



FORMATIVE EVALUATION

OF PACIFIC PROVIDER-BASED FAMILY VIOLENCE SERVICES



SEPTEMBER 2016

By Integrity Professionals Limited (IPRO)



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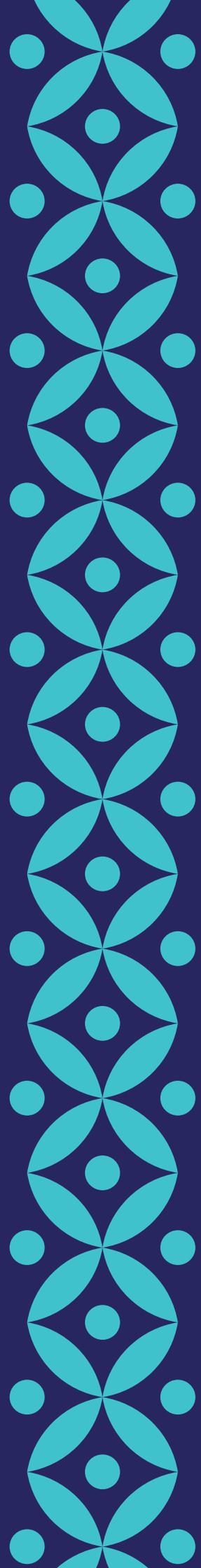
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01

**EXECUTIVE
SUMMARY**



EXECUTIVE SUMMARY

This formative evaluation explores the delivery of Pacific family violence services by four Pacific providers across New Zealand.

The Pacific providers are:

- K’aute Pasifika Services Trust is a Hamilton based Pacific provider delivering ethnic-specific home-based family violence awareness raising programme;
- DOVE Hawkes Bay is a social service provider specialising in family violence services - the Kainga Pacific Services (KPS) is their Pacific service delivery group;
- Pacific Trust Otago is a Pacific provider delivering Samoan, Tongan, Cook Islands and English language Pasefika Proud family violence awareness programmes in the Otago region;
- TOA (Treasuring Older Adults) Pacific is an Auckland provider delivering family violence awareness raising programmes for older Pacific people.

The report outlines their use of the Nga Vaka o Kāiāga Tapu Framework and other relevant frameworks, to support their service delivery and practice.

The Ministry of Social Development (MSD) commissioned Integrity Professionals Limited (IPRO), an independent Pacific consultancy service to carry out the evaluation in 2015.

EVALUATION OBJECTIVES

The evaluation objectives (IPRO, 2015a) included:

- Reflecting back to providers on their respective approaches with Nga Vaka o Kāiāga Tapu or relevant cultural framework
- Identifying best and safe practice
- Identifying steps providers might observe of participants prior to participating and changes they might expect to see in the participants following the programme
- Assisting providers in designing and collecting baseline information to inform future service design
- Informing the Pacific Family Violence Training Programmes

EVALUATION APPROACH

The formative evaluation involved a mixed methods approach and an in-depth analysis of community provider and stakeholder experiences in Auckland, Hawkes Bay, Wellington and Dunedin.

The evaluation approach involved:

- A review and analysis of literature and relevant documentation
- Semi-structured interviews and focus groups with providers, external stakeholders and programme participants
- An agreed rubric against which the evaluation objectives were analysed
- Analysis of interview data

62 Pacific participants from the four programmes were included in the evaluation. 14 stakeholders and provider interviews were undertaken by two Pacific evaluators (male and female), who have significant experience in leading and implementing Pacific evaluations.

KEY FINDINGS

The Nga Vaka o Kāiāga Tapu Framework (even if not expressly stated) was reflected in the way Pacific providers have been delivering social services to Pacific communities.

There were key features in service design and delivery

- A strengths-based approach
- Incorporating wellbeing and peace and harmony as the desired state/outcome
- Recognising the significance of culture in achieving this outcome

- Acknowledging relational aspects – all people and things are interconnected and interdependent

All four providers deliver complementary services, whether social, education or health services – each service is not run in isolation and is part of a wider holistic initiative.

The evaluation found that the models of service delivery facilitated:

- Increased levels of awareness in their respective Pacific communities
- Led to some self-reported behavioural change
- Increased perception of community focus and spirit on family violence prevention

There were common critical success factors

- Community development approaches
- Working in collaboration and inter-sectorally
- Trained and knowledgeable staff
- Caring and committed staff and volunteers
- Effective resources (translated resources)
- Leadership in the community (Church Ministers and Elders)

Some impact was identified

These included, but were not limited to:

1. An increased awareness of family violence (e.g. definitions etc.)
2. Some level of attitudinal change, self-reported by some programme participants

But there were areas for improvement

More capability building is required for all four providers to build on existing quality improvement processes. This includes developing independent mechanisms for collecting client feedback anonymously and greater access to family violence prevention training.

Further research is required to support the effectiveness of home-based family violence primary prevention initiatives for Pacific families.

All four providers developed their family violence primary prevention programmes differently, although the final models and designs share similarities.

Two providers started delivering community-based workshops before moving to home-based programmes. The other two providers continued to deliver community-based workshops.

What did the literature scan find?

There is little literature specifically targeting Pacific family violence prevention initiatives. However, there is some evidence in sexual violence literature that suggests the following factors may be relevant when looking at family violence initiatives in Pacific communities:

- Ethnic and gender specific programmes that encourage communities to discuss best methods to prevent and find solutions to violence
- Home support services including family violence support (among other things) in the first two years of a child's life
- Parenting skills training that is culturally appropriate that emphasises non-physical discipline and support parents to keep their children safe
- Services that are culturally responsive and viewed as safe and confidential
- School and community programmes that build on significant cultural relationships (e.g. between brother-sister relationships)

The literature also points to using Churches as effective settings for change as well as increased use of Pacific media (i.e. ethnic-specific radio).

Other literature also identified key factors that increased likelihood of seeing improved outcomes. In particular these included:

- Extensive community consultations contributing to successful outcomes
- Adequate resources
- A holistic and multi-disciplinary approach

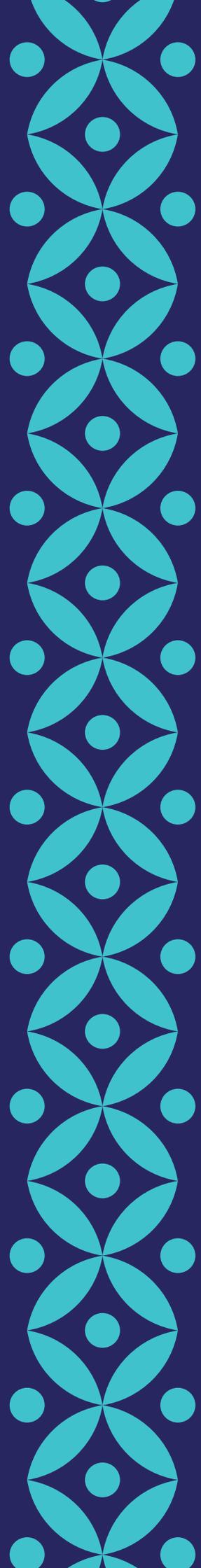
Community mobilisation is also being seen as an emerging effective mechanism in preventing family violence. This involves:

- Developing local ownership and leadership about family violence
- Community-led, holistic, iterative and inclusive activities

02



INTRODUCTION



INTRODUCTION



THE FORMATIVE EVALUATION EXPLORES FOUR PROVIDERS' DELIVERY OF FAMILY VIOLENCE SERVICES TO PACIFIC PEOPLE IN THEIR COMMUNITY, ITS RELATIONSHIP WITH THE NGA VAKA O KĀIGA TAPU FRAMEWORK AND OTHER RELEVANT FRAMEWORKS TO SUPPORT SERVICE DEVELOPMENT AND IMPROVEMENT.

The four providers were:

- K'aute Pasifika Services Trust is a Hamilton based Pacific provider delivering ethnic-specific home-based family violence awareness raising programme;
- DOVE Hawkes Bay is a social service provider specialising in family violence services - the Kainga Pacific Services (KPS) is their Pacific service delivery group;
- Pacific Trust Otago is a Pacific provider delivering Samoan, Tongan, Cook Islands and English language Pasefika Proud family violence awareness programmes in the Otago region;
- TOA (Treasuring Older Adults) Pacific is an Auckland provider delivering family violence awareness raising programmes for older Pacific people.

The four providers were selected based on geographic location, budget allocation and services provided.

The outcomes related to each provider's service specification and contracts and synopsis of programmes are presented in Appendix 1.

Evaluation results will help develop and improve services, document and provide an in-depth understanding of the process of designing, developing and delivering services and programmes including, but not limited to, developing content, resources and building stakeholder relationships.

Evaluation purpose and objectives

The evaluation objectives (IPRO, 2015a) include:

- Reflecting the providers' respective approaches in the context of Nga Vaka o Kāiga Tapu or relevant cultural framework
- Identifying best and safe practices
- Identifying steps providers might observe of participants prior to participating and changes they might expect to see in participants following the programme
- Assisting providers in designing and collecting baseline information to inform future service design
- Informing the Pacific Family Violence Training Programme



The evaluation approach includes:

- A review of literature and documentation
- Semi-structured interviews and focus groups with providers, external stakeholders and programme participants
- An agreed direction against the evaluation objectives analysed
- Analysis of literature, document and interview data

The evaluation programme logic is described in Appendix 2.

As part of the evaluation process, IPRO engaged with providers in a second round of fieldwork, providing the results of the initial work. IPRO discussed feedback from the Ministry of Social Development with each provider. This included exploring the baseline data collected as part of the monitoring and evaluation processes and changes providers might expect to see of their family violence programmes.

The Nga Vaka o Kāiga Tapu o Kāiga Tapu training programme and other Ministry of Social Development family violence contracts were not included in the scope of this evaluation.

Evaluation methodology

This formative evaluation draws on a mixed method approach, utilising qualitative

and quantitative methods. The qualitative methods included face-to-face semi-structured interviews and focus groups to draw out rich, qualitative data. Government officials, provider management staff, programme staff and programme participants took part. The evaluation team also sourced qualitative and quantitative information from a review of existing literature, data from the NZ Family Violence Clearinghouse, from MSD documentation, such as strategic plans, business plans, contracts, service specifications, monitoring returns, Cabinet papers and background documentation.

This also included collecting and analysing data on the prevalence of family violence in Pacific families, trends and the target volume or number of families each Pacific family violence provider was contracted to engage with.

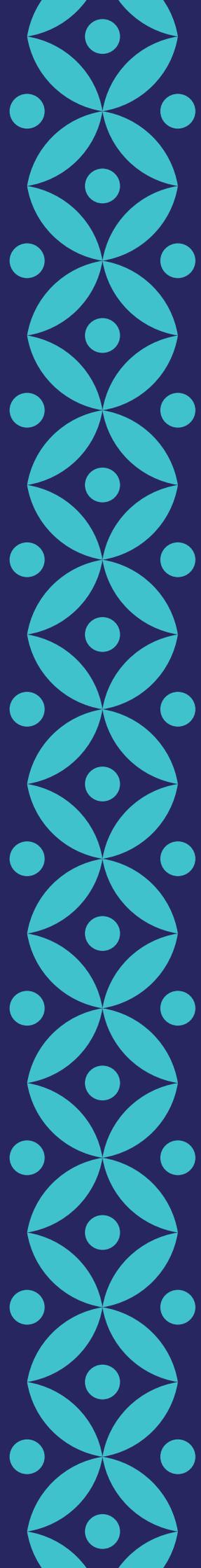
Evaluators did not have access to earlier contract reports from providers prior to the contracts being evaluated.

There were challenges in arranging interviews with providers as well as participants. All four providers were at very different stages of implementation. One had yet to deliver a family violence programme to participants and was still training staff. This meant that there were delays and fewer participants than anticipated were interviewed.

The detail of the evaluation process used as well as fieldwork challenges are provided in Appendix 2-3.

03

**OVERVIEW OF
LITERATURE**



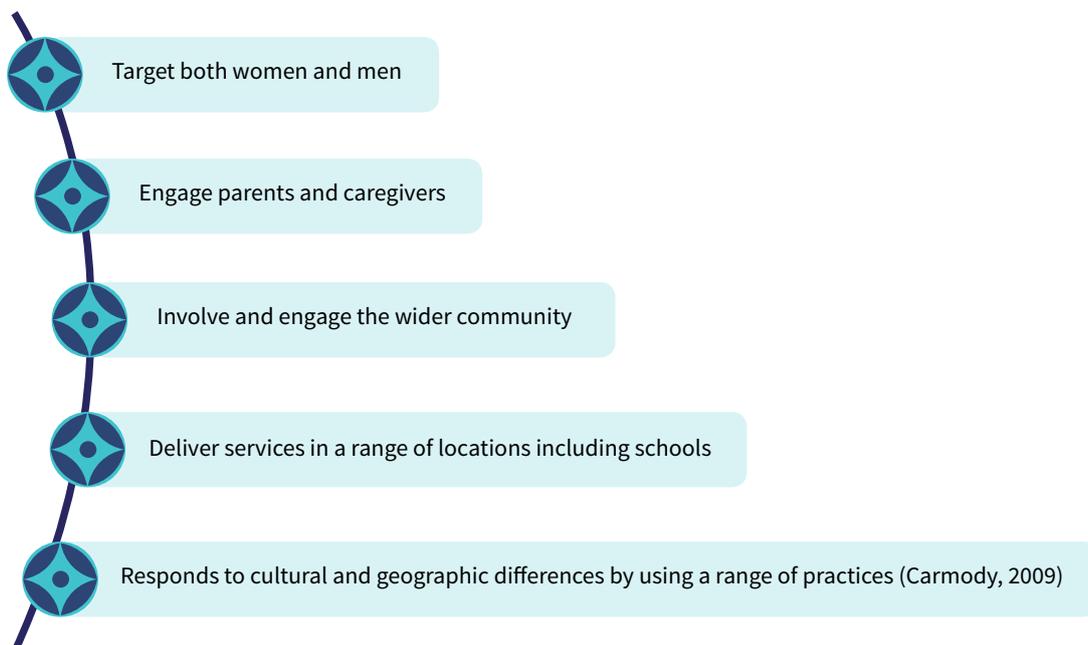
OVERVIEW OF LITERATURE

A review of literature, policy responses to family violence and the implementation of the Nga Vaka o Kāiga Tapu Framework is provided in Appendix 4.

Primary prevention strategies aim to remove the causes of violence, in order to prevent the development of risk factors against violence (Chamberlain, 2008). Poverty, sole parenthood, domestic violence, alcohol and drug misuse, and the presence of a non-biological parent figure in the house are all factors that correlate to an increased likelihood of childhood maltreatment, neglect and abuse (Norman et al., 2012, Duncanson et al., 2009).

Initiatives that prioritise cultural community engagement, multilevel communication and collaboration in family violence prevention strategies may result in increased wellbeing, reduced isolation, and access to resources.

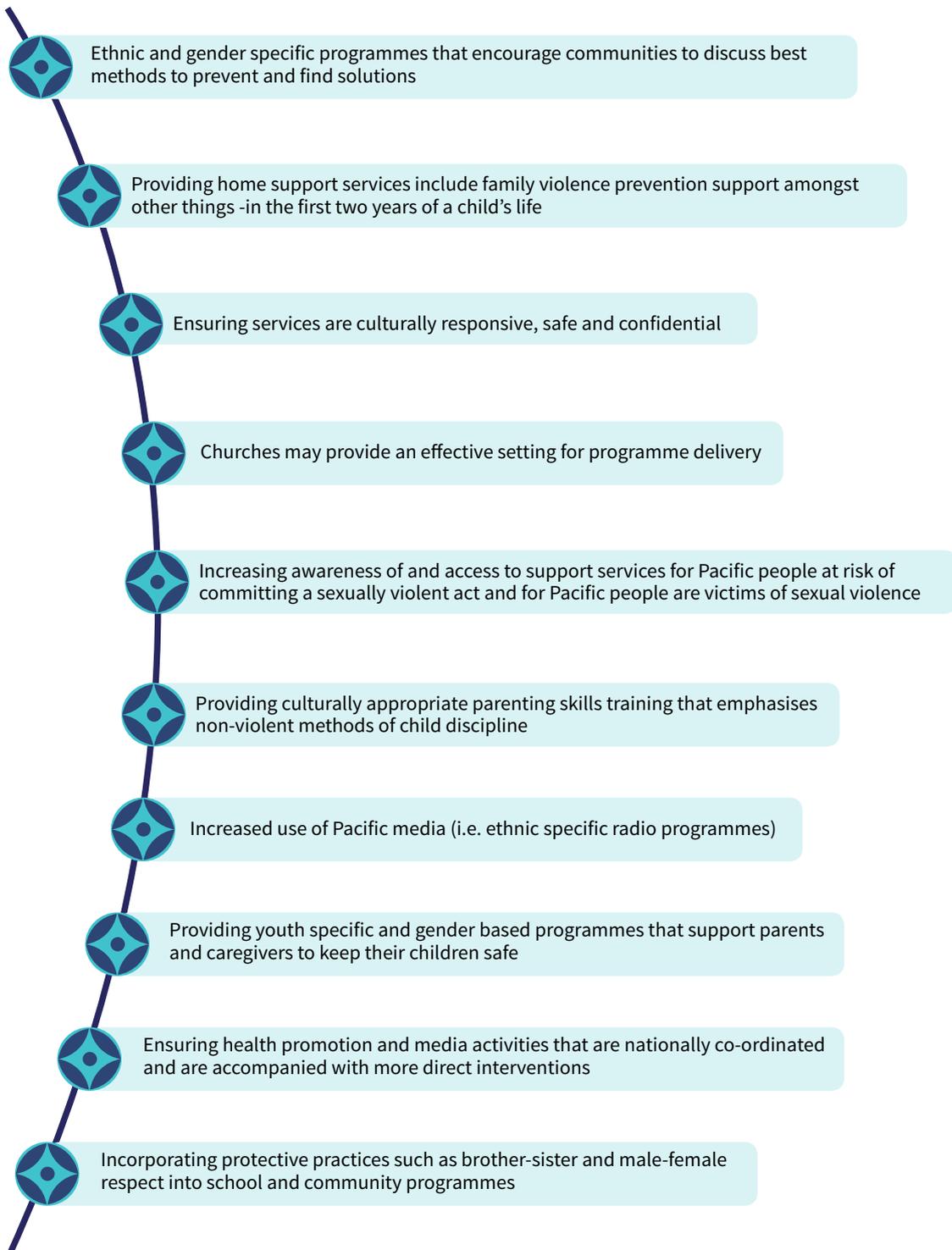
FIGURE 1. BEST PRACTICE SUGGESTS THAT PRIMARY PREVENTION INITIATIVES NEED TO:



There is a dearth of research and evidence available relating specifically to Pacific based family violence primary prevention initiatives and best practice, in New Zealand.

