinctness and an individuality growing towards autonomy.

Family violence affects the safety, stability and development of unborn children, infants, children and young people. The use of violence in a home where there are children constitutes abuse of those children, whether they are present or not.³⁹ Children and young people experience family violence, they are not merely witness to it. Exposure to all violence can have ongoing negative impacts on children and young people's health, education, social and economic wellbeing. Research shows that IPV and child abuse and neglect (CAN) often co-occur.⁴⁰

Recognising child/young people victims/survivors of family violence includes ensuring the recognition of the child's identity and circumstance. Young people from LGBTIQ communities face a different set of challenges and discrimination. So too, do girls from migrant communities, who experience risk of forced and early marriage and dowry related abuse, and children and young people that live with different physical and mental capabilities.

The workforce must understand the rights and interests of children and young people and work in a way that acts in their best interests. It must always consider cultural perspectives and wider dynamics when engaging with children and young people to work together with their wider protective circle to ensure positive outcomes that do not retraumatise them.

38 The Department of the Prime Minister and Cabinet. (2019). *Child and Youth Wellbeing Strategy*. Available at: childyouthwellbeing.govt.nz/resources/child-and-youth-wellbeing-strategy

39 Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

40 Murphy, C et al. (2013). *Understanding connections and relationships: Child maltreatment, intimate partner violence and parenting*. New Zealand Family Violence Clearinghouse.

The effects of family violence on parenting

Children's safety and wellbeing is highly dependent on the quality of their bond with their non-abusive parent (most often the mother).

There needs to be greater recognition of the links between CAN and IPV because family violence impacts on a victim/survivor's ability to parent. It is important therefore to support the victim/survivor's ability to parent and at times support restoration of children's relationships with the non-abusive parent. Understanding the effects of family violence on victim/survivors and perpetrators' parenting and, on other people's perceptions of their parenting, is critical in addressing a child's safety and wellbeing.

Family violence can prevent victim/survivors from attending to the needs of children through loss of control of their parenting. A victim/survivors' parenting capacity might be undermined by the effects of violence such as depression, anxiety or substance abuse. However, other less direct effects of violence might be equally or more detrimental. For example, being belittled or humiliated in front of a child can undermine the authority needed to parent confidently; needing to prioritise their own and their children's survival might make it difficult to provide the intensive involvement and engagement a distressed child needs.⁴¹ 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.

Unuhia te rito o te harakeke, kei whea te kōmako e kō? Whakatai rangitia – 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 tear the heart out of the flax bush, where would the bell bird be? 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 whakatauākī (proverb) reflects the importance of people and demonstrates the inclusivity of tāngata whenua of Aotearoa New Zealand. Māori reference to 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). 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 (both male and female children) at the heart of our endeavours to ensure that the protection of their wellbeing and those of our future is always paramount.

41 Ministry of Justice (2017) *Family Violence Risk Assessment and Management Framework*. Available at: justice.govt.nz/assets/Documents/Publications/family-violence-ramf.pdf

An intersectionality approach to family violence

An intersectionality approach:

- examines the breadth of experiences of structural inequities (gender inequity and racism, classism, homophobia, disability etc) including experiences of privilege (historical privilege)⁴² along with oppression (colonisation). It 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; and
- aims to challenge and transform structures and systems of power, privilege⁴³, and oppression that negatively shape people's life outcomes⁴⁴. It is structural inequity and discrimination that leads to the oppression of individuals and groups based on how their identity markers are categorised.

While the person using violence must be held responsible for their behaviour, it is recognised that violence is perpetuated and supported by certain social processes, cultural values and belief systems. For example, patriarchy perpetuates oppressive and limiting gender roles, it privileges the interests of men and condones the subordination of women: such ideas are often called upon by abusive men to justify their violence.⁴⁵

The root causes of family violence, and violence that is experienced by 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.

In the context of family violence this means understanding how different sources of oppression and discrimination, or power and privilege can lead to increased risk, severity and/or frequency of experiencing different forms of violence. 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 produces experiences for Māori women that are different from 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

42 Borell, B. et al. (2018). *Conceptualising historical privilege: the flip side of historical trauma, a brief examination*, *Alternative*, vol. 14, no. 1, 20.

43 'Privilege' refers to unearned advantage (which is often invisible to those who possess it) that enables differential access to societal goods and services and can be conceptualised as existing in relation to racism and other forms of marginalisation (McIntosh 2003). Moewaka et al (2014) provide a structural analysis of privilege based in New Zealand society in which the institutionalised dimensions of privilege are described as follows: the myriad mundane actions that are utilised in the conduct of relationships between citizens and state, in domains such as commerce, law, media, education, health services, environment, religion, international issues and so on.

44 Moradi, B & Grzanka, P (2017). *Using intersectionality responsibly: Toward critical epistemology, structural analysis, and social justice activism*. *Journal of Counselling Psychology*.

45 Good, R (1988). *The cultural facilitators of violence: a Pākehā perspective*. Unpublished paper produced by the Family Violence Prevention Coordinating Committee, Wellington; Balzer, R. & McNeill, H. (1988). *The cultural facilitators of violence: a Maori perspective*. Unpublished paper produced by the Family Violence Prevention Coordinating Committee, Wellington.

