



Report on the effectiveness of services delivered by DOVE Hawkes Bay Inc.

May 2013

**Penny Ehrhardt, Gaylene Little, Maryanne Marsters, Geoffrey Nauer,
Mandy Pentecost, Ariana Stockdale-Frost, and Judy Wivell.**

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Eastern Institute of Technology

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Executive summary

Background

New Zealand has made international commitments under the Convention on the Elimination of All Forms of Discrimination Against Women to secure equality for women, including addressing the high prevalence of violence against women (Fenrich & Contesse, 2009). Nationally, it is estimated that one in three women has been the victim of family violence (Fenrich & Contesse, 2009).¹ Family violence also negatively impacts children and men. The Eastern Police District (which included Hawke's Bay) has higher than average rates for call-outs to offences relating to family violence (New Zealand Police, 2011).

The World Health Organisation's framework for developing policies and programmes to address family violence acknowledges that the harm caused by family violence can last a lifetime and span generations. To address this, data-driven and evidence based primary prevention programmes are recommended (Garcia-Moreno & Mikton, 2010). Yet despite New Zealand's, generally sound legislative framework for dealing with family violence, there has been a lack of evaluation of the effectiveness of programmes and services (Fenrich & Contesse, 2009).

The DOVE Research Project came about after discussions between DOVE Hawkes Bay (DOVE) and the Eastern Institute of Technology (EIT). Given the high levels of family violence in Hawke's Bay, DOVE and EIT believed it was important to undertake research into the efficacy of DOVE's family violence intervention services. In particular, we were interested in whether DOVE's services were resulting in long-lasting positive changes for individuals, families and whānau.

The project was funded by a New Zealand Lotteries Commission Research Grant. Collection of research data focused particularly on the six months 1 July – 31 December 2011.

Research questions

The project research questions were:

- Do DOVE's intervention and education programmes make a difference for participants (protagonists and victims) and their whānau?
- If so, what difference and for whom?

The research investigated common features that lead to positive outcomes across services, unique features of particular programmes or interventions, effectiveness for particular client groups, and aspects of services that could be improved or expanded.

Method

A mixed quantitative and qualitative method was used. The quantitative data included a three-year statistical overview, as well as analysis of service use data from 1 July-31 December 2011. Interview data was collected from men, women and youth clients; DOVE staff and external stakeholders. In addition, a number of narratives were collected and collated from individuals who had used DOVE's

¹ The term 'family violence' is used throughout this report. Related terms include domestic violence/abuse,

services, tracing their journeys with violence, working with DOVE and changes made to reduce family violence in their lives.

Findings

Client population

Attendance at DOVE is a result of multiple factors, including presence of violence, involvement in criminal and family justice systems, motivation for change and service accessibility. DOVE clients' backgrounds span a socio-economic and cultural range.

In the period 2008 -2010:

- DOVE had over 1900 client enrolments
- 60% of clients were male and 40% female
- 47% of clients were European, 32 % Māori and 7 % Pacific, 12 % did not state an ethnicity
- Clients were predominantly between mid-20s and 40 years old. The most common client age was 32 - 33 years
- Men's Service clients were referred from the Community Probation Service, referred from the Family Court and self-referred in roughly equal numbers.

In the period 1 July – 31 December 2011, 88% of women attending DOVE were self referred. Nine per cent were referred by the Family Court and 3% by the Community Probations Service.

In the period 1 July – 31 December 2011, schools and agencies accounted for 41% of youth referrals, followed by 18% from CYF, 17% self-referrals, 14% from family and 7% from friends.

The research revealed that a number of both female and male clients were grappling with issues that complicated attempts to become free of family violence, including high levels of past trauma. Alcohol and other drug issues were often linked to family violence, and the desire to be *free of alcohol, drugs and violence* was expressed as a single concept.

In addition, enrolments increased with level of socio-economic deprivation, and were especially high for those living in decile 10 areas (the most deprived, as measured by NZDEP Index (Salmond, Crampton & Atkinson, 2007)).

Effectiveness of DOVE's services

The research data showed that DOVE makes a worthwhile and positive contribution to the safety of Hawke's Bay families. Triangulation of findings from multiple data sources indicated that DOVE helped to address family violence in the Hawke's Bay by providing male and female perpetrators with effective tools to reduce their violent or abusive behaviour, offering support and education to female victims, and providing education and counselling to youth affected by family violence or anger management issues.