However, there is evidence in the sexual violence literature (Percival et al., 2010) which suggests there are key issues to consider when delivering effective prevention programmes to Pacific communities in New Zealand.

FIGURE 2. KEY CONSIDERATIONS WHEN DELIVERING EFFECTIVE PREVENTION PROGRAMMES TO PACIFIC COMMUNITIES IN NEW ZEALAND



04

**NGA VAKA O
KĀIGA TAPU**



NGA VAKA O KĀIGA TAPU

Nga Vaka o Kāiga Tapu - A Pacific Conceptual Framework to address family violence in New Zealand was developed by Ministry of Social Development and the Pacific Advisory Group (2012) and included wide consultation with the Pacific communities nationally.

The framework was developed after extensive national consultation by the Ministry of Social Development's Pacific Advisory Group and a "Champion of Change" fono. It is informed by 'Falevitu' A Literature Review on Culture and Family Violence (2012).

There are eight conceptual frameworks to address Pacific family violence in eight Pacific communities. They were also developed as a guide for policy writers with definitions and explanations for family violence as well as concepts and principles of family wellbeing (Ministry of Social Development, 2012).

The Framework informed the development of a Pacific family violence national training programme to assist both practitioners and providers to more effectively work with Pacific victims and perpetrators of family violence. The Framework encompasses a strengths-based approach and incorporates wellbeing, peace and harmony, as the desired state of all Pacific people and reflects the significance of culture in achieving this.

The Framework is relational and emphasises that all people and things are interconnected and interdependent. The eight ethnic specific frameworks which make up Nga Vaka o Kāiga Tapu are Fiji, Tokelau, Tuvalu, Cook Islands, Samoa, Tonga, Kiribati and Niue (Figure 3).

The Nga Vaka o Kāiga Tapu Framework highlights three contributing factors to the family violence experienced by Pacific peoples in New Zealand:

- Social economic inequalities
- Impact of migration
- Identity and culture

Nga Vaka o Kāiga Tapu also makes the following recommendations:

- For the Pacific community to take primary responsibility for leading the development of action to prevent and stop the rise of family violence
- Explore how service provision could incorporate culture as the basis for constructing new and more robust programme approaches
- Improve the range and capacity of high-quality Pacific family violence prevention and intervention service providers, based on effective good practice models

The changes in traditional social structures and support systems are part of this social change process. These changes are experienced by both island-born and raised Pacific people and New Zealand-born and raised Pacific people.

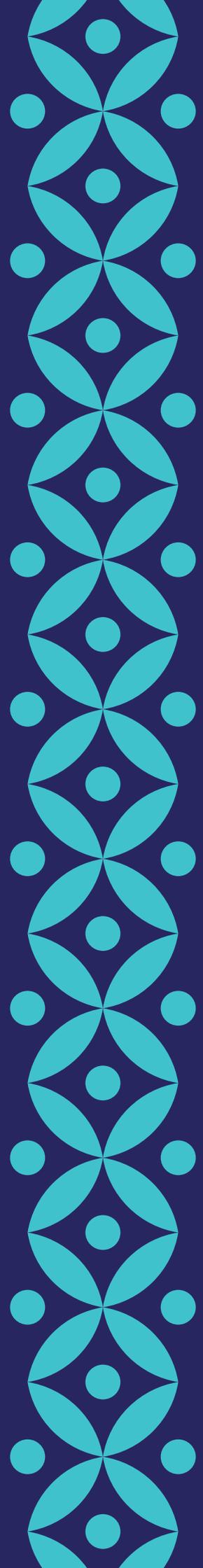
Two providers K'aute Pasifika and TOA utilised the Tongan ethnic-specific approaches and models in their service deliveries. Otago Pacific Trust critiqued and analysed the ethnic-specific approaches as part of the development process of their family violence programme.

FIGURE 3. NGA VAKA O KĀIGA TAPU INCLUDING EIGHT ETHNIC SPECIFIC FRAMEWORKS



05

**DOVE HAWKES
BAY - KAINGA
PASIFIKA
SERVICE (KPS)**



DOVE HAWKES BAY - KAINGA PASIFIKA SERVICE (KPS)

BACKGROUND

DOVE Hawkes Bay is a social service provider specialising in the area of family violence, both at an intervention and primary prevention role. A member of the National Network of Stopping Violence (National Network of Stopping Violence, 2015), DOVE provides services to men, women and young people experiencing family violence. Services have an emphasis on stopping violence services for men; and support and educational services for both women and young people.

Kāinga Pasifika Service (KPS)

Kāinga Pasifika Services (KPS) is the Pacific service delivery group within Dove Hawkes Bay, originally developed as a response from the local Pacific community to the government prioritising child and family violence. The community rallied together to explore opportunities to deliver child and family violence services through local Churches.

KPS began in 2012 when 12 bilingual Hawkes Bay community and religious leaders were called together to receive training on delivering the Men's Pathways to ending Family Violence Programme as part of the 4-week Pacific family violence prevention programme.

MODEL OF SERVICE DELIVERY

KPS delivers a Pacific-targeted primary prevention programme that aims to increase knowledge and awareness of family violence in order to prevent it.

The target group is bi or multilingual Pacific men and women who are leaders in their respective ethnic-specific communities. Well respected in their communities, participants are often community leaders who know the community and have a mechanism by which they can either 'preach' or 'share' family violence prevention information with Pacific families.

They include individuals, couples and families (including children).

Pacific individuals are recruited by the KPS Co-ordinator to participate in the Pacific primary prevention train-the-trainer initiative. The 4-week programme is interactive, uses fun activities, different speakers and stories to explore participants' lives, identify the different stages of anger and explore issues of power and control.

Participants are able to reflect on how family violence impacts on or influences Pacific communities and cultures, and explore how to apply knowledge in their respective cultures. While the programme delivered is not labelled ethnic specific, the co-ordinator can choose which staff are assigned to specific participants, based on their skills and ethnicity. Participants reported that facilitators talked in their own language, which was more useful and meaningful to them. The programme was delivered to families in the home.

"Give tools and skills to you, your family and your community to create more loving, respectful, family violence free homes"

- KPS, 2015

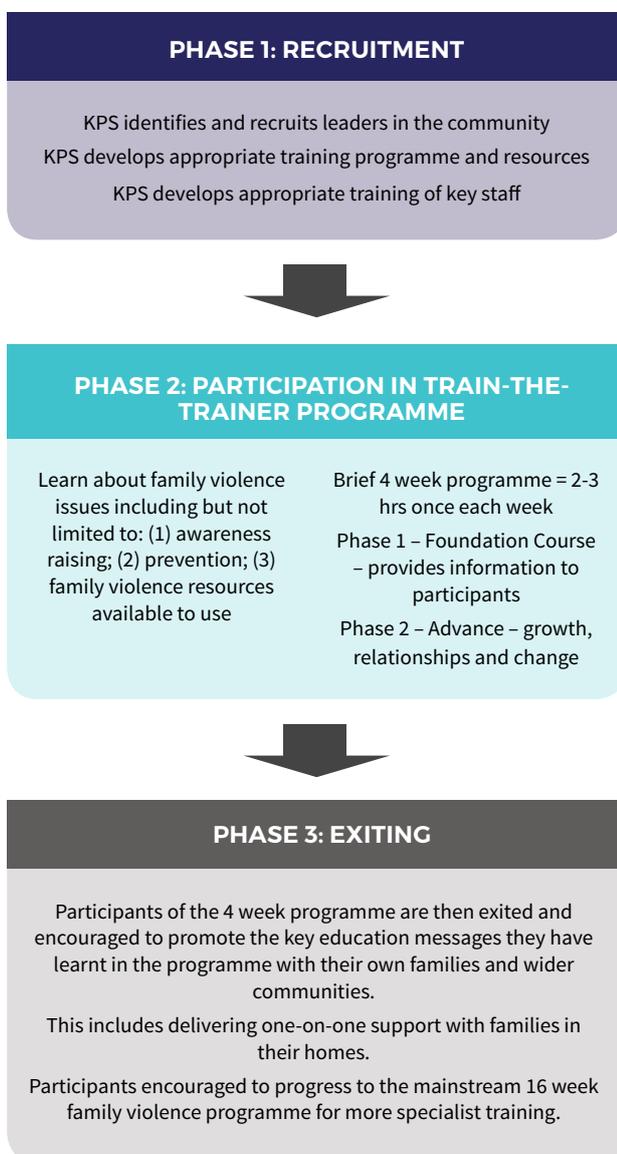
The four week programme consists of a series of two 2-3 hour-long workshops every week. The programme's content focuses on awareness raising and prevention (Dove Hawkes Bay - Provider Interview, 2015). KPS originally tried to utilise the 'Men's Perpetrator Pathway Programme' to provide theoretical context and content about the dynamics of family violence.

In the introductory module KPS used the Power and Control Wheel, Equality Wheel and Cycle of Violence as it believed the information was applicable to both perpetrators and victims of violence. However after receiving feedback from an initial group of participants that the programme was too long, KPS reduced it to a 4-week period in order to "make it easier for people to start with" (Personal Communication, 2015).

Workshops are usually held in the evening to accommodate the participants. Many participants work two jobs, have a family and children to look after. KPS occasionally delivered workshops on a Saturday to accommodate Church members as they are unable to attend workshops on a Sunday.

The detail of the programme and programme logic is included in Appendix 5.

FIGURE 4. KPS MODEL OF SERVICE DELIVERY



Staff

KPS has part-time staff of between 8-12 personnel. The training is co-delivered between two staff - Tevita Fakaosi and Kara Duncan-Hewitt. Duncan-Hewitt is a Trainer/Consultant with MANZAWSW¹; Bach App Soc Sci. Maj Psychotherapy; Dip for Grads-Biblical studies; Dip Art; ACC Reg. Counsellor; Accredited and is the Stopping Violence Facilitator.

The KPS staff completed the mainstream DOVE family violence training course prior to starting the delivery of the Pacific family violence primary prevention initiative.

Resources

Promotional resources have been developed to highlight the programme, with key material translated into different Pacific languages. Other resources include newsletters and a KPS Facebook page, programme manuals and staff being the ‘agents of change’ modelling safe and healthy relationships.

The KPS team has attended a large number of Pacific community functions, including the Cook Islands Independence Day where they promoted the service and programme to communities. The Pacific service also attends the Blossom Parade every September to promote family violence prevention. This is a unique way of promoting family violence services, but is a visual reminder to the Pacific and wider community in Hawkes Bay about the importance of prevention.

KPS Resources

KPS staff have raised awareness of ‘Pasefika Proud’, the strengths-based approach to achieving wellbeing by preventing violence in Pacific families and communities (Ministry of Social Development, 2015), speaking and distributing resources at a variety of community events.

Training

Dove Hawkes Bay family violence prevention training is consistently accessed by external professionals and community members. It is a highly successful element and enabler for well-informed programme delivery (Stakeholder Feedback, June 2016).

Dove staff are trained in-house through the experiential course Men’s Pathways to Ending Family Violence Programme. In addition to programme delivery, the length and depth of Dove Hawkes Bay’s training has developed relationships and fostered a good level of peer support between trainees/workers when dealing with difficult or complex client needs.

¹ Member of the Aotearoa New Zealand Association of Social Workers

“The training provided was transformative”

- Family Violence Participant, Focus Group 2015

Dove Hawkes Bay’s General Manager noted a difference within Kāiāga Pasifika Services:

“What I see different with Tevita and his team, as opposed to us in mainstream, is that they are in their community witnessing their transformation of family violence. They put themselves out there.”

- Dove Hawkes Bay, October 2015

Delivering programmes to their own community means staff have a vested interest in the effective delivery as they often take their ‘roles’ back into the community within which they live. They are known by their peers, families and communities as people who champion initiatives such as family violence.

Monitoring and Evaluation

There is evidence of work on monitoring and evaluation in the mainstream DOVE services. A client management system exists and an evaluation form was developed.

Discussion and analysis of the barriers and enablers in relation to the KPS programme was limited as the programme was in its early stages of delivery when evaluators visited. The delays in programme delivery raise issues of timeliness, which constitute an existing barrier to service provision across areas which are being evaluated.

Quality Improvement Process

Dove Hawkes Bay is implementing quality processes and procedures.

“The key to safety is having well trained staff to approach people in a non-threatening way. Tevita is very mindful of this and accompanies his staff until he is confident that they can respond appropriately to the situations they find themselves in. Having people trained in this work who can also speak Pacific languages helps prevent misunderstanding and the frustration and anger that can follow. Promoting Kāiāga Pasifika Services to assist and support people will also create a greater sense of safety.”

- Dove Provider Interview 2015

It is unclear how Dove Hawkes Bay and KPS will assess client feedback and implement potential changes and see outcomes. Ensuring quality development processes are in place and under regular review is integral to the improvement process and will ensure that a high quality, safe, professional and culturally appropriate programme is being delivered. Part of developing quality is ensuring that there is time and resource devoted to training professionals to deliver the family violence prevention programme.

Policies and Procedures

Dove Hawkes Bay reported having staff safety policies and procedures under review. Those interviewed reported that KPS has adopted Dove’s safety policies, which include safety precautions. Regular staff meetings discuss issues including health and safety.

When staff and volunteers travel to meet families there are always two people visiting. Staff family violence prevention training includes how to de-escalate situations with families. A review of documents showed that within health and safety policies, a child and young person’s policy called Safety of children/young people exists. This specifically relates to the children and young people who might have been identified as being abused. However no specific family violence policy exists.

OUTCOMES

Dove and KPS are committed to improving social outcomes for families. This is evident in interviews with the provider, observing the training programme, and policies provided to evaluators. A strategic planning document for Kāiāga Pasifika Services is in development. Although only a small number of programme participants were interviewed, a review of documentation, provider interviews and site observations show Dove has specific ‘enablers’ to service delivery. KPS identified some specific outcomes related to their family violence programme:

- Communities where it is safe to own up to and/or be challenged for family violence
- People report a greater awareness and understanding of family violence
- People report a greater sense of safety
- Different Pacific communities are acknowledged each in their own right
- Families report experiencing a greater sense of equality
- Young people report being listened to and better understood by their parents

- Families report using more constructive methods of discipline and little or no smacking
- The voice of Pasifika is listened to and acted upon

The train-the-trainer approach means trainers can influence families in a holistic way, allowing trainers to engage with family members at all levels – grandparents, parents, caregivers, youth and children about family violence prevention – including issues of safety, awareness and education.

By 2015, 22 Pacific leaders were trained in family violence prevention. However, the extent to which each participant has then promoted or influenced their respective communities about family violence is unclear.

Feedback from some participants reflects that participants learnt a lot and the programme had a positive impact:

“One of our daughters passed away in April... It got to a stage where my family was going to fall apart and I couldn’t hold on... the communication was not there... [with my husband] ... my kids were suffering. I got to join the programme and I am so glad because it helped me to grieve. I’m grateful to staff who came to our house and asked if we wanted to join them...If it wasn’t for this programme my family would be separated...I would love to continue with it [the programme].”

- Programme participant, 2016

There is evidence of train-the-trainer programmes being developed and implemented and resources developed. Significant relationships have also been developed by KPS with other organisations and with Pacific communities in the region, as evidenced by focus group feedback and stakeholder feedback (2015, 2016).

“I’ve heard good testimonies from the community...The programme content and leadership has a good reputation in the community”

- Stakeholder feedback, 2016

Many participants repeated part or all of the training because they wanted a ‘refresh’ on training received. Repeated training is thought to support a deepening of understanding of issues (Byford, 2015).

Participants have reported that they valued learning about the different stages of anger and knowing how to develop

healthy relationships through healthy communication (Focus Group Feedback, 2016).

“This programme brings out your stories...you tell your story of when you were young and then compare it to now...I wish we had learnt it before. We are too old now...we have to bring our kids to learn this...It was an eye opener for everybody.”

- Programme participant, 2016

“We’re lucky this programme came to us. A lot of people are talking about it, but many are too shy to come in and join in [the focus group]. So we have invented another part to get the churches involved... maybe through the churches we can reach out further. We are in our 60’s and didn’t learn these things when we were their age. It took us 40 years to get here.”

- Programme participant, 2016

NGA VAKA O KĀIGA TAPU

KPS is not applying the Nga Vaka o Kāiga Tapu framework within its programmes. Instead, the programme draws on the Duluth model (DOVE Hawkes Bay, October 2015).