Intersection of family violence and sexual violence

Sexual violence in the family relationship is named in the definition of family violence, within the Family Violence Act (2018).

The intersection of family violence and sexual violence occurs where sexual violence takes place within the context of a family relationship.⁴⁶ This is inclusive of intimate partner violence and child sexual abuse.

The scope of the sexual violence sector includes sexual violence in all its contexts and all its forms, including within family relationships and human trafficking, and is attentive to those who have experienced sexual violence, those who may have been responsible for the perpetration of violence, their families, their whanau, and their communities.

The sexual violence sector has organised itself to continually promote best practice for preventing and addressing sexual violence and, politically to advocate for government to align to respond cohesively and effectively, so specialist sexual violence service providers are supported to be best able to meet the needs of all who are impacted by sexual violence. Good practice guidelines continue to be produced by the sexual violence sector to support specialist services and practitioners working both in 'mainstream' including a diverse range of cultural contexts, and kaupapa Māori.

Given the significant intersection of family violence it is critical that the family violence and sexual violence sectors recognise the expertise of their respective sectors and develop collaborative and cohesive pathways between services, for people to receive the highest level of specialist care and support that each sector can offer

⁴⁶ Family Violence Act 2018

The importance of specialist standards

The Government wants to ensure Aotearoa New Zealand has a strong, sustainable, and innovative specialist family violence sector, which can meet current and future need.⁴⁷

The development of these standards has its origins in the Workplace Capability Framework for Family Violence, Sexual Violence and Violence within Whānau, published by government in 2017.⁴⁸ This Framework describes what excellent practice encompasses across four tiers: primary responders, specialist responders, leadership and kahukura, and community champions. The Framework is focused on lifting the capability of practitioners. This document is designed to complement the Workforce Capability Framework and should be used in conjunction with it. It was outside the scope of that project to consider the organisational culture and practice which specialist workers need to be operating within to deliver safe and effective services.

National organisational standards for specialist family violence NGOs will reduce harm from unsafe organisational practice. These standards will help define the organisational capabilities and

practices of specialist family violence organisations that support safe, holistic and effective specialist practice. Recent feedback to government from family violence providers supports this developmental direction.⁴⁹

When people seek assistance from specialist family violence services that exist for that purpose, they deserve to receive a consistently excellent response that meets their needs and affords them protection, enables accountability and restores wellness. Most family violence victims (more than 90%) are aware of helping organisations, but only a small proportion of these contact them (23%).⁵⁰ The close and closed nature of the family unit means that there is a high chance of repeat incidences of abuses and violence happening which goes unreported.⁵¹

Specialist services need to be accountable for safe practice, but they also need the flexibility to be innovative, agile and responsive to the needs of their local communities. These standards aim to support a move from a centrally controlled approach, to a more flexible one, where organisations have more ability to respond to the needs of their local communities and evolve and innovate over time.

47 Learnings from Victoria, Australia have demonstrated that as statutory services improve their identification of and responses to victims, there are flow-on effects to NGO specialist services: Victorian Government (2015). *Royal Commission into Family Violence Submission*.

48 Ministry of Social Development (2017). *Family Violence, Sexual Violence and Violence within Whānau: Workforce Capability Framework*.

49 Ministry of Social Development (2018). *Survey Results: Suggested ways to improve family violence contracts. Family Violence Funding Plan: June 2018*.

50 Ministry of Justice (2019). *New Zealand Crime and Victims Survey: Help Create Safer Communities. Key Findings*. Available at: justice.govt.nz/assets/Documents/Publications/NZCVS-A4-KeyFindings-2018-fin-v1.1.pdf

51 Ministry of Justice (2015). *New Zealand Crime and Safety Survey: Main Findings*. Available at: justice.govt.nz/assets/Documents/Publications/NZCASS-201602-Main-Findings-Report-Updated.pdf

The standards are intended to promote ongoing development of, and reflection on, safe, holistic and effective specialist organisational practice. They focus on service delivery and practice and the ethos/values that underpin that practice. It is NOT envisaged that these will replicate areas which are already well covered by more general accreditation frameworks for providers (e.g. Ministry of Justice and Ministry of Social Development) covering key operating policies and procedures.

National standards will guide the development of complementary specialist organisational accreditation frameworks across government. They will enable commissioners to develop consistent processes to procure safe, holistic and quality assured local specialist services. Having a national network of accredited specialist organisations, which can work in partnership with generic providers and state services, will ensure victims'/survivors' needs and aspirations

are realised and promote understandings of how lasting change for people, families, whānau and communities can be achieved.

The standards will give organisations working and wanting to work as family violence specialists a clear and consistent view of how their organisations need to be practicing. They focus on the quality of the service and the scope of practice, shifting the focus from programme delivery, to organisational capability to deliver safe and effective services.



Family Violence Specialist definition

The unique historical and contemporary roles of specialist family violence non-government organisations (NGOs) cannot be underestimated.

Specialist NGOs are grounded in the experiences, needs and aspirations of people affected by violence (structural and interpersonal). These organisations have years of practice expertise of working with people affected by violence, and supporting their restoration of dignity and self-determination. The tacit knowledge (know how) held by these NGOs and their practitioners is key to an integrated response to family violence.

Specialist organisations who work with families experiencing violence need to understand the underlying issues associated with violence to ensure it is not misrepresented.⁵² There are considerable organisational responsibilities when working with those who have experienced family violence who may be at high risk from people using violence and/or working with people using violence who pose significant safety and wellbeing risks to family members. It is vital for the specialist sector to hold a shared analysis and understanding of family violence if it is to make the systemic changes required to address this complex issue. It is considered vital therefore to set out a collective view of this shared understanding in some detail.

The standards are an acknowledgement that it is the specialist NGO workforce which:

- carries considerable responsibility as dedicated organisations/practitioners for working with victims/survivors and people using violence and their families;
- identifies and manages the most extreme level of risk, and responds to high levels of need with respect to people's safety and wellbeing;
- has highly skilled practitioners with cultural expertise and cross-cultural literacy;
- focuses on addressing peoples' experiences of structural and interpersonal violence;
- works in a trauma- and violence- (structural and interpersonal) informed manner; and
- undertakes system advocacy and leadership roles requiring a range of knowledges and expertise, using partnering and collaboration skills.

A specialist family violence response is a highly skilled one from a person who has specific training and experience in family violence, supported within an agency that has expert knowledge of that field of practice embedded at all levels of the organisation⁵³.

It is therefore critical to be explicit about the knowledge and skills required by this workforce when responding to family violence.

A multidisciplinary workforce is required to respond effectively to family violence. Services and practitioners identified as specialist are ones that have the elimination of family violence in Aotearoa New Zealand at the heart of their work when providing services to those impacted by family violence. Therefore, specialist services should also:

- adopt and give voice to the shared understanding of family violence articulated in this document;
- be committed to the implementation of the organisational principles identified; and
- have a workforce that has at least the essential knowledge for a specialist family violence practitioner outlined in this document.

"The struggle of it isn't new, it's just our time"⁵⁴

⁵² Ministry of Social Development (2018). *Family violence and sexual violence service provider update*. Available at: msd.govt.nz/webadmin/html/enews/svsdu-15-august-2018.html

⁵³ Ministry of Social Development (2017). *Family Violence, Sexual Violence and Violence within Whānau: Workforce Capability Framework*.

⁵⁴ Sessa, M (producer). (2019, June). *The Good Ancestor* [Audio podcast].



How to use the standards

These standards are for all organisations who want to be considered specialist family violence organisations, and for workers within those organisations to be considered specialist family violence practitioners.

The intention is to support and promote ongoing organisational learning and growth so that ultimately those who seek assistance from specialist organisations are protected, kept safe and supported to become autonomous. They aim to establish protection and accountability as a priority, recognise and support models that support positive change and affirm a pathway to autonomy through people claiming their own identity and culture.

The standards support the practice of organisations working with child and adult victims/survivors of family violence, people who use family violence, and their families and whānau. Every person in an organisation has a responsibility to deliver on safety and service excellence. They are designed to be accessed and 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 delivering safe and accountable services.



Services can use these to:

- Reflect, evaluate, review, design and continually improve their own structures, systems, processes and practices.
- Support people who seek help regarding family violence.
- Support practitioners by amplifying their voices.
- Promote the goal of safe, effective, trauma-informed, connected, whānau-centred specialist services.

Principles that support specialist family violence practice

These standards encourage the use of a set of principles as a benchmark for organisations. They are designed to recognise strengths first and facilitate opportunities for people to contribute to creating their own strategies for success.

The desired outcomes are:

- The establishment of protection and accountability as a priority.
- Recognition and support of models that support positive change.
- People claiming their own identity and culture, thus affirming a pathway to autonomy.

The principles are expected to reflect and invest in Māori designed whānau-centred approaches across the system (Government and non-government, including kaupapa Māori specialist services) for enduring change. The principles should also support holistic whānau centred approaches that address collective safety,⁵⁵ by eliminating violence, and restoring wellbeing and autonomy. This reflects the obligations outlined in Te Tiriti o Waitangi.

The principles seek to incorporate approaches that address the many forms of inequity that intersect and which create multiple levels of social injustice. Prevention requires seeing these intersecting forms of inequity as unacceptable, unfair, and amenable to change.⁵⁶ Preventing and eliminating violence requires a social intolerance of racism and sexism and the structural conditions that create these inequities.

A holistic approach also requires Tauīwi (non-Māori) to strengthen their understanding of Māori histories, language, culture and people, and their awareness of the colonial history of Aotearoa. Understanding Pākehā experiences of historical privilege and the ongoing inequitable impacts in our communities and society will improve understanding and practice.⁵⁷ This also requires a long-term commitment from government and mainstream services to address structural inequities and institutional racism – forms of violence that have contributed to the current levels of violence towards whānau.⁵⁸

⁵⁵ Safety is a long-term collective process, which encompasses:

- the ongoing support of child and adult victims by agencies, safe whānau and community members
- addressing the multiple issues many victims, people using violence, families and whānau are struggling with
- sustaining safe behaviours by people who use violence and sexually harmful behaviour
- upholding the dignity of people and their cultural identities
- providing opportunities for healing from trauma and violence to all family and whānau members.