This approach shares important similarities with Nga Vaka o Kāiga Tapu, with a focus on wellbeing, the impact of family violence and incorporation of the cultural context (Ministry of Social Development, 2012). It is focused on a strengths-based perspective and works with participants to define violence.

DOVE Hawkes Bay largely utilises its framework, as can be seen within its reporting to MSD and in staff interviews.

Pacific ethnic-specific programmes have been adopted by Dove Hawkes Bay and the organisation believes that the Pacific elements of its programme come from the two Pacific workers. Tongan workers will be matched with Tongan families, Cook Island workers with Cook Island families etc. Programmes are sometimes delivered in specific ethnic languages, but content is the same across the programme.

“I feel it is very important to have our own tools, like a pamphlet, card or anything that we can give to them, so they can read it, and I try to translate in our own languages so we can communicate with them.”

- Dove Hawkes Bay, October 2015

“The huge benefit I see it is the difference and testimony of graduands. At graduation these graduates shared their stories of how their lives, and the lives of their families, have changed as a result of being part of the programme. The majority of participants speak of the benefit of receiving simple instructions in new tools, methods or techniques for dealing with conflict rather than violence. This is huge awareness for them. I also see benefits from the encouragement participants receive from the people who stand by them positively through their journey.”

- Dove stakeholder interview, March 2016

ENABLERS

Identified enablers include: utilising a family violence prevention framework; ensuring adequate monitoring; additional complementary services (accessing the 16-week programme); influencing church communities; recruitment and training; holistic approaches; tailoring to ethnic groups; positive environment; and the KPS Pacific leader.

Frameworks

KPS uses the family violence prevention framework utilised in the DOVE Men’s Pathways to ending Family Violence Programme. This programme is recognised as the National Network for Stopping Violence Services and was developed by a qualified consultant who was a senior accredited stopping violence facilitator (Duncan - Hewitt, 2015).

Monitoring

KPS implements client satisfaction surveys to gain feedback from participants about their family violence prevention workshops. Feedback about changes in behaviour has included participants being confident to talk to about family violence after exiting the programme.

Complementary Services

KPS anticipated those trained in the 4-week programme would go on to participate in the full 16-week mainstream DOVE programme. Some have.

“I feel the more we talk about it - the people, the kids will start talking about it. I feel it starts from home. One will start prepping with the kids, kids will start [to] speak up about how we have to go home with the parents to start educating from there. It starts from home and the structure of the family.”

- DOVE Interview June 2015

Influencing Pacific Churches

Of the 22 participants, 3 were Pacific Ministers of the Church. The impact of training a Minister is difficult to measure. Interview feedback suggests upskilling Ministers is likely to have a positive impact on raising awareness levels about family violence. Measuring the impact of training via self-reports can be one component of a 360degree approach.

Other methods could include interviewing church congregations to explore how often a Minister may discuss or raise family violence issues. This, however, would be considerably time-consuming. Often Church Ministers talk in confidence with congregations. This means relaying what was discussed to anyone is not ethically appropriate.

Assessing participants at the end to establish what was learnt may be appropriate. Another way of testing the effectiveness of a training programme is to include role-playing, where participants could practice applying concepts they have learnt with real world scenarios.

Recruitment and Training

Dove’s commitment to recruiting the appropriate professionals and securing training (recognised by a national non-violence organisation) is an enabler for quality service delivery. The provider’s community development approach has included recruiting and training respected members of the Pacific community. It is evident the organisation has a commitment to recruiting, training and supporting change in the Pacific community.

“It’s important to choose the right people. Detailed and sustained training ensures the capacity is skilled and knowledgeable.”

- KPS, October 2015

Holistic Approach

Although KPS and DOVE are funded by the government for individuals only, KPS delivers a holistic and integrated approach and supports the wider family. This is a critical Pacific approach to delivering services. Many participants talked about receiving support as a family and the positive impact that the holistic perspective provided.

“We get the chance to speak as a family.... even our kids get to open up. It’s different now... when we were back in Tonga, it was only the elderly who spoke. Us kids have to listen and can’t answer back. The programme taught me a lot ... kids have a right to say something ... I have to open up to my kids ... so they can open up to me.”

- Programme Participant, 2016

TAILORED TO ETHNIC GROUPS

In relation to the holistic approach, stakeholders reported KPS does not provide a pan-Pacific approach, tailoring their services to each ethnic group, which is more appropriate and effective.

“In Hawkes Bay-Hastings-Flaxmere, we are short of services specifically targeting Pasifika. The programme is making steady progress and generational change. We need this to continue. I have no hesitation endorsing this programme/ service - as a result of its strong professional and relational management and results.”

- Stakeholder Feedback, 2016

“To have it in his own language [for my husband] ... he understood it... he got more out of it...and seeing him more relaxed made the kids relax...”

- Participant Focus Group, 2015

Positive Environment

Providing a welcoming, warm and safe environment for Pacific community to participate in family violence programmes is another enabler.

KPS Pacific Lead

The KPS leadership was identified by local key stakeholders as another enabler of the programme. The programme leader is identified as a strong community leader who is sought after by other organisations to be on reference groups and advisory committees in order to provide a Pacific voice.

“Leadership of this service is high. To build capacity, all the processes are put into place in a way that’s appropriate for our Pacific communities.”

- Stakeholder Interview, June 2016

CHALLENGES

A number of challenges were identified - these are outlined below.

Lack of strategic documentation

There is limited evidence of a strategic plan or business plan for the KPS service. Without a strategic overview of where, what, who, when and why a service is developed, it is difficult to ascertain the vision and future of a programme or business. This includes identifying what goals and priorities an organisation and service has.

Limited feedback from participants

When evaluators contacted DOVE Hawkes Bay, no programme participants were available for interviews. But when evaluators visited they were informed the first workshop had recently taken place. When evaluators visited again in March 2016 programme delivery had begun with one focus group of participants undertaken. The current assessment is based on documentation reviews, an interview with providers and stakeholders, the observation of a training-the-trainers programme and one focus group with 10 programme participants.

Engagement and access to Churches

KPS Co-ordinators approached church leaders to request a meeting as part of developing relationships and building opportunities. But gaining entry to deliver workshops in

some Pacific churches was difficult because of the time and commitment required to develop and maintain relationships. Some churches felt a reluctance to discuss family violence issues with members (DOVE provider interview, September 2015). Due to difficulties in recruiting churches for group workshops, KPS now also delivers the programme in homes with individual families. This change is a reflection of time and availability of families. Previously KPS has struggled to retain the same number of participants who start the programme through to the end because of competing commitments.

Clarity about data collection and measures

Across programmes, DOVE collects baseline data including, name, contact details, point of referral. It is unclear what programme information will be collected within the client management system. KPS recognised its client management system and measuring indicators are both challenges the organisation faces.

Monitoring and evaluation

Monitoring and evaluation is a challenge for this organisation. There is a need to develop and implement better systems and processes in order to monitor, evaluate and report on progress. Timeliness is an area of concern and future project planning must include and incorporate realistic timeframes; consider the length of training; consider programme timing; and anticipate the volume of participating families.

Dove and KPS are interested in collaborating with other organisations in order to develop and strengthen their own monitoring and evaluation processes. They are keen to also offer family violence prevention training to other providers.

Specific family violence prevention and identification policy

KPS does not have a specific-family violence prevention policy. Dove Hawkes Bay could strengthen its existing health and safety policies by documenting a specific family violence prevention / identification policy or procedures based on their child and young person's policy and develop a KPS-specific policy

Cultural appropriateness of the programme

With limited feedback from participants, it is difficult to determine whether the KPS programme is culturally appropriate or not. Delivering services through experienced

staff who can speak a Pacific language and utilising translated resources supports the cultural appropriateness of the programme. There is, however, limited evidence to gauge its effectiveness.

Lack of evidence about the efficacy of home-based primary prevention initiatives

There is limited evidence and research to suggest delivering a home-based primary prevention train-the-trainer programme is effective. Without additional context, more information and data about this model of service delivery, it is difficult to ascertain the likely impact of the programme.

Key considerations

- Develop a KPS specific family violence prevention policy
- Explore the cultural appropriateness of the programme and the application of the Nga Vaka o Kāiāga Tapu framework
- Embed measures or indicators of success
- Ensure data collection of information that will show whether the services have been effective or not
- Review implementation of projects and timeliness against contract deliverables
- Review whether or not target audience is correct and will have the most impact
- Ensure the family violence approach/framework is embedded within all organisational documents (such as strategic plan, business/annual plan and work plans)
- Explore whether ethnic-specific approaches can be extended beyond language speakers to encompass ethnic concepts within programmes
- Explore whether there are other resources that might be used in promoting KPS work and services. Consider sharing KPS resources with other providers
- Strengthen monitoring and evaluation of KPS programmes, specifically measurement of both the impact of training and programme participation
- Confirm quality improvement processes within strengthened monitoring and evaluation framework
- Update policies and procedures to be more specific with regards to health and safety and have a quality assurance and improvement process

06

K'AUTE PASIFIKA



K'AUTE PASIFIKA

BACKGROUND

K'aute Pasifika is a Charitable Trust which provides health, social and education services to Pacific people in Waikato. Established in 1999, K'aute Pasifika is a Pacific community service provider based in Hamilton funded mainly by the Waikato District Health Board, Tertiary Education Commission and MSD. More information about K'aute Pasifika is included in Appendix 6.

K'aute Pasifika delivers a home-based family violence prevention – initially for Tongan, now other Pacific ethnic groups too and a community education awareness programme. It also delivers a male perpetrator workshop.

MODEL OF SERVICE DELIVERY

K'aute's home-based Pacific Family Violence Prevention Programme draws on a best practice approach guided by the 'Nga Vaka o Kāiāga Tapu' framework. It is consistent with the Pasefika Proud Programme of Action - Addressing violence in Pasefika families and communities 2014-2017 (K'aute Pasifika, 2015b).

The programme incorporates ethnic-specific approaches to running family violence prevention programmes with Samoan, Fijian, Kiribati, Tongan and mixed community groups. The programme focuses on 'continuums of wellbeing' as an approach to family violence, and raises transformation of behaviour.

Each community group involved 10 participants, and the service focuses on primary prevention – the objective is to increase community awareness of family violence. K'aute delivers the community awareness and education initiatives in homes of the participants.

One stakeholder described the positive outcomes associated with the K'aute family violence prevention programme as, "taking advantage of culture and knowing your own communities".

The approach was strengths-based and focused on the family unit. It also involved observing culture and respecting different Pacific cultures whilst also acknowledging commonalities.

The home-based three-phased programme covers:

- The definition of violence and abuse
- Family journey, knowledge and experiences in relation to domestic violence
- Impacts on children, women and men
- Safety plans
- Symptoms
- Solutions
- Support

The primary prevention and intervention programmes address family violence using an ecological framework at three levels within family environments:

1. Prevention - to prevent violence occurring at all, and to identify and intervene early where the potential of likely family violence is identified
2. Crisis response - to identify and address violent offending already occurring in families and finding immediate solutions
3. Re-building families - working with offenders and those affected by violence in planning of recovery and longer term solutions

The prevention component is the key focus for the MSD-funded initiative. The crisis response and rebuilding families requires more intensive support and referrals are made to the perpetrator programme.

K'aute is flexible enough to deliver the primary prevention family violence programme according to each ethnic group's need. For example, half of the Fijian group preferred to meet as a workshop and half preferred the home support.

The initial focus of discussions is on disciplining children (outlining what verbal abuse is) and parent relationships (e.g. not treating women/wives as property).

Strategies around positive parenting and exploring communication skills within cultural frameworks is priority. The families are not identified as 'at risk', but the majority are vulnerable.

TABLE 1: K'AUTE PASIFIKA FAMILY VIOLENCE PRIMARY PREVENTION PROGRAMME

PHASES	DESCRIPTION OF PHASE	APPROACH
Phase 1	Fa'atalatalanoa (Discover)	Family Violence Prevention Facilitators visit the homes of vulnerable families to have a one-on-one information sharing session with identified client(s) ² . Client(s)/families will be given two-weeks to try strategies developed during the fa'atalatalanoaga in their homes. It is during this first phase that facilitators schedule at least two more visits to the client's home to provide further education about family violence
Phase 2	Fetufatufaaina (Uncover)	The Family Violence Prevention Facilitator groups the vulnerable families they have worked with in homes into twos or threes and they share their experiences (either in someone's home or at a local venue). Sharing what, why, and how can re-emphasise that family violence should not be a part of their lives
Phase 3	Fa'ala'uaitelaina (Recover)	The final phase where clients (families) come together as a group to mix and mingle, present what they learned regarding family violence education, evaluate outcomes and discuss strengths and weaknesses of the programme for K'aute to capture feedback on how to further improve the programme.

During the programme people disclosed to K'aute they had experienced family violence. Disclosure leads to a process that staff follow.

There are three phases to the programme; discovering, uncovering and recovering.

The outcomes of the home-based programme are:

- Pacific families are living in peace, harmony and wellbeing
- Reduced incidence of violence in the homes of Pacific families
- Pacific communities understand domestic violence, consequences and impacts on families

Target group

The criteria to enter the programme is that parents are of a Pacific ethnicity, aged between 25-45 years, have not been involved with police or in family violence.

The target group is young families (25-45 years), particularly those with children and other key extended family members. K'aute has an established relationship with these young families, that are often recruited through K'aute's other programmes such as playgroup and word of mouth.

"From the community, we are community people, we know the people in the community."

- K'aute Pasifika, October 2015

Partnerships and collaborations

Partnerships and collaborations were developed with Pacific nurses, the Police, Pacific church ministers, and other community leaders. By being consistent with K'aute's cultural approach, Church Ministers were met with at the beginning of the programme.

² Any safety issues are addressed within K'aute, prior to Facilitators visiting homes

K'aute has developed a significant number of relationships with key stakeholders in the local community. It receives referrals from the local family safe network (Stakeholder interview, June 2016) for the perpetrator programme. The family safe network is co-located with Police, Child Youth and Family and Corrections, and a Police network is attached to the family safe network. K'aute attends fortnightly engagement meetings of the network and is part of discussions related to best practice.

Learning more about best practice for perpetrators has supported an increased understanding of family violence by staff for the primary prevention programme.

Stakeholders reported that K'aute's integrated and multi-disciplinary approach of utilising both social workers and nurses is highly effective. Stakeholders also reported many Pacific men struggle to engage with other family violence programmes, but find K'aute's social services effective.

The ability to provide wraparound services is highly desirable by many Pacific families (Stakeholder interview, June 2016). Family violence, health (including a GP clinic) and education-type services through K'aute as one organisation is meeting Pacific needs in the community.

“Results suggest it [the family violence programme] is working. Don't change it!”

- Stakeholder Interview, June 2016

Resources

Presentation material shows K'aute Pasifika accesses resources such as the Nga Vaka o Kāiga Tapu framework. One staff member who has accessed the Pacific family violence training has incorporated it into the homebased programme's resources. Other staff have received on-the-job programme training and developed translated resources to take to home visits.

Tongan focus group participants spoke positively about the programme resources and the positive impact they've had.

“Awesome. The programme provides handouts of the diagrams about what makes a good family from the Tongan culture. It's nice, you can put it on your fridge or in your handbag. There's a number to call if we come across family violence which tells you what to do. It's not only in your family. If you see something in another family, you know who you can ring.”

- Tongan Focus Group, October 2015

Training

K'aute Pasifika has accessed the family violence training funded by MSD. The team leader has also attended Duluth training, Child Matters training (which involves identifying and responding to vulnerable children) and Family Start training. The team leader trains other team members for the family violence programme 'on the job'.

Two social workers who implement the family violence prevention programme and report to the team leader, advised they had received little training specific to domestic violence, such as the 'cycle of violence', 'power and control' theory and dynamics of domestic violence. They reported an interest in accessing additional training in the family violence area. This is a key risk for the organisation.

The social workers advised they recognise the Nga Vaka o Kāiga Tapu framework, as well as key elements (i.e. ethnic-specific delivery of services) in work they already do, especially around family wellbeing and working from a strengths based approach.

K'aute enquires regularly with their MSD Community Investment Advisor about family violence prevention training opportunities, and staff have received internal training and orientation.

Monitoring and evaluation

K'aute regularly monitors and evaluates its family violence prevention programme, and has evidence of client assessment and evaluation forms, templates and database evidence of anonymous client feedback.

The Facilitator regularly seeks feedback from K'aute staff members about different cultural perspectives. Internal evaluations are conducted at the end of each stage, consisting of participant feedback via a form. Evaluation results then contribute to informing any changes in the programme's later phases.

The provider advised this programme will incorporate monitoring as part of their quality improvement process, measured through self-reports. Monitoring will include exploring the extent of family engagement, increased awareness, knowledge and understanding of family violence prevention messages and whether there have been positive changes in their attitudes and behaviours.

Monitoring data will provide evidence of whether project objectives have been achieved, details of what worked and areas for future improvement. Information is collected in a data and results template which records participant information, their responses to focus questions, causes and strategies, tools and resources going forward, and barriers faced.

“You gain a perspective of the different cultures. We do that for a lot of our programmes, like our sexual health reproduction. We trial it here, because at this point the staff may say ‘no, that wouldn’t be appropriate for a Samoan’, or whatever, so it’s a good way of trialling and filtering it.”

- K’aute Pasifika, October 2015

A Kiribati participant summarised his thoughts on the first phase:

“With us Kiribati, we can only speak on ourselves because we don’t know any other cultures...so they painted a bit of a picture for us to understand what violence is...like that [smacking] is violent. They also explained the significance and the effects.”

- Kiribati Family Violence Prevention Programme Participant
October 2015

The monitoring and evaluation process is aligned to a commitment to continuous quality improvement, reflected in K’aute’s strategic and work plans and quality standards policy.

Quality improvement processes

Quality improvement processes are almost always used in the delivery K’aute’s programmes, evidenced by internal and external feedback, strategic, business and work plans and policies. Documentation reflects a focus on improved health and social outcomes for Pacific families.

Broader organisational policies also exist aimed at quality improvement. These include client satisfaction surveys, communication and customer service policies and a quality standards policy.

Previous participant feedback from the first phase of the programme has influenced the design of phase two and three and K’aute is reconsidering family violence workshops and timing.

“K’aute has evaluated and reconsidered the timing for its programmes and the value of starting phase one in the winter.”

- K’aute Pasifika, October 2015

K’aute has all the relevant policies and procedures in place to ensure the safety of staff who are delivering the family violence prevention programme and their clients.

“We have a violence-prevention policy and a separate one around the child abuse policy. For violence prevention we focus on keeping yourself safe here and in the community. For the initial home visit we expect all staff to visit in twos. If any risk factors are identified, staff continue visits in twos... we also have sign written cars, GPS and phones, and we look to park outside the client’s house.”

- K’aute Pasifika, September 2015

K’aute undertakes two assessments at the beginning and completion of the programme to measure changes in knowledge and awareness. Family violence social workers complete the assessments and collection of data.

From household questionnaires, K’aute collected information about ethnic group, number of adults and children in the household, contact details, understanding of what violence is, any experiences of violence, triggers of violence and strategies to prevent violence.

OUTCOMES

K’aute Pasifika’s commitment to improving social outcomes for its clients is also evidenced both in documents such as the strategic and work plans, as well as in practice. The importance and implementation of succession planning was in its early stages according to the provider.

“We need to get young blood in, and with Papaalooa passing away, it made me think about what we had. We’ve got extremely experienced staff, and we’re trying to bring in some less experienced staff to grow behind our teams ...”

- K’aute Pasifika, General Manager, September 2015

NGA VAKA O KĀIGA TAPU

Two K’aute employees were involved in the development of the Nga Vaka o Kāiga Tapu framework and took advantage of training opportunities.

K’aute has shared and disseminated its Pacific homebased family violence prevention programme (Nga Vaka) nationally and internationally, and has suggested using it within Ministry of Health-funded provider Collectives and Networks.

The Nga Vaka o Kāiga Tapu framework is utilised in the home-based family violence prevention programme, with implementation through ethnic-specific programmes (Samoa, Tongan, Fijian, Cook Island, Tuvalu, Tokelau and Niue).

Staff mostly work with programme participants of the same ethnicity and the programme is delivered in specific ethnic languages. Content is consistent in its messaging across the programme.

For Tongan participants, a Tongan phrase was resonant in the need for more discussion rather than violence:

“It really taught us and gave us the idea of discovering our journey freely...introducing to us the Tongan conceptual framework tafala fola, to roll out the mat for family members to sit down and dialogue, because this is what we do in our Tongan family”

- Tongan Focus Group, October 2015

Samoa participants referred to the Samoan concept of respect raised within their family violence prevention discussions:

“We talked about fa’aloalo, respect, and how to keep the family from violence when it’s happening. That’s what we’ve been dealing with in the Samoan family”

- Samoan Focus Group, October 2015

The implementation of ethnic-specific programmes in the home allows for the consideration of Pacific cultural practices and relationships.

For example, in a household where a brother and sister live with their spouses, programmes are being delivered separately to allow each couple to participate whilst also respecting the traditional belief that siblings do not discuss matters such as family violence in front of each other.

The framework is not specifically mentioned in the strategic or work plan. Some workers were not aware of the name of the framework, but could identify key aspects of it when describing the family violence programme. Programme participants understood there is a Pacific family violence framework, but did not refer to it by name.

ENABLERS

In implementing a long term commitment to improving social outcomes for families through the home-based programme and other family violence programmes, there are important enablers as well as barriers to improving the service.

Strategic plan and work plan

K’aute’s Strategic Plan and Work Plan refers to health and wellbeing as a priority and services which are appropriate and affordable (K’aute Pasifika, 2014). Within a Pacific cultural framework – health and wellbeing also refers to a healthy family that is violence free.

Home-based service

The home-based context for this programme has been successful, according to feedback from participants, provider and stakeholder interviews. The programme’s service design incorporated consultation with local Pacific Church Ministers and the use of translated resources. Participants reported that accessing a Pacific service that delivers a family violence education programme in the home allows participants to feel safer and facilitates a more open and honest reflection and discussion.

The delivery of service into people’s homes has been a key enabler in recruiting participants who may be concerned about disclosing information in public and/or to people known to them. Due to the Pacific communities being relatively small, there are always concerns about ‘being seen’ at an initiative focused on family violence. Home-delivery provides a culturally safe environment and context, facilitating increased engagement, as participants can openly discuss issues pertaining to family violence and prevention.

Existing well-established Pacific social, education and health services

K'aute's existing social, education and health services are an enabler for the Pacific family violence programme. K'aute has effectively engaged with Pacific communities in the Hamilton and Midland region and has a high number of vulnerable Pacific families enrolled in existing services. The organisation is well established and has numerous programmes.

This design has significant community support, resulting in continued demand. The programme's team leader's dual role is religious leadership and family violence prevention. As a nun she is able to gain participants' immediate trust and support.

Content of programme

The content provided participants with new and useful information. Incorporating this into an evolving Nga Vaka o Kāiga Tapu Framework may be valuable in the future. One participant commented:

"It was pleasure to invite Sister to our humble home. I didn't know some of the stuff about family violence until we talked. I did learn a lot from that."

- Tongan Focus Group, October 2015

CHALLENGES

Challenges for the programme include:

- A lack of family violence training for two social workers
- Succession planning
- A lack of evidence about the efficacy of homebased primary prevention initiatives, even though anecdotal evidence from participants interviewed indicated the setting facilitates more open and honest discussions about family violence that might not otherwise have been raised
- Ethnic-specific resources

Family violence training

There is a need to strengthen the programme and its delivery by ensuring that specific family violence training is offered to existing and new staff. While some staff have been to the Pacific family violence training funded by MSD previously, newer members have been unable to access this. For staff to be adequately knowledgeable and have the skills and expertise to assess clients and their needs, family violence training should be a minimal requirement.

Succession planning

The need to succession plan for a leader that is well respected in the local Pacific community needs to be considered. The existing leader will be leaving the organisation in 2016, and has institutional and family violence specific knowledge and education. Ensuring the knowledge and education is captured and shared with the other existing staff is a priority, as is identifying who will take on the leadership role when the existing leader leaves.

Lack of evidence about the efficacy of home based primary prevention initiatives

With DOVE Hawkes Bay and Kāiga Pasifika Services, there is limited evidence and research available about the efficacy of home-based family violence primary prevention initiatives. Without additional context and more significant research into this model of service delivery, it is difficult to ascertain the likely impact of programmes delivered in homes.

Resources

The majority of the resources translated and provided to evaluators were in the Tongan language. An opportunity exists to develop other ethnic-specific resources for Samoan, Cook Islands, Fiji, Niue, Tokelau and Tuvalu.

Nga Vaka o Kāiga Tapu Organisation-wide application

Nga Vaka o Kāiga Tapu is strongly supported by senior staff within K'aute Pasifika, and this needs to be reflected across key organisational documents. It may be useful to further explore which Framework concepts can be incorporated within ethnic specific frameworks delivered in Pacific languages, particularly within phase two and three of the programme.



Key considerations

- Review and explore the evidence base for delivering primary prevention family violence services in the home to determine the efficacy
- Prioritise family violence-specific training, particularly regarding the ‘cycle of violence’ ‘power and control’ theory and the dynamics of domestic violence for Social Workers; Explore succession planning for Team Leader of the family violence programme
- Ensure Nga Vaka o Kāiāga Tapu is reflected throughout all work planning documents, such as the Strategic and Work Plan within the wellbeing priority area
- Consider deepening ethnic-specific programme delivery from same ethnic group and beyond the use of Pacific languages by including ethnic-specific Pacific concepts contained in Nga Vaka o Kāiāga Tapu across all programmes
- Consider a different approach to collecting feedback from clients to ensure an anonymous process. Consider how analysis of feedback and data can be undertaken by someone independent to the service
- Develop additional family violence resources for other ethnicities

07



**PACIFIC TRUST
OTAGO**



PACIFIC TRUST OTAGO

BACKGROUND

Pacific Trust Otago (PTO) was established as a health trust in 2003 in response to Pacific peoples' needs for better access to services. The Trust covers all of Otago and is governed by a Board with representation from different Pacific Island groups. Samoa, Tonga, and the Cook Islands each have three representatives while Niue, Tuvalu, Tokelau, Fiji, and Kiribati have one representative each selected by the community. The Trust has contracts with MSD, the Ministry of Health and the Ministry of Education. Services delivered include youth programmes, parenting courses, health promotion and healthcare services.

The visit of Dame Tariana Turia (former Associate Minister for Social Development) in 2014 for a fono was mentioned as the impetus for the development of Pacific family violence work in Otago. Former Minister and Chairperson of MSD's Pacific Advisory Group Fa'amatuinu Tino Pereira spoke about Nga Vaka o Kāiga Tapu National framework and the need to focus on family violence. Providers were invited to submit proposals for family violence-related work in the region and PTO was successful in its application to MSD.

The local and internal environment has influenced PTO's programme delivery, with three organisations in Otago expressing interest in delivering this work. PTO was successful and has worked to build relationships with these other organisations. The Chief Executive started at the Trust soon after the family violence contract was signed and sat down with staff to analyse contract requirements. Systems were established, including reporting and team structures, with roles confirmed during this period.

PTO was contracted to extend the Pacific family violence awareness of the train-the-trainer initiative to all of the South Island Pacific Collective and the Samoan programme to the Whanganui and the Wellington region. The train-the-trainer training had already been delivered to the Tongan community in Oamaru.

The contracted outputs were to "Develop Samoan, Tongan, Cook Islands and English language-specific Pasefika Proud family violence awareness programmes in Otago, informed by Nga Vaka o Kāiga Tapu and Pasefika Proud".

MODEL OF SERVICE DELIVERY

PTO's Family Violence Awareness programme is described as:

"A community effort to consider and debate family violence in the context of cultural, economic, social and spiritual aspects of Pacific island people living within the New Zealand landscape."

- PTO, November 2015

The programme involved working with six Pacific communities in Dunedin to explore and deliver workshops, based on the Nga Vaka o Kāiga Tapu Framework (Pacific Trust Otago, 2015).

PTO acted as a coordinator of working groups representing communities of Samoa, Cook Islands, Fiji, Tonga, Tuvalu and Tokelau. While funding was initially Samoan community-specific, PTO's coordinator worked with the other working groups to discuss and critique Nga Vaka o Kāiga Tapu and plan for workshops, later submitting a formal project plan to PTO.

PTO then appointed ethnic-specific coordinators in September 2014. Following these workshops between March and May 2015, each group reported back to the Trust and these reports were then compiled for MSD in January 2016.

Family violence awareness train-the-trainer programmes were developed and implemented between June and August 2015 in Wellington and Whanganui for other Pacific community organisations. The programmes focused on training other community members about how to train others in family violence awareness, using Nga Vaka o Kāiga Tapu as a conceptual framework.

Otago ethnic-specific working groups were initially invited to critique Nga Vaka o Kāiga Tapu:

“They have to look into the Nga Vaka o Kāiga Tapu and see whether they agree with it first of all and secondly, whether they have any criticisms, and thirdly, whether there is anything they would like to take it out or have some comments.”

- PTO, November 2015

Based on the six ethnic working groups’ critique and discussion, five of the six Pacific ethnic groups³ proposed a workshop to raise awareness in Pacific communities. The content and format of workshops is reflected alongside the desired outcomes.

TABLE 2. PTO ETHNIC SPECIFIC WORKSHOP PROGRAMMES

ETHNIC GROUP	PROGRAMME	OUTCOMES
Samoa	<p>Designed and developed by the Tofa Saili working group, four workshops with seven Samoan church communities (based on Samoan Nga Vaka o Kāiga Tapu Tofa Saili conceptual framework) met on “the role of gospel and culture in raising awareness on the issue of family violence”. Workshops introduced the term family violence and its effects on Pacific - and specifically Samoan - people.</p> <p>The workshop involved group discussion and reports, presentations from theological, sociological, health and cultural perspectives and the development of a mission statement to summarise learnings.</p>	To enable Samoan people in Dunedin to understand the issue of family violence with a focus on “the role of gospel and culture in raising awareness on the issue of family violence”.
Tuvalu⁴	<p>The organising committee developed a family violence workshop containing six Tuvaluan elements:</p> <ul style="list-style-type: none"> Akoakooga - changing beliefs about violence being acceptable Enevailomene - looking at family wellbeing in terms of families’ physical and psychological environment Gagana - language maintenance Kaaiga - the head of the family Talitonuuga/Lotu - where religious groups can come together to support affected families Faka Potopotooga – families’ involvement in groups and accompanying financial obligations 	<p>Tuvaluans stand up and take a lead in a total elimination of family violence by talking to each other about their differences before things go ‘pear-shaped’.</p> <p>Individuals who have experienced difficulties in life to seek assistance through their individual families, communities, church groups and government agencies.</p> <p>Parents put children’s’ needs first in terms of academic studies, social life skills, intellectual skills, sporting activities, independence and understanding of life.</p> <p>To be good residents and citizens of the nation.</p>

³ The Fiji working group have not yet held a workshop

⁴ The Tuvaluan communities workshop was home-based due to the small size of these communities



ETHNIC GROUP	PROGRAMME	OUTCOMES
<p>Cook Islands</p>	<p>Following four working group meetings discussing Turanga Maori, the Nga Vaka o Kāiga Tapu Cook Island Conceptual Framework, and its relationship to the Dunedin Cook Islands community, two workshops were organised. Workshops reinforced that violence is not ok in the Dunedin Cook Islands community and it is ok to talk using knowledge in the Cook Islands framework. The first workshop focused on what is wellbeing, how Dunedin Cook Islands people understand and practice wellbeing, what violence is and understandings of this. A second workshop was planned to look in more detail at pathways to promote awareness and community involvement in potential solutions. This did not eventuate due to timing and funding constraints.</p>	<p>To dismiss the illusion that violence is acceptable, natural or culturally valid.</p> <p>To provide and teach transformative practices based on akono’anga Maori, providing alternatives to violence.</p>
<p>Tonga</p>	<p>The Tongan working group planned two workshops for the Dunedin Tongan community and a workshop in Oamaru.</p> <p>The first workshop looked at informing the workshop participants of the full definition of family violence in the Tongan context. The second part of the workshop focused on exploring the reality and seriousness of family violence. Following this, participants were given a chance to share their views and experiences, guided by four focus questions. Part three of the workshop focused on feedback from the groups. The final part of the workshop focused on a paper survey which was given out to evaluate whether the workshop achieved its goals.</p> <p>Workshop Two consisted of four parts as well. Part one focused on feedback and assessment of understandings from Workshop One, carried out by four youth groups, who role play scenarios from the previous workshop’s conclusions. The second part of the workshop focused on factual information on the laws and legal issues surrounding family violence. This part was delivered by a member of the Dunedin police. Participants were reminded that family violence is a crime punishable by law.</p> <p>Part three of the workshop focused on group discussion, similar to Workshop One, however the questions focused on solutions and methods of prevention. After collating discussions from both workshops, participants were asked to suggest what the Tongan community can do to prevent violence from occurring in their families. At the end of discussions, feedback was presented in a panel focusing on summarising and finalising methods identified. The final part of the workshop focused on evaluation of the workshop through a paper survey.</p>	<p>To educate our people about all forms of family violence, its causes and effects.</p> <p>To educate our people that Tongan culture and religion do NOT condone violence.</p> <p>To educate our people to have a proper understanding of the special tapu in Tongan family relationships.</p> <p>To educate our people about the use offofola efa/a kae talanoa e Kāiga and other</p> <p>Traditional Tongan forums of family communication (such as kali loo mother and children’s forum, kava party gatherings - forums for Tongan men of different walks of life) to open family dialogue and discuss violence in the family.</p> <p>To educate our people in positive forms of discipline and better parenting.</p> <p>To follow the precepts of our cultural four pillars of good character- Faa’l Kaveikou/a and Christian principles to attain strong, healthy and violence free families -Jamilyi kaukaua mo kaukauo/a.</p>

ETHNIC GROUP	PROGRAMME	OUTCOMES
Fiji	<p>The working group met over a period of four weeks to</p> <p>Discuss general views on family violence</p> <p>Critique the Fijian Nga Vaka o Kāiga Tapu Framework, ‘Vuvale Doka Sautu’, the cultural framework for addressing family violence amongst Fijian families in New Zealand</p> <p>Identify ideas to promote ways of addressing family violence</p> <p>Agree on a timeframe for implementing the awareness strategies</p>	<p>To define family violence, including influences, determinants, deterrents, best practice and challenges.</p> <p>To critique Vuvale Doka Sautu: A Cultural Framework for addressing violence in Fijian Families in New Zealand.</p> <p>To identify family violence awareness and related response strategies.</p>
Tokelau	<p>The Tokelau workshop on family violence focused on bringing awareness to the issue of family violence by highlighting and discussing the issue in the following six activities.</p> <p>Small group discussions covered:</p> <p>The issue of family violence</p> <p>Linking to the framework</p> <p>Community elders describing their experiences of growing up in the island environment and adjusting to the New Zealand environment</p> <p>Highlighting the differences in Tokelau cultural values and ‘kiwi’ culture</p> <p>Putting the framework into practice</p> <p>Small groups also workshopped possible scenarios in which Tokelauan principles can be used to effectively defuse violence in the family</p> <p>Family focused - a young children’s programme was run at the same time as the workshop so as many parents/families as possible could participate in the family violence workshop</p> <p>A bilingual delivery format was used to attract as many Tokelauans as possible</p>	<p>To bring awareness to our community of the issue of family violence in relationship breakdowns within the immediate and extended family.</p> <p>To reach out to families on the periphery, so they don’t slip through the cracks and can benefit from initiatives like the family violence workshops as well as other ongoing community gatherings.</p> <p>To attract as many Tokelauan families within our region to attend the workshop on family violence</p>

Target group

The target group for Pacific Trust Otago was initially for Pacific adult community members and leaders. The extended roll out targeted Pacific professionals working for community groups and organisations.