⁵⁶ Barnes, H (2010). *Sexual Coercion, Resilience and Young Māori: A scoping review*, Ministry of Women's Affairs.

⁵⁷ Borell, B, et al. (2018). 'Conceptualising historical privilege: the flip side of historical trauma, a brief examination', *Alternative Journal*, vol. 14, no. 1, 2018

⁵⁸ Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

Aotearoa New Zealand is a safe, equitable and inclusive society free from violence

Principles

The principles guide decisions when developing/applying policy or making decisions about resources, staff development, organisational learning and/or practice.

1 Relationships and Inclusion Kotahitanga

Ending violence requires creating a community that is intolerant of oppression and discrimination in all its forms whilst honouring tāngata whenua as First Peoples of Aotearoa. This will be demonstrated and evidenced by facilitating opportunities for contribution and application of relevant models of intervention and support.

2 Protection and Accountability Kaitiakitanga

The specialist organisation focuses on increasing the safety of those who are being violated and reducing the possibility of further violations. This will be demonstrated and evidenced by ensuring any social, cultural and economic barriers are removed to ensure protection and autonomy.

3 Collaboration and Advocacy Mahi Tahī

Organisations challenge systemic, social and cultural factors that enable family violence to exist in Aotearoa New Zealand and recognise that family violence cannot be addressed in isolation. This will be demonstrated and evidenced by ensuring dynamic multiple systems and connections.

4 Wellbeing and Restoration Ora

The organisation provides a holistic approach that is shaped by, and reflects the aspirations of, whānau, families and individuals. This will be demonstrated and evidenced by strategies that involve a reclamation and reinstatement of identity, values and culture.

5 Innovation and Learning Koi Mahi

Organisations engage in growing practice knowledge and are responsive to new approaches to end violence. This will be demonstrated and evidenced by engagement with people who can contribute to decision-making and leadership in developing solutions for wellbeing issues.⁵⁹

**Mā te whakātu, ka mohio,
mā te mohio ka marama,
Mā te marama ka matau,
mā te matau ka ora**

With discussion comes knowledge,
with knowledge comes light
With understanding, comes wisdom,
with wisdom comes wellbeing

UNKNOWN (N.D.)

⁵⁹ Came, H. (2014). *Sites of institutional racism in public health policy. Social Science and Medicine*, vol. 106, pp. 214–220

Prototype

SECTION 2

Specialist Family Violence Organisational Standards

Relationships and Inclusion Kotahitanga

Standard 1. The organisation honours tāngata whenua as First Peoples of Aotearoa and is committed to equitable and inclusive opportunities and practices for diverse individuals, groups and communities.

1.1 The organisation demonstrates a commitment to Te Tiriti o te Waitangi

- a. Organisational vision and values state commitment to Te Tiriti o Waitangi.
- b. Organisational practices honour tāngata whenua and demonstrate awareness of the impact of non-Māori constructs on Māori ability to be well and thriving.
- c. The organisation actively addresses practices that stem from individualistic cultures that do not align with a Māori world view and therefore impact on Māori wellbeing.
- d. The organisation has ongoing relationships with mana whenua of their service area.
- e. The organisation has good working relationships with kaupapa Māori and iwi service providers in their rohe and clear processes for safe and effective referrals.
- f. The organisation upholds the commitment of non-Māori to Te Tiriti o Waitangi.
- g. Models of intervention and support recognise the impact of multiple, intersecting oppressions that impact on whānau Māori.

1.2 The organisation demonstrates commitment to anti-oppressive practice

- a. Organisational practices provide for appropriate response to the different manifestations and impacts of family violence, and the needs of diverse individuals, groups and communities.
- b. Provision of services demonstrates an ability to ensure equity and equality of opportunity for diverse individuals and needs of the local community.
- c. The organisation demonstrates agility to assess and respond to needs or changes within communities.
- d. Non-discriminatory service is available and accessible to all and proactive steps are taken to be as accessible as possible to local communities and people living with disability.
- e. Organisational practice reflects the composition of the cultural and ethnic communities it operates within.
- f. The organisation encourages stakeholder responsiveness to service users' needs and addresses any discriminatory practices.
- g. The organisation challenges systemic, social, cultural and access barriers that marginalised groups experience in accessing protection and support.

Protection and Accountability

Kaitiakitanga

Standard 2. The specialist organisation focuses on increasing the safety of those who are being violated and reducing the possibility of further violations.