Training

PTO received training through a provider, together with two external facilitators. Feedback about the family violence training indicates it may not have been useful for the Trust.

“That’s not quite appropriate to our Pacific community in terms of how we would like to advocate to support our people with going through family violence. We know it’s a problem and we’re trying to see how we can help them. I can’t deny that they are qualified, but they come from a different world.”

- PTO, November 2015

Pacific Trust Otago was in the unique position of being contracted by MSD to deliver family violence train-the-trainer sessions on Nga Vaka o Kāiga Tapu to other providers outside of its region.

This training programme focused on ethnic-specific delivery, community development and primary prevention approaches of family violence. Training delivered to Church Ministers and elders in Wellington and Whanganui received favourable feedback.

“It was actually quite a good get together...what they actually do is culturally appropriate. It is understood by the people they are targeting in terms of their workshop, and that they are also there to hear what people are saying back to them. The goal is to be able to take all of the experiences they’ve had in terms of what was negative for them, use that to provide our own programmes and share what we’ve found in terms of having to go into families. At first they say nothing when you go there, they decide to not talk, so it’s sharing our own experiences with them.”

- Wellington Focus Group, December 2015

Through their Pacific ethnic-specific workshop delivery and train-the-trainer workshop, PTO identified where their organisation required further training:

“How and who will deal with disclosures? It’s also a cultural issue; about seniority, who sits where...we have this problem in all Pacific working groups really, talking about who we would go to if we knew about the violence, who was going to actually do the speaking and who would have that mana to do that sort of stuff.”

- Tongan Focus Group, November 2015

It is unclear whether PTO has accessed resources available from the Pacific Nga Vaka o Kāiga Tapu training received, but given their concerns raised about the appropriateness of training provided, it is unlikely.

Their Pacific working group and workshop has produced a family violence community resource which provides a number of perspectives from respected members of the community.

“We set up each workshop so we can have some presentations in different areas. People talked around how they frame the law of the smacking, where they’re trying to avoid the smacking bill and other laws. We had somebody from the health sector discussing how violence really does affect the health of people.”

- Samoan Focus Group, November 2015

The detailed critique produced by the PTO Fiji working group could also be used as a resource for family violence prevention programmes.

“Many of our models tend to be leaning more towards supporting the status quo. It’s about restoring that balance, and a lot of it deals with more visible relationships or structural relationships. It doesn’t deal with the internal harm or feelings that people have. This is one of the challenges we identified with some of these models. In one of the strategies we talked about interpersonal communication, and how we can go to another level, so you can have the structural communication where you can go deeper into the interpersonal communication”

- Fijian Focus Group, November 2015

Monitoring and evaluation

PTO regularly monitors and evaluates the family violence prevention programme. All workshop participants completed evaluation forms that referred to workshop content. These were analysed and collated by working groups, provided to PTO and later to MSD. It is unclear how client feedback has been considered and how learnings have been incorporated.

Quality improvement process

There is evidence to suggest a quality improvement process is in place. Most of the programme’s time was spent in working group discussion about the framework and planning for two workshops. Ethnic-specific working undertook an evaluation with workshop participants, which recommended that future workshop changes would be made in terms of quality improvement. For example, the Cook Island group planned to change the workshop format to include external professionals such as the Police.

“Our approach is that we have to be careful how we take it to the community. At the first workshop we didn’t invite any other people from outside, but for the second workshop we’re looking at asking our own people or Police to be involved”

- Cook Island Focus Group, October 2015

PTO’s health and safety policy does not include relevant policies and procedures to ensure the safety of clients and the staff who are delivering the family violence prevention programme. However, it does cover staff safety and client safety in regards to child abuse notifications.

Prior to the programme PTO expected participants would have low levels of awareness about the types of family violence, Pacific concepts of violence and wellbeing, as well as political and legal contexts of family violence.

OUTCOMES

PTO mostly reflects a long-term commitment to improving social outcomes for families in policies and practice. The organisation has stated that their mission is to deliver social services with regards to health and wellbeing.

Work across the six ethnic groups has presented some important enablers as well as barriers to future service delivery. It is also important to note that all ethnic groups are keen to undertake future programmes.

The ethnically distinct processes of development, discussion and delivery of the Nga Vaka o Kāiga Tapu framework influenced by local conditions and the strong community development approach, provide a strong basis for future work by PTO and offer insights for ethnic-specific programmes in other parts of the country.

Evaluators met with four of the six ethnic groups, who described their process and deliberations and engagement with Nga Vaka o Kāiga Tapu variously as:

“I think our first meeting was a general discussion of family violence and what it meant. The second meeting was discussion around the Fijian framework, some interrogation, looking at some of the qualities and some of the challenges of that framework”.

- Fiji Focus Group, November 2015

“We had to discuss our understanding of the framework. It’s a sensitive kind of topic, family violence. What is the best way for us to approach our community? A lot of meetings were held within the working group before we decided to set up a workshop for the community. The community met and we talked about our own and others’ understanding...it was a long process. We had to dialogue, take notes and things like that...As a group we had to try and answer the question, ‘what is family violence?’”

- Samoa Focus Group, November 2015

NGA VAKA O KĀIGA TAPU

The Nga Vaka o Kāiga Tapu Framework was central to deliberation and discussion amongst the six ethnic groups. Five of these ethnic groups went on to hold community workshops where the Framework’s principles were drawn on to raise awareness that family violence is not ok.

PTO then trained providers and church representatives in other regions about using the Nga Vaka o Kāiga Tapu Samoan Framework - specifically o le tofa mamo - in their own family violence awareness raising workshops and programmes.

Across the various ethnic groups, PTO’s ethnic workshops drew on significant human resources. One Samoan workshop featured:

- A Doctor providing a health perspective on family violence prevention
- A Samoan local academic providing a political perspective
- A local cultural expert providing the cultural and legal perspective

Feedback from workshop participants was also collected, collated and summarised by each ethnic group.



“As the CEO, you see the Nga Vaka o Kāiga Tapu framework as a basis document for how they develop their own programmes and framework.”

- Pacific Trust Otago, 2015

“First thing we did was look at the people who wrote it – well respected Cook Islanders ... and that was important, they’re well versed in their culture, the traditional way of looking at and doing things, so there was that respect from the start. The Cook Islanders have no issue. We support the framework.”

- Cook Island Focus Group, November 2015

The PTO programme differed from other providers as the contract was complete at the time of the fieldwork visit.

Those interviewed were offered an opportunity to identify quality improvement opportunities for future initiatives. Feedback focused on the need for ongoing community-led activity through an action plan and the need to be prepared for disclosures of family violence.

“The next step for us is really to bring all the coordinators and working groups together and have a bit of a pow-wow. We’ve had the evaluators and seen the report, so what are the recommendations, what action plan are we going to put in place?”

- Pacific Trust Otago, November 2015

“We need to revisit the family violence awareness programme, and look at how we support the community when we have these incidents. We’ve been doing this for a long time. I’m a big supporter of Tariana Turia because what she says makes sense. In my own career and work that I’ve done in schools, the solution is actually internal. We’re not proactive enough. We wait for other people to come and tell us what to do, so for me it’s important that the community, the staff anyway, have to show leadership. If we don’t show leadership we’re not going to get anywhere.”

- Pacific Trust Otago, November 2015

Pacific Trust Otago always uses the Nga Vaka o Kāiga Tapu framework as the basis for working group discussions and/or workshops with the six ethnic groups.

Nga Vaka o Kāiga Tapu was used consistently in planning, development and implementation of the family violence programme, and ethnic specific working groups were implemented consistently over a number of meetings.

“When Nga Vaka o Kāiga Tapu arrived we were already well ahead in ideas. We decided to implement them, which reinforced what’s already here in Dunedin, so what we did with our core values was solely Dunedin, like creating a little Tongan village by finding out where the Tongan people are.”

- Tongan Focus Group, November 2015

Five of the six ethnic group workshops were implemented at the time the evaluation took place, while a sixth group was in the process of being planned. Some of the PTO family violence workshops were divided by gender and age group.

“We decided to run it with our Tongan weekend...[with] little kids up to 12 and then up to 14 I think, kids, roughly around that, and high school up to 25, and then the mothers and then the fathers.”

- Tongan Focus Group, November 2015

PTO reflects a long term commitment to improving social outcomes for families in policies and practice.

A limitation of the approach was that the majority of evaluation focus group participants were also members of working groups, who had developed the train-the-trainer programme. The provider advised that it was difficult to contact members of the wider community and recruit people due to the time of year (prior to Christmas) and people’s availability.

ENABLERS

PTO’s dual role in programme delivery and training is also a unique enabler for further work and provides insight into how to improve future programmes. The emphasis placed by both PTO and trainees (e.g. Pacific Church Ministers) on the importance of collaboration and the complementary skills

in their training experience, also provides a basis for future partnerships; a deeper and shared discussion of Nga Vaka o Kāiāga Tapu contributing to the evolving framework.

Furthermore, there was evidence the programme had an impact on participants' knowledge of family violence. There is both willingness and momentum in Otago for this programme to continue.

Utilising ethnic-specific working groups to discuss and critique programmes is also identified as an enabler. The impact that one family violence programme has on a community is greater when the programme is owned by the community.

CHALLENGES

Policies and procedures should be reviewed immediately. Firstly, with regards to strengthening client safety policies by using the "Child Abuse Policy" as a basis for a new Family Violence Prevention Policy. Disclosure policies and processes also need to be reviewed immediately.

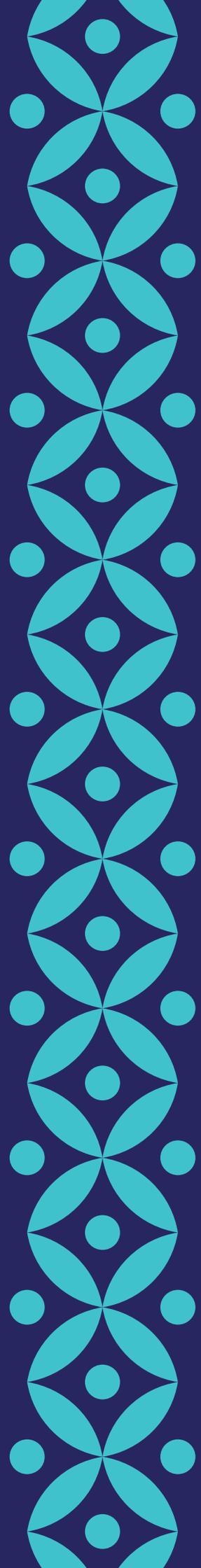
Key considerations

- Ensure Nga Vaka o Kāiāga Tapu is reflected across strategic and planning documents reinforcing the commitment made by working group members to future work
- Prioritise further training for working group members and other facilitators before future workshops are implemented in order to provide information about how to manage and support disclosures by perpetrators and victims
- Explore accessing and including other family violence resources at future workshops to complement existing resources

08



TOA PACIFIC



TOA PACIFIC

BACKGROUND

TOA Pacific evolved out of the Methodist Mission Northern Pacific Older People’s service contract in 1995. It became an independent Pacific organisation in 2003.

TOA is an acronym for Treasuring Older Adults, meaning ‘warrior’, ‘iron wood’, and ‘strength’ in various Pacific languages. The overarching and guiding principle of TOA Pacific is ‘respect’, and its operating principles include happiness, health and safety.

TOA Pacific is funded by the Ministry of Social Development, Counties Manukau Health, ASB Community Trust, Office of Senior Citizens, Carers New Zealand and Age Concern New Zealand. It delivers programmes including the Empower to Pamper Programme, Timeout, and Pacific Aiga Carers network.

MODEL OF SERVICE DELIVERY

TOA Pacific has been running family violence awareness-raising programmes from a strengths-based approach for older Pacific people for five years.

Referrals come through an email or phone call from the Police, health providers and other social services, and a visit is arranged within 48 hours. With Police referrals, background information is supplied and the programme begins with a home visit to the elderly person and their family. During this visit an assessment is undertaken, with a planning tool which asks families to work together (rather than TOA determining the plan) and identify tasks/issues/topic/subject, existing strengths, constraints/challenges, action plans and outcomes.

“They could be referred to other services, such as budgeting, alcohol, drugs...and that would all be identified in the action plan”

- TOA Pacific, November 2015

Work with families can also reveal underlying health issues which TOA is able to assist with, by connecting families with the appropriate health service.

“All I did was look for the right people to come and do their work. The solution was found for them. An old man, whose son was there, was back to a normal life. We just meet and linked people to the right place for solutions.”

- TOA Pacific, November 2015

Programmes do not have a fixed time period; the programme is complete when families have achieved their objectives.

The outcomes sought by this programme are framed in terms of ‘ola’. Assisting families’ independence is also central and is included within TOA’s outcomes.

“You don’t want to be at their door all the time. We give them space, tell them ring us if they need us to come back and we’ll have another look, another plan, but you need them to do a little bit of this walk. When they gain confidence, my goodness, they’re really happy because they actually walk the walk and the talk. They realise the rest of the outcome by themselves, so then they can help other people in their family. To me, that is what you would term ‘success’. There is real ola in this journey. This fafola, this journey, has had ola – a realised outcome.”

- TOA Pacific, November 2015

TOA’s staff are supported by health and safety policies.

“We have the Child Youth & Family standards which need to be ticked off. When we go to a client, we never go and park in their parking, we park outside. We’re aware that anything can happen. We make sure they have someone to be safe with and there are things they need to doand some friend or family to contact, even the Police if they need it ... and even us.”

- TOA Pacific, November 2015

Resources

TOA Pacific is almost always accessing resources available from Nga Vaka o Kāiāga Tapu or relevant family violence prevention resources in delivering its programmes. TOA Pacific draws on its own model which incorporates Nga Vaka o Kāiāga Tapu as well as strengths-based and results-based accountability resources accessed through training. TOA Pacific's manager commented on its use of Nga Vaka o Kāiāga Tapu:

"Fafola fala is really important to us, so I make it available as a resource document and use it when we do training."

- TOA Pacific, November 2015

Training

TOA Pacific staff have received family violence prevention training, that includes the cycle of violence and relevant courses such as first aid training and results based accountability (RBA). RBA is consistent with TOA's ongoing approach and police-led training. TOA staff also requested Nga Vaka o Kāiāga Tapu training, but this has not taken place.

TOA Pacific's Chief Executive has accessed some family violence training through MSD, while other TOA staff have received training through other funding streams.

Monitoring and evaluation

TOA Pacific monitors and evaluates its programme most of the time, and clients are encouraged to fill in evaluation feedback forms. TOA's strengths-based tool allows for regular monitoring of client progress against stated outcomes within the tool. The tool also identifies and manages risks to achieving goals.

Forms do not collect information about how clients are applying their learning about family violence prevention.

QUALITY IMPROVEMENT PROCESSES

Prior to entering TOA Pacific's two programmes, the organisation expected participants would have experienced some type of abuse or neglect at differing levels due to referrals from Police, doctors or other organisations or from family members (TOA Pacific, November 2015).

TOA Pacific expected that following the end of the programme, participants would be safe, have enhanced wellbeing, are valued and their rights actively promoted and upheld (TOA Pacific, 2015).

TOA Pacific had a standard referral form which included name, contact details and reason for referral. The organisation's planning tool also collected information about existing strengths and challenges.

Information has not been received from TOA Pacific about other quality improvement processes in order to ensure that feedback from clients is reviewed, and where appropriate changes are made to improve the service or programme.

Additionally, within the Empower to Pamper programme safety is an operating principle. This includes defining safety as:

- When we are close physically, morally, mentally
- When we are supported
- When we are cared for
- When we are allowed to think for ourselves (TOA Pacific, 2015)

TOA Pacific has not provided its health and safety policy documents to the Evaluators. This evidence was provided verbally without citing the documentation.

OUTCOMES

TOA Pacific's vision, values, guiding and operating principles all reflect a commitment to improving social outcomes. Evaluators, however, were unable to access the organisation's strategic plan to determine TOA Pacific's long-term commitment to improving social outcomes as reflected in other strategic documentation.

NGA VAKA O KĀIGA TAPU

TOA's General Manager was involved in the development of the Nga Vaka o Kāiāga Tapu Framework, as part of the Tongan working group. TOA Pacific have taken this framework and integrated it into their programme.

"It's about rolling out the mat so the family can have a conversation, hence the kofola word has come out of that conceptual framework, which is definitely that of Nga Vaka o Kāiāga Tapu. That's the link and why it's for real"

- TOA Pacific, November 2015

“You need to get the spirit of it. We have incorporated it into the way we work, to get the ola part, the outcome, and just keep on sharpening the tools of engaging with people. The Nga Vaka o Kāiga Tapu, therefore, is a founding document and it becomes somebody’s Bible. You don’t carry the Bible around with you. You need to carry the spirit of it with you.”