2.1 The organisation has a coherent model of practice

- a. The primary aim of the model of practice is to enhance the safety and protection of people impacted by violence and their family and whānau.
- b. The model demonstrates the understanding and principles outlined in this document including:
 - the integration of Te Tiriti o Waitangi, te ao Māori and whānau-centered thinking when working with all people.
 - the application of a 'primary victim/survivor, predominant perpetrator' analysis.
 - the placement of gender-based violence in the context of widespread social beliefs and practices which oppress women and condone violence against them.
 - awareness of the rights and interests of children and young people.
 - the use of a shared language that carries the voice of victims/survivors/those that have been violated; and
 - recognition of the intersection of structural inequities (i.e. racism, sexism, classism, ableism, ageism), distorted power (i.e. hierarchy privilege), and oppression (i.e. patriarchy, colonisation, disability) to create a culture which enables family violence to thrive.
- c. The model is informed by victim/survivors with structures of accountability to them.
- d. Appropriate government procurement obligations and relevant legislation are adhered to.
- e. The model demonstrates the protection, promotion and enhancement of human rights.

2.2 The organisation prioritises safety and has processes to identify risk and protective factors

- a. Policies and processes outline safety and autonomy practices for victims/survivors of violence even when they are not a direct service user.
- b. Child protection policies focus on children's safety, needs and wellbeing even when they are not a direct service user.
- c. The organisation has comprehensive processes and knowledge of protective factors and risk assessment. Triaging is victim- and whānau-centred and is informed by multiple sources (victims/survivors, specialist services and advocates, government and non-government agencies and service users).
- d. Assessment tools emphasise the recording of uncertainties and potential concerns, contextual issues and structural inequities, as well as actual and concrete factors.
- e. Processes identify and communicate risk internally and externally and effective procedures manage or reduce risk on a day-to-day basis.
- f. The organisation can coordinate victim centred risk management and needs assessment plans with local and regional government and non-government agencies to enhance safety of victims through safe information sharing processes, collaborative safety planning and processes for ongoing monitoring of risk.

- g.** The organisation operates from a well-evidenced, trauma-informed approach with policies and procedures for safe practice. These include effective trauma and violence informed responses for clients and workforce wellbeing and safety.
- h.** Procedures outline practices and responses that work towards perpetrator engagement and accountability, without colluding with the violence, minimising actions and/or blaming something or someone else.
- i.** The organisation has processes to remain current with sound knowledge of legislation and legal tools that promote safety and protection, and mechanisms to update people working in the organisation.
- j.** Risk assessment and management tools are underpinned by the principles and analysis outlined in this document.



Collaboration and Advocacy

Mahi Tahī

Standard 3. The organisation challenges systemic, social and cultural factors that enable family violence to exist in Aotearoa New Zealand and recognises that family violence cannot be addressed in isolation.

3.1 The organisation works with other organisations and sectors

- a. The organisation actively participates in relevant multi-agency systems that contribute to developing a community response to family violence.
- b. The organisation develops partnerships with other agencies to enhance responses and provide support to service users e.g. sexual violence support, alcohol and drug, mental health, health care needs, social care needs, disabilities, housing etc.
- c. The organisation develops partnerships with other organisations (including non-FV agencies) that are focussed on preventative, restorative and transformative ways to address violence in their community.
- d. Support is provided to other agencies to enhance their practices to more consistently and safely respond and prioritise safety and wellbeing for all.
- e. The organisation promotes working effectively with others in the system.
- f. Processes are in place to support workers working across professional and organisational boundaries.
- g. The organisation has effective systems to support working alongside other professionals to ensure that safety is prioritised, and risk is appropriately managed.
- h. The organisation plays a leadership role in family violence initiatives.

3.2 The organisation works for societal and system transformation

- a. The organisation advocates for equitable resources for specialist kaupapa Māori and iwi led responses to end violence within whānau.
- b. The organisation plays an active role in challenging the attitudes and norms in society that sustain violence.
- c. The organisation collaborates within the sector to create safe spaces for women, adults at risk, children, families and whānau.
- d. Knowledge is shared to achieve social change that increases community wellbeing and autonomy.
- e. The organisation identifies inadequate responses to family violence and escalates concerns to ensure services prioritise protection and accountability.
- f. Processes are in place to represent the experience and voices of people impacted by family violence, and to support them to represent their own experiences.
- g. Strategies challenge stigma and discrimination wherever it is experienced, to promote the inherent dignity, value and human rights of all people.

3.3 The organisation shares relevant information

- a. A clear framework outlines processes for information seeking and sharing in its model of work, acknowledging data-sovereignty, particularly for tāngata whenua.
- b. The organisation has agreed protocols with multi-agency partners.
- c. The organisation promotes a culture of consultation both internally and externally.

Wellbeing and Restoration

Ora

Standard 4. The organisation provides a holistic approach that is shaped by, and reflects the aspirations and restoration of whānau, families and individuals.

4.1 Strategies promote restorative practices

- a. Strategies promote whānau and family safety, wellness, autonomy and restoration, and uphold the dignity, values and beliefs of people and their diverse cultural identities.
- b. Strategies recognise mātauranga Māori restorative practices.
- c. Wellness and restoration values that inform practice are included in strategies.
- d. Strategies ensure that adults at risk are supported to overcome the impact of violence and abuse.
- e. Strategies ensure that adults using violence are supported to change their behaviour, attitudes and beliefs to sustainably stop their use of violence and control.