- TOA Pacific, November 2015

Nga Vaka o Kāiga Tapu is also a part of TOA’s work at all levels, from Board discussion through to staff.

“It needs to be meaningful. Why talk about it? What is it, how does it link to our service? We have, they put that at our board meetings... because you’re busy doing the do ... I got asked, what is the name of your service delivery model? And I knew we always use strength-based tools, so we sat down and had the documents, all the frameworks and then I just got in the middle there, and said to them, ‘What do you think about us calling it? I know a name ... doesn’t have to be that long, because if it’s that long somebody’s going to be lost after two words. So they base us on hear those two words, fafola, fafola falaga ailia kaiaga, and ola... don’t just talk about it and look good and have a folder full of scribbles. It needs to be alive in the lives of those you work with. That’s the real note.”

- TOA Pacific, November 2015

Nga Vaka o Kāiga Tapu was used often, referred to in interviews with staff and within the service delivery model. Within the MSD contract, TOA Pacific was also required to outline its Nga Vaka o Kāiga Tapu related model and its application of tools and principles around this.

Ethnic-specific frameworks are mostly implemented, and as evidenced by the model, there is a strong Tongan focus.

TOA Pacific’s documented pan-Pacific model draws concepts from various Pacific cultures, and includes cultural practices such as oral history and storytelling. Pacific concepts are integrated with a strengths-based approach and results-based accountability.

The organisation is trying to build capacity across other ethnicities through the employment of other staff members from other Pacific island groups.

“The use of the tool of strengths practice has been there since the mid to late 90’s to the point of it being so ingrained in the doing that it doesn’t really have a name. It becomes the only way to work.”

- TOA Pacific, November 2015

ENABLERS

TOA’s service delivery model incorporates Nga Vaka o Kāiga Tapu, strengths-based practice and results-based accountability with a well referenced evidence base and relevant legislation.

It also provides a strong basis for expanding programme provision, particularly given current over-delivery on contracts. Other opportunities may also exist to support other organisations to strengthen their own delivery models to incorporate a range of elements and access funding.

CHALLENGES

While the service delivery model forms a strong basis for TOA Pacific’s work, and within this a Tongan ethnic framework, it will be important to ensure that existing and incoming staff members of other ethnicities support the ongoing development of ethnic-specific service provision for other groups. It will benefit TOA Pacific to define what ethnic-specific service provision means.

Key considerations

- Explore expanding ethnic-specific service provision to other groups, supported by staff from a range of ethnic groups
- Ensure Nga Vaka o Kāiga Tapu is reflected across strategic planning documents
- Explore whether new and incoming staff require further family violence specific training
- Provide and ensure quality improvement processes incorporate the review of client feedback and facilitation of appropriate changes to improve the service or programme

09



DISCUSSION



DISCUSSION

This section provides a discussion of the findings relating to how Nga Vaka o Kāiga Tapu Framework is used by providers and areas for improvement.

It is important to note that programmes were designed to meet the specific needs of various Pacific communities in each respective geographic location. Each provider was given the opportunity to develop their own unique family violence prevention service without the initiatives being prescribed by MSD.

Each programme has had an impact on clients/families, however the extent to which the programmes have impacted on participants is not always discernible. Programmes are reportedly relevant, but from the evaluator’s perspective require strengthening of some internal processes and systems, e.g. family violence training for all staff.

In terms of effect, the programmes have experienced some leverage engaging target groups, and people have attended workshops and participated in home based support services. The efficacy of some of the models of delivery is still to be determined, while some programmes report seeing some behavioural changes.

AREAS FOR IMPROVEMENT

The common themes for the four providers are outlined below.

Workforce development

- Ongoing Pacific focussed family violence training is required
- Workforce development planning for all staff; including succession planning for key leaders/managers or co-ordinators

Research

- Need for further research on Pacific family violence primary prevention initiatives and what is best practice
- Need for further research to explore efficacy of Pacific home-based family violence primary prevention initiatives

Utilisation of Nga Vaka o Kāiga Tapu

- With mixed application of the Framework, it is recommended that providers review their ethnic specific approaches and how they align to the Nga Vaka o Kāiga Tapu approach

Quality improvement processes

All providers need to review their quality improvement processes to ensure:

- Strategic Plans, Annual/Business Plans and Work Plans reflects family violence primary prevention services
- The family violence programme/service is collecting appropriate data and feedback from clients and other stakeholders about the effectiveness of their service
- The method by which providers collect this information needs to be carefully considered; eg. the staff member delivering the programme should not be handing out feedback forms and waiting for them in homes – this not facilitate open and honest feedback
- Development of an appropriate client management system that can capture the data collected, filter and support providers to analyse the information is a critical part of improving quality process
- Developing a continuous quality improvement cycle where providers can show evaluators what happens to feedback from clients, and the extent to which the programme changes as a result of feedback

ALIGNMENT WITH SERVICE DELIVERY

In terms of alignment of service delivery with the research and evidence, there is limited evidence about Pacific family violence primary prevention family violence programmes and best practice.

The four Pacific family violence providers included in this evaluation had several of the key components outlined in the research presented in the literature review:

- Delivered programmes in a range of different locations (e.g. in the community and in homes) (Carmody et al., 2009, Percival et al., 2009). Feedback from some participants included the preference for a home-based primary prevention programme due to the increased privacy and perceived home based initiatives to be 'safer' to discuss sensitive topics away from the community (Percival et al., 2009)
- Focused on diversity i.e. ethnic-specific groups and encouraged families and communities to discuss best methods to prevent family violence and find solutions (Percival et al., 2009)
- Utilised an ecological model where the programme might have been targeted at an individual or family (i.e. training). Subsequently, the expectation was for the one person or family to then go out and share the knowledge and education with multiple others
- Community approach and delivered in a holistic and inclusive way (Hann et al., 2015)
- Programmes were led by significant leaders who had integrity in the community (Hann et al., 2015)
- Targeted both women and men (Carmody, 2009; Percival, et al., 2009)
- Involved the wider community (Hann et al., 2015, Carmody, 2009); including churches (Percival et al., 2009)
- Engaged with parents and caregivers (Carmody, 2009) and youth (Percival et al., 2009)
- Delivered culturally responsive services according to limited participant feedback (Percival et al., 2009) and utilised a range of practices to meet cultural differences (Carmody, 2009)
- Topics included increasing awareness of and access to support services, non-violent methods of child discipline, and parenting skills) (Percival et al., 2009);
- Included the use of Pacific media (Percival et al., 2009)

ACHIEVEMENT OF EVALUATION OBJECTIVES

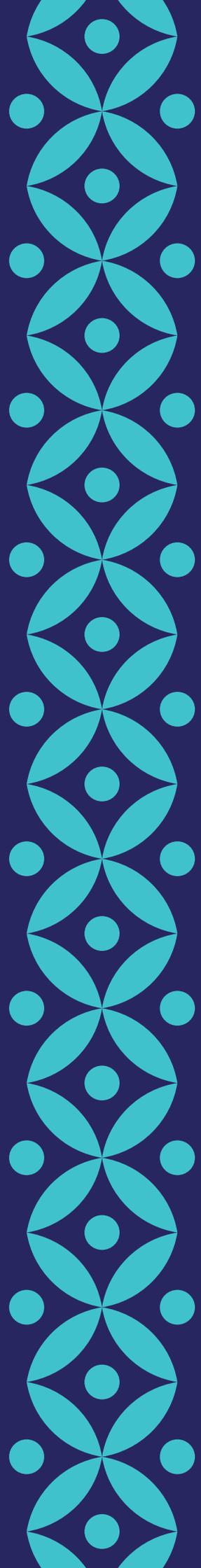
This evaluation has:

- Reflected respective approaches back to providers
- Explored provider approaches and models of service delivery in relation to the Nga Vaka o Kāiiga Tapu framework
- Explored what best practice might look like for Pacific providers in terms of the different designs and models being implemented and identified the need for further research in this area
- Explored the need to strengthen provider monitoring and evaluation processes within their respective wider quality improvement cycle. This was in order to better articulate the efficacy of their programmes (data collection pre and post programmes)
- Informed the MSD Pacific Family Violence Training Programmes

10



CONCLUSION



CONCLUSION

Each provider had developed their own Pacific family violence programme using ethnic-specific frameworks prior to the Nga Vaka o Kāiga Tapu framework being developed and finalised.

This shows the Nga Vaka o Kāiga Tapu framework and some of the components of the ethnic specific models were a reflection of the way Pacific social service providers were delivering social services to Pacific communities previously.

The key features of the Nga Vaka o Kāiga Tapu framework that each of the four providers reflected in the design and delivery of their respective Pacific family violence primary prevention programmes were:

- The strengths-based approach
- Incorporating wellbeing, peace and harmony as the desired state/outcome
- Recognising the significance of culture in achieving this
- Acknowledging the relational aspects – that all people and things are interconnected and interdependent

In terms of design and models of delivery, all four providers developed their family violence primary prevention programmes differently, in different regions and at different times, however the final models and designs were quite similar.

Two of the providers started delivering community-based workshops and subsequently moved to a home-based programme. The other two providers continued to deliver community-based workshops.

All providers referenced the involvement of church and church leaders and described community development approaches as being critical to the successful delivery of each programme.

It is clear that all four providers deliver complementary services, whether it be social service, education or health services, and that each service is delivered as part of a wider holistic initiative rather than in isolation.

The evaluation found that the provider models of service delivery facilitated:

- An increased level of awareness in their respective Pacific communities

- The lead to some behavioural change (self-reported)
- An increased community focus and spirit on family violence prevention (self-reported)

Critical success factors across the four providers reflected the impact each programme had on their respective Pacific communities and families. These factors included:

- Community development approaches
- Working in collaboration and intersectorally
- Trained and knowledgeable staff
- Caring and committed staff and volunteers
- Effective resources (translated resources)
- Leadership in the community (church ministers and elders)

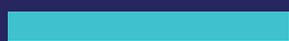
Similar critical components were identified in research which indicated an increased likelihood of seeing improved outcomes. The research reflected:

- Extensive community consultations
- Adequate resources
- Use of a holistic approach
- Multidisciplinary approaches
- An interagency focus
- Consideration of individual community needs and experiences

The evaluation findings identify a number of impacts the family violence prevention programmes had on their respective Pacific communities, including but not limited to; increased awareness of family violence (e.g. definitions etc.); and, some level of attitudinal change (self-reported).

Finally, it is clear that more capability building is required for all four providers, in terms of building on existing quality improvement processes. This includes developing independent mechanisms for collecting client feedback anonymously and greater access to family violence prevention training.

11



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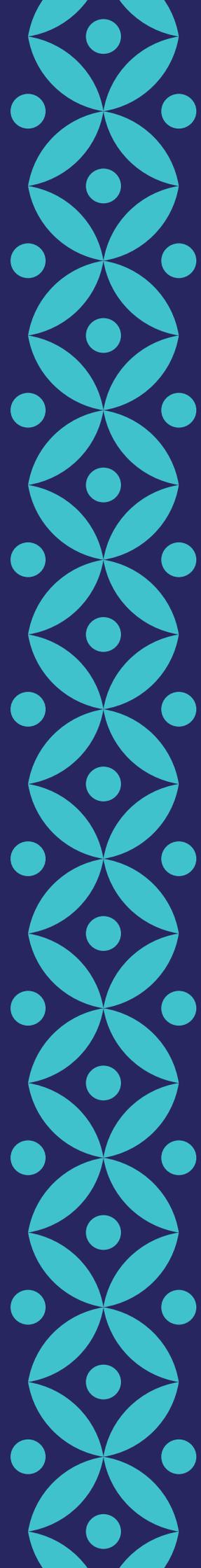
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12



APPENDICES



APPENDICES

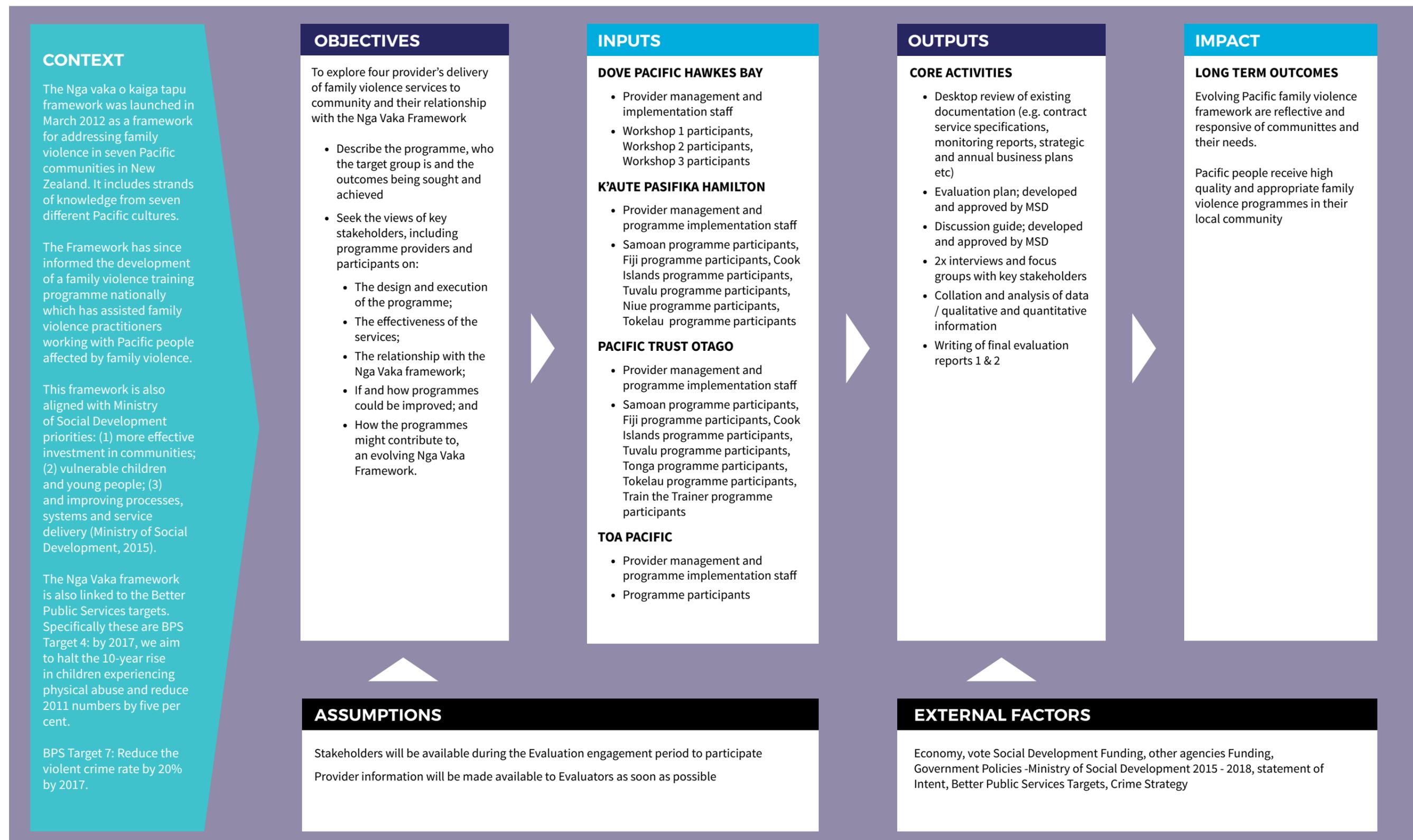
APPENDIX 1: PACIFIC FAMILY VIOLENCE PREVENTION OUTPUTS AND OUTCOMES

OUTPUTS (FROM PROVIDER CONTRACTS)	OUTCOMES (FROM MSD STATEMENT OF INTENT 2015 - 2019)
<ol style="list-style-type: none"> 1. Pacific and ethnic specific, family violence prevention programmes in Hawkes Bay, Hamilton, Otago and Auckland. This included the development and delivery of family violence programmes 2. Pacific and ethnic specific family violence prevention toolkits 3. Pacific and ethnic specific family violence prevention resources 4. Skilled and qualified Pacific family violence practitioners 5. Pacific models or ethnic specific models of family violence prevention 6. Evidence of Pacific models or ethnic specific models of service delivery that are effective (monitoring reports and external evaluation) 	<p>More people are able to participate in and contribute positively to their communities and society</p> <p>Fewer children and people are vulnerable</p> <p>More communities are strong and thriving</p>

SYNOPSIS OF PROVIDERS AND PROGRAMMES

NAME OF PROVIDER & REGION	PROGRAMMES / SERVICE DELIVERY MODEL	# ETHNIC SPECIFIC FV PROGRAMMES	NGA VAKA INCORPORATION	PROGRAMMES
K'aute Pasifika, Hamilton	Programmes	5	Yes	Tonga, Samoa, Fiji, Kiribati and Mixed Programme
Pacific Trust Otago, Dunedin	Programmes	5	Yes	Samoa, Cook Islands, Tonga, English and "Train the Trainer"
DOVE Hawkes Bay, Napier	Training Workshops	4 workshops	No	FV Workshops incorporates information in Samoan, Cook Islands, Tongan, Tuvaluan, Kiribati and Tokelauan languages
TOA Pacific, Auckland	Service Delivery Model	Nil	Yes	Tongan model

APPENDIX 2: PACIFIC FAMILY VIOLENCE PROGRAMME - EVALUATION LOGIC MODEL



APPENDIX 3: CHALLENGES

Evaluation process

Details are outlined in the Evaluation Plan approved by MSD on 18 September 2015 (IPRO, 2015). The approach involved selective sampling of Ministry of Social Development officials, provider management and programme staff as well as programme participants. Programme stakeholders were also interviewed, including school principals, police, hospital social workers, DHB staff and community leaders. The evaluation design enabled the participation of sufficient parties in the evaluation team to ensure that culturally and ethically sound approaches (and processes) were implemented throughout. Pacific interviewers who could speak Samoan, Cook Island, and Fijian languages were utilised and matched with participants by gender.