4.2 Trauma-informed responses are holistic and promote whānau, family or individual transformation

- a. Trauma-informed responses apply an understanding of trauma, colonisation and the wider range of the effects of intergenerational and historical trauma.
- b. Māori models of trauma and restoration are applied appropriately, demonstrating a clear understanding of the differences between whānau and family.
- c. Responses recognise the cumulative and traumatic impacts of family violence on women and children, adults at risk, victims/survivors, and those who use violence.
- d. The core principles of trauma-informed approaches are applied with clear demonstration of the phases of trauma therapy.
- e. Trauma informed responses integrate information that supports a strategy of inter-generational transformation for the whānau, family or individual.
- f. Responses encourage an enabling environment that supports whānau, families and individuals' self-management and autonomy.
- g. Trauma-informed responses ensure that children and young people receive specialist trauma informed support that aims to reduce and overcome the long-term impact of violence and abuse.

Innovation and Learning

Koi Mahi

Standard 5. The organisation engages in growing practice knowledge and is responsive to new approaches to end family violence.

5.1 The organisation has a culture of learning

- a. Capability is regularly assessed to determine areas of knowledge and skill development needed by the workforce in order to respond safely and respectfully to people affected by family violence.
- b. The organisation supports and implements the innovation of new approaches to ending family violence and abuse.
- c. New interventions are monitored to ensure safe delivery and learning is captured and shared effectively.
- d. Ongoing learning includes health, psychological, developmental, social and economic impacts of family violence on people, including children.
- e. Multiple processes provide the opportunity for safe and meaningful feedback to enable those working with the organisation to provide feedback on their experiences of the service.

5.2 The organisation has a safe, competent and well workforce (refer E2E)

- a. Practitioners are appropriately skilled and equipped to work with people experiencing or using family violence according to their role within the organisation.
- b. All staff are trained in how to explore the impact of family violence and abuse on the lives of children with service users.
- c. All staff have training and support to enable them to implement the organisation's safety procedures.
- d. All staff have training and support to enable them to make safe and effective referrals when needed.
- e. Opportunities are provided for staff to continue to develop their skills, learn about relevant research and stay up to date with emerging approaches and evidence.

- f. The workforce is supported in developing cultural expertise and cross-cultural literacy.
- g. All staff, including sessional staff delivering interventions, attend specialised family violence practice supervision.
- h. Clinical supervisors have an advanced understanding of the dynamics of family violence.
- i. The organisation has a staff wellbeing policy outlining the support of workers' holistic health.

5.3 The organisation has a reflective organisational culture

- a. Organisational processes encourage reflection, support, discussion and debate as a part of engagement and supported learning for workers.
- b. Workers are encouraged to contribute to decision-making and leadership.
- c. Processes address inadequate responses to family violence (both internal and external).
- d. The organisation demonstrates that concerns are escalated to ensure services prioritise protection and accountability.
- e. Organisational responses are evaluated to ensure they increase protection and accountability and family well-being.
- f. The organisation has feedback processes to evaluate interventions to ensure that those impacted by family violence or those who use family violence receive a relevant, competent, and well managed intervention.
- g. Processes monitor that workers are well-trained, well-resourced and well-supervised.
- h. Organisational policies, procedures and systems are regularly monitored, and appropriate improvements are made.
- i. Processes ensure the organisation culture is respectful and does not replicate the dynamics of abuse.

Appendix 1: Glossary

The following is an explanation of key terms used in this document.

Adult at risk

An adult who has care and support needs, (whether they are receiving services for those needs or not) **and** is experiencing (or is at risk of) abuse, neglect and harm (includes 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 could be: physical, psychological, intellectual, spiritual and 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

legislation.govt.nz

Child abuse and neglect (CAN)

CAN (sometimes called child maltreatment) includes all forms of physical and emotional ill-treatment, sexual abuse, neglect and exploitation that result in actual or potential harm to the child's health, development or dignity. Within this broad definition, five sub-types can be distinguished: physical abuse, sexual abuse, neglect and negligent treatment, emotional abuse and exploitation.⁶⁰ Children's exposure to intimate partner violence (IPV) is defined in Section 11 of the Family Violence Act 2018 as psychological abuse of the child.

N.Z Children Wellbeing Strategy 2019

childyouthwellbeing.govt.nz/resources/child-and-youth-wellbeing-strategy

Coercive control

Coercive control is a term developed by Professor Evan Stark⁶¹ to understand IPV as a pattern of behaviour that takes away the survivor's liberty or freedom and strips away their sense of self. It is not just bodily integrity that is violated but also the survivor's human rights.

Coercive and controlling behaviours⁶² 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.

⁶⁰ World Health Organization (N.D.). Health Topics: *Child Maltreatment*. Available at: who.int/topics/child_abuse/en/.

⁶¹ Stark, E (2012). *Re-presenting Battered Women: Coercive Control and the Defense of Liberty: Prepared for Violence Against Women: Complex Realities and New Issues in a Changing World Conference, 29 May to 1 June 2011, Montreal, Québec, Canada.*

⁶² Ibid.

Coercion tactics include:

- **violence** – assaults, severe beatings, attempted strangulation, sexual violence, use of weapons and objects to inflict injury or death
- **intimidation** – threats, jealous surveillance, stalking, shaming
- **financial**
- **degradation and destruction of property** – this can include 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 and 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
- of lands and other material
- of social and cultural structures that maintained social order and models of collective healing through the prohibition of practising their own cultural traditions.⁶³

For Māori, colonisation resulted in the dispossession of their ancestral lands, the erosion of te reo (Māori language), the fragmentation of Māori social structures, and undermined the ability of Māori to continue transmitting their tikanga (cultural customs and practices) and mātauranga Māori (Māori knowledge and worldviews) 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 their worth. 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 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 society and explains the prevalence of violence witnessed towards vulnerable members of our society.

Dowry abuse

Dowry includes gifts, money, goods or property given from the bride's family to the groom or in-laws before, during or 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 parts of the world, dowry-related violence is most prevalent in South Asia, in the nations of 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. Perpetrators may 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.

⁶³ Borell, Moewaka Barnes & McCreanor (2018). *Conceptualising historical privilege: the flip side of historical trauma, a brief examination*. *AlterNative: An International Journal of Indigenous Peoples*, vol. 14, no.1, 25–34.

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.⁶⁴ 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.

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 means all or any of the following: physical abuse, sexual abuse, psychological abuse.

Violence includes a pattern of behaviour that may be coercive or controlling and/or causes the person cumulative harm. Violence against a person may be dowry-related violence (that is, violence that arises solely or in part from concerns about whether, how, or how much any gifts, goods, money, other property, or other benefits are—given to or for a party to a marriage or proposed marriage; and received by or for the other party to the marriage or proposed marriage).⁶⁵

Family violence occurs within a variety of close interpersonal relationships, such as between partners, parents and children, siblings and in other relationships where significant others are not part of the physical household but are part of the family and/or are fulfilling the function of family.

Common forms include:

- violence between adult partners
- abuse of children by an adult
- abuse of older people by a person with whom they have a relationship of trust
- violence perpetrated by a child against their parent
- violence among siblings
 - abuse that occurs between children

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 group of people
- collective intergenerational accumulations of wealth, power and social positioning (structural advantages supported by governmental action) are passed to and added on by multiple generations.⁶⁶

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
- where the 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.⁶⁷

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 (imposition of a structure) 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.⁶⁸

64 Braveman & Gruskin (2003). *Defining equity in health*. *Journal of Epidemiology and Community Health*, vol. 57, no. 4, 254–8.

65 Family Violence Act 2018.

66 Borell, Moewaka Barnes & McCreanor (2018). *Conceptualising historical privilege: the flip side of historical trauma, a brief examination*. *AlterNative: An International Journal of Indigenous Peoples*, vol. 14, no.1, 25–34.

67 Walters et al. (2011). *Bodies don't just tell stories, they tell histories: Embodiment of historical trauma among American Indians and Alaska Natives*. *Du Bois Review: Social Science Research on Race*, vol. 8, no. 1, 179–89.

68 Borell, Moewaka Barnes & McCreanor (2018). *Conceptualising historical privilege: the flip side of historical trauma, a brief examination*. *AlterNative: An International Journal of Indigenous Peoples*, vol. 14, no.1, 25–34.

Information sharing

In 2019 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:

justice.govt.nz/assets/Documents/Publications/Family-Violence-Information-Sharing-Guidance.pdf

Indigeneity lens

An indigeneity lens is a perspective on wellbeing that needs to be applied to enhance wellbeing for Māori. It invites consideration and balancing of three elements: Te Tiriti o Waitangi, te ao Māori and whānau-centred thinking in order to achieve something new. The lens should be considered and applied afresh every time wellbeing is considered. Applying the lens afresh to each issue and target population is important because the beliefs, values and drivers of wellbeing will differ depending on the issue and the characteristics and development state of the population. What is right for one situation is not necessarily a good fit for the next. The indigeneity lens presents a model that could be developed to suit the diverse populations in Aotearoa New Zealand. It enables the public sector to be responsive to the range of wellbeing aspirations, needs and interests of whānau, including the individuals within them and the collectives that whānau comprise. The indigeneity lens shows that it is possible for any population to articulate from their context, world view and approach to wellbeing to which the public sector can respond. It implicitly authorises Aotearoa New Zealand to consider the diverse and particular ways that wellbeing is experienced within the country and opens a conversation about how the Government could respond to ensure that equity is felt and seen, moving beyond a “one size fits all” approach that may inadvertently render some groups invisible.⁶⁹

Intergenerational abuse

A pattern of interpersonal violence, abuse and/or neglect that, if unaddressed, is repeated from one generation to the next.⁷⁰

Intersectionality

The understanding that different forms of disadvantage combine to produce unique forms of disadvantage. For example, the experience of racism and sexism in combination produce experiences for Māori women that are both qualitatively and quantitatively different from those experienced by Pākehā women or Māori men⁷¹. An intersectional approach does not ask us to stop addressing dominant patterns of harm in our society such as men’s violence towards women, but rather to see how gender inequity interacts and intersects with other forms of inequity, power and oppression. Such an approach helps understand that to be effective preventing violence against women we must challenge racism and other forms of discrimination that also affect women. Equally, work that addresses racism and other forms of discrimination must also challenge sexism and take notice of when and how those issues affect women differently or disproportionately.⁷²

Intimate partner violence (IPV)

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

Examples of types of behaviour 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 (psychological) abuse, such as insults, belittling, constant humiliation, intimidation (e.g. destroying things), threats of harm, threats to take away children.
- Controlling behaviours, including isolating a person from family and friends; monitoring their movements; and restricting access to financial resources, employment, education or medical care⁷³.