The evaluators are members of both the Aotearoa New Zealand Evaluation Society (ANZEA) and the Australasian Evaluation Society (AES) and followed the Australasian Evaluation Society’s Code of Ethics.

The evaluation process outlined in the evaluation plan (IPRO, 2015) contained specific phases incorporating, design, review and analysis, engagement and reporting to ensure that evaluation objectives were met.

An evaluation rubric was also developed within the evaluation plan to assess development, delivery, effectiveness, quality, value and importance of a service (Oakden, 2013).

Fieldwork

There were delayed responses from all but one provider.

When evaluators suggested dates and times, providers stated they had little time to prioritise a meeting due to other activities. This impacted on timeframes. Evaluators approached provider multiple times to secure information about their respective family violence prevention

programmes. Evaluators were not able to facilitate focus groups until after a provider interview. One provider had not started delivering their family violence programme, therefore, was unable to organise focus groups when evaluators contacted them. Providers also reported difficulties in recruiting participants due to the sensitivity of the subject matter, clients not responding to provider approaches and clients not being available at any of the proposed times. The evaluators explained the delay to MSD and the timeframes were amended.

It became apparent all four providers were at very different stages of implementation. One had yet to deliver a family violence programme to participants and was still training staff. Another provider had begun programmes with some ethnic groups and planned to begin recruitment for other ethnic groups shortly after evaluators visited. Another family violence programme was already complete. There was also confusion where providers held multiple MSD family violence related contracts, which were not in scope for this evaluation.

Due to the sensitive subject matter, language barriers, and difficulty in contacting some of the programme participants, providers volunteered to contact programme participants to arrange focus groups instead of the Evaluators contacting participants directly. Recruitment of sufficient numbers of existing or former participants to focus groups was difficult for a number of reasons. In one region, Evaluators were unable to facilitate two ethnic specific focus groups, due to the ethnic group co-ordinators and participants being uncontactable by the provider. Both coordinators and working group members in this region were paid a small meeting fee but were not employees of the provider. Some focus groups were smaller than anticipated, due to some participants being uncomfortable talking about the subject matter with external Evaluators, while others were working or unavailable during the variety of times offered.

These difficulties continued throughout the evaluation process and have resulted in a smaller number of focus groups and participants providing feedback than originally

EVALUATION PROCESS



anticipated. This is a limitation of the evaluation. Challenges faced in recruiting participants for focus groups in the area of family violence, are not however unusual.

Other recent evaluations within the New Zealand family violence sector have experienced difficulty in people not responding to focus group invitations (Koloto & Associates, 2003; University of Auckland 2009; IPRO, 2012; Malatest International, 2014).

Evaluators and support staff who worked for the providers could speak Samoan, Tongan and Fijian. In each ethnic specific focus group undertaken, the offer to have a discussion in these languages was made to the participants.

In addition, the evaluators who facilitated focus groups were both male and female to ensure there was an opportunity (if the focus groups preferred) to have male and female breakout sessions.

The table shows the target number, engaged number of organisations, people and focus groups involved in the formative evaluation process and the percentage achieved.

Analysis of the key themes from both quantitative data and qualitative data was completed. The analysis involved using a rubric already agreed to by both the evaluators and MSD in the Evaluation Plan.

NUMBER OF INTERVIEWS AND FOCUS GROUPS

QUALITATIVE DATA SOURCE	TARGET NUMBER	ACTUAL NUMBER	NUMBER OF PARTICIPANTS	PROPORTION/TARGET ACHIEVED
1. Official Interviews	2 interviews	2 interviews	2 participants	100%
2. Providers	4 interviews	4 interviews	6 participants	100%
3. Stakeholders ⁵		6 interviews	6 participants	100%
TOTAL	6 interviews	12 interviews	14 participants	100%
4. Programme participants – Dove Hawkes Bay	4 focus groups	1 ⁶	10	25%
5. Programme participants – K’aute Pasifika	5 focus groups	4	16	80%
6. Programme participants – Pacific Trust Otago	7 focus groups	5	26	71%
7. Programme participants – TOA Pacific	1 focus group	2	10	200%
TOTAL	17 focus groups	12 focus groups	62 participants	

⁵ After phase one of the evaluation, the evaluators were asked to include additional stakeholder interviews with key external stakeholders in each region to gain further feedback

⁶ Only one focus group was held in the Hawkes Bay as programme provision was delayed and had only recently begun when evaluators visited

APPENDIX 4: LITERATURE SCAN

Defining Family Violence

Domestic or family violence is described as being either physical, sexual or psychological violence⁷. Often family violence is interpreted outside of the actual context in which it happens. It can therefore be misinterpreted, misrepresented or inaccurate. Men’s violence against a victim is most likely to result in serious injury. Although both men and women can be violent, it is men’s violence that is likely to result in fear and intimidation. Family violence also includes child abuse, neglect, elder abuse and neglect. Family violence is violence and abuse which occurs between people who are deemed family members or have a ‘domestic relationship’ with, e.g. sibling against sibling, adult against child, child against adult and violence by an intimate partner against the other partner (Hann et al., 2015)

Preventative Approaches

Multiple factors can create and reinforce family violence (Hann et al., 2015). Community attitudes and behaviours and what people perceive are ‘social norms’ (Harvey et al., 2007, World Health Organisation, 2004) can be either risk or protective factors (Tedrow et al., 2012, Kim-Ju et al., 2008, Davies et al., 2003, New Zealand Parliamentarians’ Group on Population and Development, 2005).

Preventative approaches are also known as ‘primary prevention’ initiatives. The definition of primary prevention initiatives is to circumvent violence before it occurs (Cornelius & Resseguie, 2007). Primary prevention strategies aim to remove the causes of violence to prevent the development of risk factors against violence (Chamberlain, 2008). Poverty, sole parenthood, domestic violence, alcohol and drug misuse, and the presence of a non-biological parent figure in the house are all factors that correlate to an increased likelihood of childhood maltreatment, neglect and abuse (Norman et al., 2012, Duncanson et al., 2009).

Best Practice

The goals of primary prevention are to achieve changes in behaviour (Carmody, 2009), attitudes and beliefs (Ministry of Women’s Affairs, 2013). Best practice research in Australia suggests that primary prevention initiatives need to:

- Target both women and men
- Engage parents and caregivers

- Involve and engage the wider community
- Deliver services in a range of locations, including schools
- Respond to cultural and geographic differences by using a range of practices (Carmody, 2009)

There is a dearth of research and evidence relating specifically to Pacific-based family violence primary prevention initiatives and best practice in New Zealand. But there is evidence in sexual violence literature (Percival et al., 2010) which suggests the following issues are key to delivering effective family violence education programmes to Pacific communities in New Zealand:

- Ethnic and gender-specific programmes that encourage communities to discuss best methods to prevent and find solutions
- Home support services that include family violence in the first two years of a child’s life
- Services are culturally responsive
- Services that are viewed as safe
- Services that are viewed as confidential
- Churches that provide an effective setting
- The need to increase awareness of and access to support services for Pacific people at risk of committing a sexually violent act and for Pacific people who are victims of sexual violence
- Culturally appropriate parenting skills training emphasising non-violent methods of child discipline
- Youth-specific and gender-based programmes supporting parents and caregivers to keep their children safe
- Increased use of Pacific media (i.e. ethnic-specific radio programmes)
- Health promotion and media activities that are nationally co-ordinated and accompanied with direct interventions
- Incorporating protective practices, such as brother-sister and male-female respect, into school and community programmes

⁷ <http://www.police.govt.nz/advice/family-violence/help>

Primary prevention research also suggests community mobilisation (CM) as an effective mechanism in reducing family violence (Hann et al., 2015). It is a relatively new approach and there is limited evidence of its effectiveness. Existing evidence shows, however, some reduction in violence in relatively short periods of time (e.g. 2-3 years). CM refers to developing local ownership and leadership about family violence. This would enable communities to change behaviours and attitudes in ways that work for them. The concept relates to moving the decision-making and action from external organisations to community members, local organisations and groups in order to identify the best strategies to address concerns (Hann et al., 2015).

CM is holistic and inclusive, iterative and organic, community-led and about facilitating alternative 'social norms'. Due to a large proportion of family violence acts going unreported, parents/caregivers, families and communities are dealing with family violence every day. The need to develop family and community skills, knowledge about family violence, how to prevent it and what to do if you experience it, is critical. Leadership is also a critical part of a CM approach. Leaders must have integrity and be violence-free. The impact leaders have on a community is significant.

Leaders must have a good understanding and knowledge about abuse and violence and be able to model healthy ways of behaving (Hann et al., 2015)

Family Violence Statistics in New Zealand

The New Zealand Family Violence Clearinghouse Snapshot (June 2015) stated there were 101,981 family violence investigations by the Police in 2014. 62,923 investigations involved at least one child (aged 0-16 years). There were 7,163 recorded male assaults female offences⁸.

In 2014 injuries from neglect, maltreatment and assault for children aged 0-14 years in New Zealand that resulted in hospitalisation reduced from 168 in 2000 to 145. But hospitalisation rates were significantly higher for Pacific and Maori compared to European/Other children and higher for male than female children (Simpson et al., 2015).

Recent research indicates that half of the murders in New Zealand are associated with a domestic violence

incidence⁹ ¹⁰. On average, (in 2011) 14 women, 6 men and 10 children are killed by a family member¹¹. In 2010, 50% of family violence related homicides in New Zealand were female. 69% were killed by a former or current partner compared to the majority of male victims, who were killed by other family members.

74,785 children and young people under the age of 17 years were present at a domestic violence situation attended by Police. 76% of family violence incidences were not reported to Police (New Zealand Crime and Safety Survey: 2014, 2015).

Pacific Family Violence in New Zealand

In the past two decades higher levels of reported violence and more severe family violence in Pacific families have been recorded. The following data was cited in Pacific Peoples in New Zealand – Understanding Family Violence Infographic (MSD June 2016):

- Pacific peoples are two times more likely to be an offender who has committed a serious crime against a family member
- Pacific students are three times as likely as New Zealand European students to report witnessing adults hitting children in their homes
- Pacific students were three and a half times more likely to report witnessing adults hitting other adults in their homes
- Pacific students were twice as likely to report having experienced sexual abuse, or coercion than New Zealand European counterparts (Pacific Youth, 2012)
- Pacific children are five times more likely to die from child abuse or neglect (CYF Statistics)
- Pacific peoples are more likely than the New Zealand average to have been victims of crime
- Pacific peoples are more likely to experience one or more coercive and controlling behaviours from a current partner (NZCASS 2014)

⁸ https://nzfvc.org.nz/sites/nzfvc.org.nz/files/data-summaries-snapshot-2015_0.pdf (accessed 9 June 2016)

⁹ <http://www.justice.govt.nz/courts/family-court/publications/speeches-and-papers/the-domestic-violence-act-ten-years-on> (accessed on 17 May 2012)

¹⁰ <https://www.msd.govt.nz/documents/about-msd-and-our-work/work-programmes/initiatives/action-family-violence/indicators-may-2011.pdf> (accessed on 7 June 2016)

¹¹ <http://www.justice.govt.nz/publications/global-publications/r/a-review-of-the-domestic-violence-act-1995-and-related-legislation-a-discussion-document-december-2007> (accessed on 17 May 2012)

- Pacific children have high rates of hospitalisation due to assault, neglect and maltreatment (NZ Health Survey 2014/15)
- 14% of unique offenders¹² who perpetrated a serious crime against a family member were Pacific offenders in 2015
- 11% percent of family victims¹³ of serious offences were Pacific family violence victims in 2015
- 18% of total children with physical abuse findings were Pacific children
- 17% of total children who have substantiated abuse findings are Pacific
- 12% of total children with emotional abuse findings are Pacific
- 11% of total children with neglect findings are Pacific
- 9% of total children with sexual abuse findings are Pacific (CYF Statistics)

From 2002 – 2006, the average annual mortality rate from family violence for Pacific peoples was more than twice that for the average total NZ population (Martin & Pritchard R., 2010).

When compared with other ethnic groups (except Māori), the lifetime and 12-month prevalence of physical and/or sexual Intimate Partner Violence (IPV) was higher for Pacific women. Although limited numbers report IPV, of those who do, nearly half indicate severe IPV (Gao et al., 2010). Anecdotally, there is an under-reporting of violence to authorities, therefore the number of violent acts or incidences is likely to be under-counted.

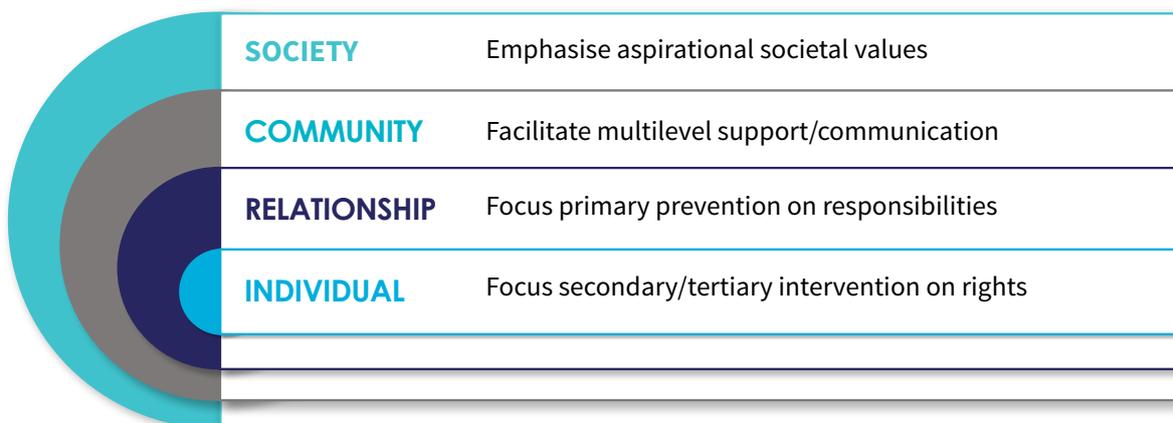
Literature

Due to social isolation, cultural and language barriers, evidence suggests migrant victims of family violence in New Zealand may suffer in silence (Robinson, 2015). Research suggests that primary prevention initiatives need to focus on the responsibility to treat others well and that intervention type programmes should focus on victims’ rights and needs (Robinson, 2015).

This same research found that migrant-based family violence initiatives in New Zealand used prevention strategies that validated and reduced ambivalence about non-physical violence and its impact and harm.

Communities identified cross-cultural multi-level communication and engagement strategies.

PROPOSED ECOLOGICAL FRAMEWORK FOR TAILORING PREVENTION CAMPAIGNS TO MIGRANT COMMUNITIES IN NEW ZEALAND (ROBINSON, 2015 BASED ON DUTTON 2006)¹⁴



¹² The unique offender population is the measure that counts individual offenders once in a given 12-month reference period regardless of how many times they may have been dealt with by Police

¹³ The unique family victim population is the measure that counts a person/organisation once in a given 12-month reference period for each offence group in which they are recorded as being a victim of an offence, regardless of how many times they may have been victimised

¹⁴ Based on Dutton’s (2006) Nested Ecological Model

Conclusions included that in order to increase the relevance of family violence prevention programmes to migrant communities, initiatives needed to have an understanding of the cultural nuances of family interdependence and responsibility. The following framework was recommended for application with migrant communities in New Zealand (this includes Pacific communities).

The figure of the Duluth Model reflects that at a societal level those people who do not perceive themselves to be 'high risk individuals' may be influenced by primary prevention initiatives that focus on aspirational values, ideals and norms through shared religious or cultural views – from a strengths-based perspective (Robinson, 2015).

Initiatives that prioritise cultural community engagement, multilevel communication and collaboration in family violence prevention strategies may result in increased wellbeing, reduced isolation, and access to resources.

Examples include developing social networks and training and upskilling community leaders on evaluation methodologies and prevention best practice - as resiliency and protective factors.

At a relationship level, treating others well is a key component to prevention strategies. Using cultural concepts, communities may be able to explore interdependent roles and responsibilities in a safe environment.

At an individual level, focusing on secondary and tertiary interventions on victim's rights needs to be a priority. When individuals are already experiencing family violence, it is appropriate to use the Duluth Model's victim's rights approach. This approach includes creating sanctions for abuse (including non-physical abuse) and validating the experience of victims.