69 Te Puni Kōkiri & The Treasury (2019). *An Indigenous Approach to the Living Standards Framework*.

70 Health Quality & Safety Commission (2016). *Family Violence Death Review Committee Fifth Report – January 2014 to December 2015*. Wellington, New Zealand

71 Health Quality & Safety Commission (2016). *Family Violence Death Review Committee Fifth Report – January 2014 to December 2015*. Wellington, New Zealand

72 Chen, J (2017). *Intersectionality Matters: A guide to engaging immigrant and refugee communities in Australia*. Multicultural Centre for Women’s Health: 6.

73 World Health Organisation (2012).

Intrafamilial violence

Intrafamilial violence is a broad term that includes all forms of abuse between family members other than IPV or abuse of children by adult family members or parents. It includes the abuse/neglect of older people, violence perpetrated by a child against their parent, violence perpetrated by a parent against an adult child and violence among siblings.

Prevention

Previously family 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. For victims, secondary prevention aims to minimise the short-term harms of trauma, as well as the risk of re-victimization. For perpetrators it aims to reduce further violence from occurring.

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

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 that people think and feel.

Predominant aggressor

The person who is the most significant or principal aggressor in an IPV relationship, and who has a pattern of using violence to exercise coercive control.

Primary victim

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

Risk assessment

Risk assessment is usually a detailed process allowing a full examination of someone's world view, 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 since risk can change very 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 (e.g. a perpetrator's past violent behaviour patterns). Dynamic risk refers to regularly examining changeable or dynamic factors known to be significant precursors to behavioural changes (e.g. changes in alcohol or other drug use patterns which can increase risk for victims and perpetrators).

Situations may change rapidly so regular reviews are an essential part of managing and mitigating risk. 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 skill 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 victims' safety and contain, challenge and change perpetrators' behaviour (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 as a first responder or be delivered by a group of agencies. Ideally, managing the risks to a victim should be coordinated with the risk management of the perpetrator.

Social entrapment

The way IPV inhibits a victim/survivor's resistance to, or escape from, the abuse. The use of coercive and controlling tactics (including isolation, threats and violence) by abusive partners 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' help-seeking, and the inequities they may be living with can compound their entrapment.⁷⁴

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 or implement other safety strategies. There is an implicit assumption that the safety measures that are 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."⁷⁵

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 the taking of images or showing of sexualised or abusive images. It can be done by any person regardless of their relationship to the survivor, and in any setting, including but not limited to 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 after tapu. To possess tapu one must exercise tika, pono, aroha.

Trauma-informed approach

This approach strives to understand the whole of an individual who is seeking services. When trauma occurs, it affects an individual's sense of self, their sense of others and their beliefs about the world. These beliefs can directly impact an individual's ability or motivation to connect with and use support services. An agency using a trauma-informed approach understands the direct impact that trauma can have on access to services and responds by changing policies, procedures and practices to minimise potential barriers. It also fully integrates knowledge about trauma into all aspects of services and trains staff to recognize the signs and symptoms of trauma and thus avoid any possibility of re-traumatisation. Core behaviours of workers are:

1. Increasing the person's sense of control
2. Increasing the person's sense of safety
3. Increasing the person's sense of self-worth
4. Increasing the person's sense of trust

⁷⁴ Health Quality & Safety Commission (2016). *Family Violence Death Review Committee Fifth Report – January 2014 to December 2015*. Wellington, New Zealand

⁷⁵ Tarrant, Tolmie & Giudice (2019). *Transforming legal understandings of intimate partner violence*. Australian National Research Organisation for Women's Safety.

Adopting a trauma-informed approach is not accomplished through any single technique or checklist. It requires constant attention, caring awareness, sensitivity, and possibly a cultural change at an organizational level.

cdc.gov/cpr/infographics/6_principles_trauma_info.html

Trauma therapy

Most trauma-informed therapy broadly follows the following stages:

1. Securing safety, stabilizing 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, and it fits within their role. 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. This is a link to a useful e-learning script in trauma informed care and therapy developed by the sexual violence sector:

docs.google.com/document/d/1VnBH7ZIZcLMh6Fd uLjtHeKdRehaUaIvrl3vLjthcjGw/edit?usp=sharing

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 Māori 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.⁷⁶

Violence experienced by whānau

All forms of violence that occur against and within Māori whānau, 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.⁷⁷

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’.

⁷⁶ Te Puni Kōkiri (2019). *Whānau-centred policy framework*. Unpublished.

⁷⁷ Health Quality and Safety Commission New Zealand (2017). *Family Violence Death Review Committee: Fifth report data: January 2009 to December 2015*.

Prototype

For more information and feedback,
please email **JVworkforce@justice.govt.nz**