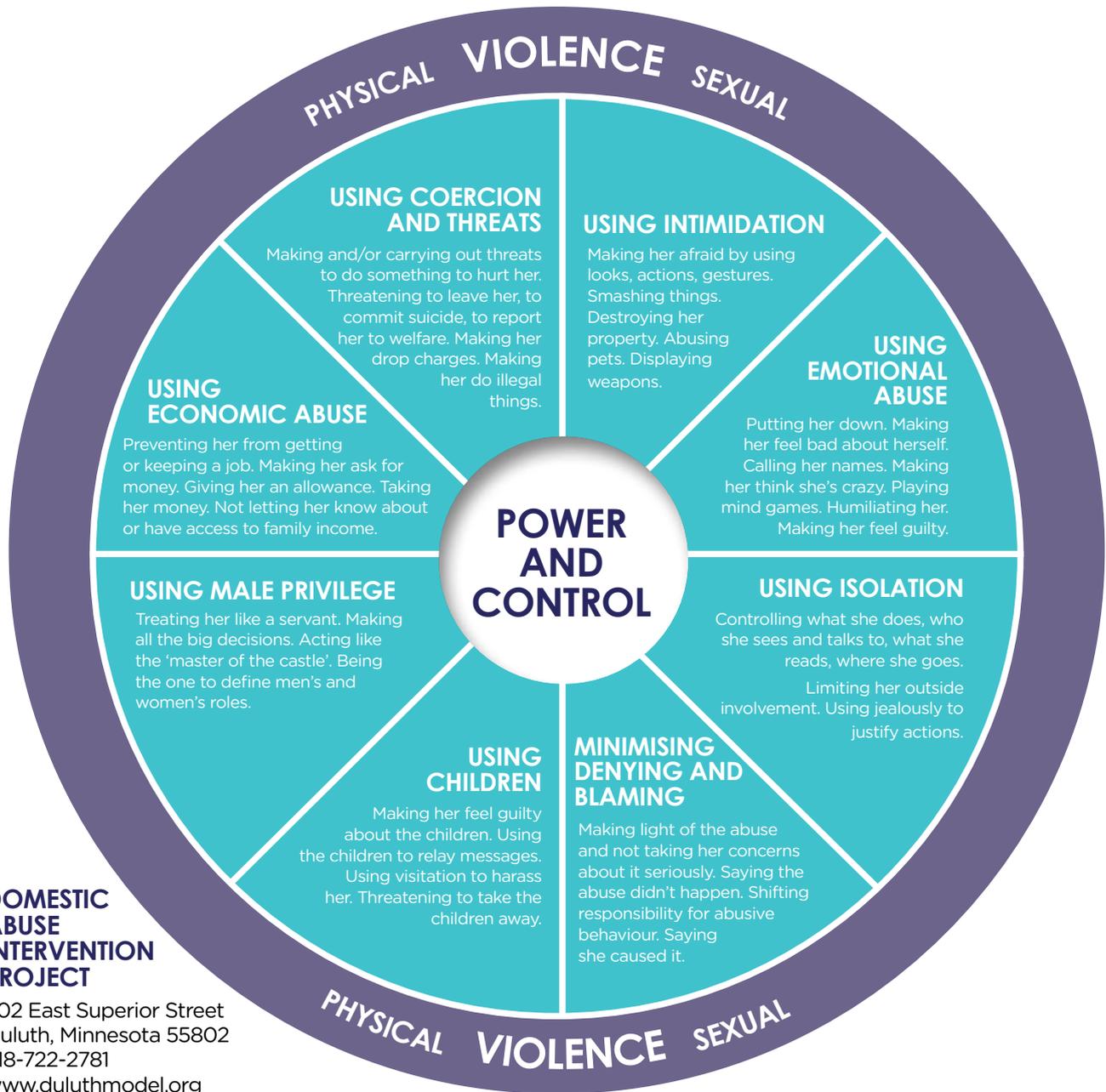
THE DULUTH MODEL

Many mainstream organisations providing family violence interventions utilise the Duluth model of power and control. This model highlights the victim's voices and is utilised in both intervention services and the development of policy and decision-making about family violence services¹⁵.

The Duluth wheel of 'power and control' helps identify common tactics that perpetrators utilise. The wheel is utilised to discuss various forms of family violence. The extent to which the Duluth Model is relevant for Pacific families and communities has not been thoroughly researched. But anecdotal evidence gathered from providers in this evaluation indicates this model and framework is not as useful as the ecological model outlined earlier.

¹⁵ <http://www.theduluthmodel.org/about/why-works.html>

THE DULUTH POWER AND CONTROL MODEL



Research also identifies a proposed approach to family violence prevention for migrant communities in New Zealand.

The figure below shows a two-pronged approach which involves the longitudinal pathway from primary prevention, to early identification and subsequently intervention. It reflects the importance of focusing on responsibilities and rights. Responsibilities refer to treating others well to prevent family violence. Rights refer to focusing on the victims' rights.

Reviews (Loxton et al., 2008) of similar types of family violence community-based services delivered through NGOs in Australia suggest that key elements to successful implementation include the need to work collaboratively and inter-sectorally. Other key success factors include:

- Community consultation and education
- Clear policies to guide dealings between different services
- Open communication
- Flexibility
- Continuous funding
- Links with multiple agencies and services

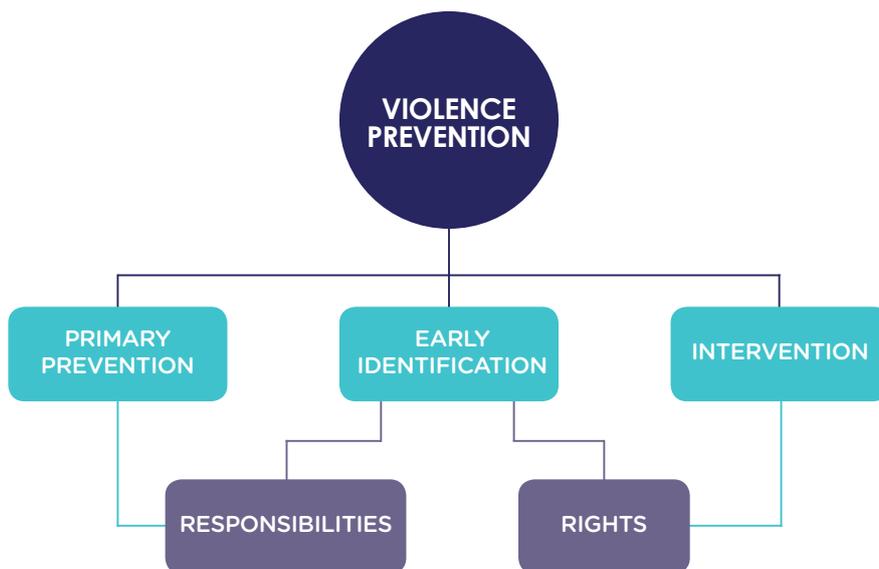
- Consultation with intended target groups, including those who have lived with domestic violence, indigenous and culturally and linguistically diverse groups

The evidence suggests indigenous family violence programmes need to have the following components for improved outcomes:

- Extensive community consultations
- Adequate resources
- A holistic approach
- Multidisciplinary
- Interagency-focused
- Consideration for individual community needs and experiences

In delivering a holistic type of service, research suggests considering the context in which people are utilising the programme is an important factor. For example, acknowledging experiences of exclusion, racism, colonisation, substance abuse and perceptions of local services (Loxton et al., 2008).

TWO-PRONGED APPROACH TO FAMILY VIOLENCE PREVENTION WITH A BALANCE OF RESPONSIBILITIES AND RIGHTS (ROBINSON, 2015)



Sexual Violence

Pacific-specific research on sexual violence in New Zealand was undertaken by the University of Auckland (Rankin et al, 2015). It explored the ethnic-specific models of sexual violence prevention. Sexual violence was not perceived on an individual basis, but as involving families, extended families, church and communities. This raised concerns about how the power and control wheel and the Duluth model of domestic violence can apply when working with Pacific communities who often have more of a communal and holistic perspective.

The findings illustrated a brother-sister relationship and covenant. The brother protects the sister, which is one protective factor against sexual violence. This covenant is consistent across the seven ethnic specific communities in New Zealand – Samoa, Tonga, Cook Island, Fiji, Tuvalu, Tokelau and Niue.

Home Visiting Family Violence Services

Family violence home visiting programmes are not common in New Zealand. Some local research suggests, however, the delivery of home-based programmes targeting vulnerable families show beneficial effects for reduced child maltreatment (Vaithianathan, R, et al., 2016). Benefits include an increased support from contact with Child, Youth and Family and a reduction in mortality.

Measuring Outcomes

Evidence suggests family violence programmes find it difficult to measure outcomes because services may be very short, e.g. a telephone support line where participants are anonymous (Sullivan et al., 2001).

Recent international studies (Laing, 2002) show developing perpetrator programmes that meet the needs of indigenous communities (Thompson, 2000) and reflect cultural diversity of communities (Bhattacharjee, 2000) are critical to improving outcomes for perpetrators. Furthermore, being able to identify in what ways women may benefit or be adversely affected by their partner’s participation in a programme (Austin et al., 1999) enhances existing indicators of change - such as men’s self-reports of change - and help measure outcomes for the partners of men who attend programmes.

Providers can expect to be able to measure ‘proximal change’. These are small and incremental changes in participants. Some short-term outcomes family violence programmes could measure include:

- Survivors’ immediate safety (for residential services)
- Survivors’ children’s immediate safety (for residential services)
- Survivors’ increased knowledge about domestic violence
- Survivors’ increased awareness of resources and options
- Survivors’ decreased isolation
- Community’s improved response to battered women and their children
- The public’s increased knowledge about domestic violence

Measuring short-term outcomes necessitates providers asking the right questions from their participants. These can include:

- How effective did survivors feel this programme was in meeting their needs?
- How satisfied were survivors with the programme and how it met their needs?
- If this programme/service was designed to result in any immediate, measurable change in survivors’ lives, did this change occur?

Longer term outcomes could include:

- Increased survivor safety over time
- Reduced incidence of abuse in the community
- Reduced homicide in the community; and/or
- Improved quality of life of survivors

Longer term outcomes may relate to longer programmes focusing on interventions for perpetrators of family violence. The outcome of these programmes is long-term behavioural change in perpetrators.

APPENDIX 5: KAINGA PASIFIKA SERVICES

Programme Delivery

The content of the programme includes discussion about choices and impacts, breaking intergenerational cycles, and gender partnership and quality.

Participants are introduced to:

- Definitions of family violence (e.g. physical and non-physical violence)
- Examples of how to stop violence
- Good communication and fair discussion
- Techniques for avoiding violence, such as safe timeout
- The process of change, the cycle of violence
- Social, cultural and socio-political reasons for men's violence to women
- Behaviours that show respect support and trust to another person
- Equality
- Qualities and definition of a good relationship
- Costs and 'benefits' of violence
- Children's rights
- Alternative discipline methods
- Intergenerational effects of violence

Once participants complete the initial 4-week programme they are encouraged to engage and complete the DOVE mainstream 16-week training programme and/or the women's victim education programme.

These mainstream programmes are part of DOVE's existing services. DOVE offers education and empowerment services to victims of family violence and services that support perpetrators to be accountable for their actions. The women's education programme focuses on group education and a self-development programme. The Pacific family violence training is provided free of cost.

The train-the-trainer model includes a 'formation' stage (see programme logic model). This stage includes the staff becoming a trusting and knowledgeable group of professionals who will provide leadership in Pacific communities. It reflects the KPS personnel 'forming' a strong team with the right capacity and capability to deliver a quality services to the community.

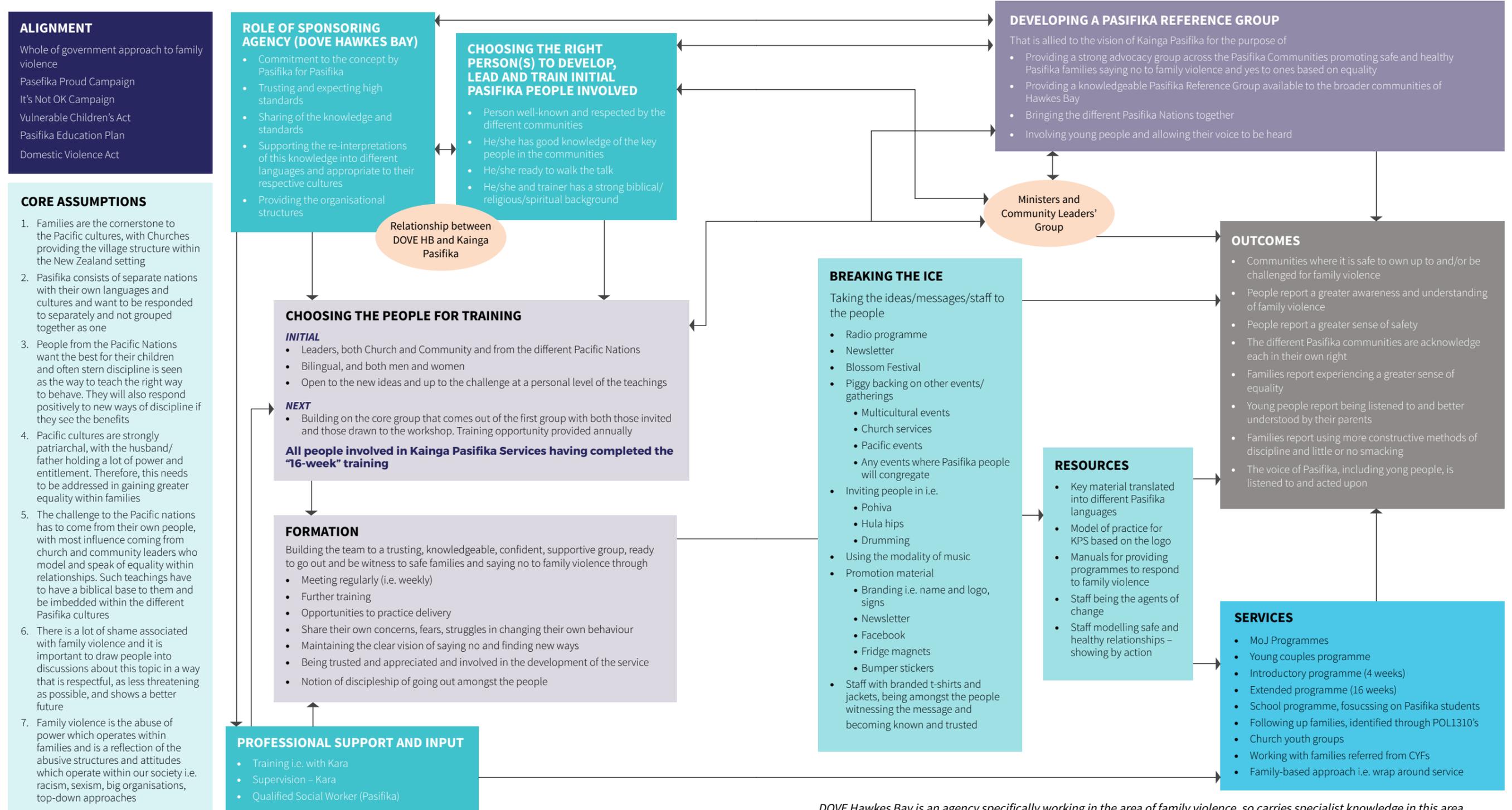
The group:

- Meets weekly
- Accesses further family violence training
- Seeks opportunities to practice delivery
- Shares their own concerns, fears, and struggles
- Maintains the clear vision of saying no to family violence and finding new ways
- Is trusted, appreciated and involved in the development of the service
- Carries the notion of disciples going out amongst the people

PROGRAMME LOGIC MODEL

The figure shows the programme logic model and theory of change that KPS utilises.

THEORY OF CHANGE FOR KAINGA PASIFIKA SERVICES RESPONDING TO FAMILY VIOLENCE WITHIN THE PASIFIKA COMMUNITIES IN HAWKES BAY



DOVE Hawkes Bay is an agency specifically working in the area of family violence, so carries specialist knowledge in this area

APPENDIX 6: K'AUTE PASIFIKA CONTRACTS

Background

K'aute has an agreement with Radius Health Care to provide a GP service for K'aute clients and others in the local Hamilton community. The clinic is specifically targeted at Pacific people in the Hamilton region. It provides free primary health care to vulnerable families. K'aute Pasifika also delivers education and social services. Health and social service units share the same building with management and administration on Level 1, 960 Victoria Street, Hamilton (K'aute Pasifika, 2015a).

K'aute is the lead Pacific provider for the Waikato DHB and the lead provider for Aere Tai Collective and regional Pacific Network. The Aere Tai Collective and Networks were established as a result of the Ministry of Health focusing on provider development and capability. The Ministry contracted, with groups of providers, to target larger numbers of Pacific families and communities. This group of providers are known as the Collectives. One of the eligibility criteria to be a member of a Collective is having baseline contracts (core contracts) with a District Health Board or the Ministry of Health. The Collectives then grew into 'Networks' which include non-health providers, such as education and social service providers.

In 2014, a Lottery Grant funded violence prevention programme was launched, targeted at the Pacific community in Hamilton utilising local sports stars to promote key primary prevention messages. It expanded and K'aute started delivering a home based family violence prevention and awareness raising programme for the Tongan community.

Feedback from initial participants indicated a preference for the family violence prevention initiatives to continue to be a home-based programme which would be more private and facilitate more open and honest communication (K'aute Pasifika - Personal Communication, October 2015).

K'aute subsequently sought funding to roll this out to other ethnic groups using the Nga Vaka o Kāiga Tapu framework, and was successful in an application to MSD.

Another Police-funded family violence programme that involves monthly workshops for male perpetrators is also delivered. The primary prevention programme complements the Police programme, by providing education to the wider Pacific community about family violence, including being able to identify and define family violence.

Pasefika

PROUD

Our Families, Our People, Our Responsibility

Pasefika Proud embodies a vision of strong and vibrant Pacific children, young people and their families. Wellbeing for Pacific families occurs when all aspects of the individual and collective are in balance, co-existing with environments, kinship and support systems while recognising mana and tapu. Pacific cultures are strengths that can be used positively to promote and enhance resilience within Pacific families.

Pasefika Proud mobilises Pacific individuals, families and communities to take responsibility for the issues they are facing, find the solutions and take leadership in implementing them.

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