Family violence is a complex issue requiring a multi-dimensional response. DOVE provides this through services including group and individual programmes for men, women and youth; individual support services, nurturing the development of a Pacific Men's service, interagency collaboration and other efforts.

The holistic, personalised and flexible aspects of DOVE's service provision were extremely highly valued by clients and stakeholders. This included some individual services, support to overcome barriers to attending programmes, and the provision of individual programmes. The transformation these programmes and services supported in individuals' and families' lives appeared to be one of DOVE's greatest strengths.

Participants in DOVE's group programmes can find the process challenging. A single DOVE programme was not always sufficient to transform a family's situation so as to eliminate family violence for them. Living without violence was an on-going challenge for some.

Nevertheless, as a result of DOVE's services, there are individuals, family and whānau whose lives were enhanced because they had developed strategies and behaviours to deal with anger and model non-violent behaviours to their children. For those who had experienced family violence, DOVE gave them opportunities to take control of their lives and move past previous situations of victimisation.

Men's Services

DOVE's Men's Services focus on men as perpetrators of family violence. Psycho-educational group programmes appeared to make a positive difference for many participants. Many men rated tools such as: stop, time out, and acknowledging warning signs as highlights of their learning. Two highly regarded elements of DOVE's services for men were the provision of programmes in prison, and the Pacific Programme.

Women's Services

DOVE's Women's Services focus on women as both victims and perpetrators. Women reported that after attending DOVE they were safer and there was less violence in their homes than prior to attending. Women also indicated that they had improved self esteem and confidence, that they had different ideas about what was acceptable in relationships, and that they have made positive changes in their domestic relationships and their social support networks. Women attending group programmes found the support of other women in similar situations beneficial.

Youth Services

Youth Services focused on young people as perpetrators and victims of family violence and anger issues. These were highly regarded by stakeholders. In addition, the Safemates Programme delivered in schools was highly valued by school stakeholders and students interviewed. Its success relied firstly on the rapport built by DOVE facilitators, then on the content and presentation style. A great deal of concern was expressed at DOVE's subsequent winding down of the Youth Service.

Effectiveness for Māori

DOVE services were generally described as respectful towards Māori. Specific philosophical underpinnings and practices that helped Māori participants to feel respected were whakawhānaungatanga; manaakitanga; the appropriate use of karakia, mihi and pepeha; and the gifting of koha.

In the 6 month study period, 1 July – 31 December 2011, completion rates for Māori clients were lower than for non-Māori.

Given that Māori commenced using DOVE services at higher rates than non-Māori, it is worth considering whether there is more DOVE could do to ensure Māori receive culturally suitable services. The individual services provided by suitably skilled staff were more able to be provided to Māori in culturally authentic ways.

Clients with children

A significant proportion of clients of the Men's and Women's Services were parents, and their children had been affected by family violence. There was evidence that negative effects on children of family violence were reduced through DOVE's work with their parents. In addition, children were a powerful motivation for change for both men and women.

Addressing barriers to access and programme completion

DOVE successfully addressed many barriers to participation. Nevertheless, barriers to access remained, particularly around transport, timing of group programmes and venues. Flaxmere stood out as an area that was underserved.

In the three-years from 2008-2010, the estimated programme completion rate was just over 71%. Women were more likely to complete than men.

Participants in both Men's and Women's Programmes may be excluded if they miss more than two sessions. Participants who are late for a session may be marked 'absent'. This can create barriers to programme completion.

Funding frameworks may create barriers by working against flexible, holistic or collaborative approaches and creating perverse incentives in service provision.

Critical staff attributes

Building trusting relationships with staff was essential to clients' engagement. A great deal of evidence was recorded of positive relationships with DOVE staff, who were seen to have good rapport and be empathetic, calming, professional and authentic.

Collaboration

DOVE was held in very high regard in the community as experts in family violence prevention. The organisation played an essential role in community collaboration, including active engagement on interagency initiatives.

Narratives

Service users' narratives offer deeper insight into individuals' experiences of family violence, what it takes to achieve non-violent ways of living and the role services can play in supporting this change.

Recommendations

The research report concludes with recommendations to maintain and enhance the effectiveness and scope of DOVE's services. The recommendations relate to:

- programme provision
- holistic individual, family and whānau work
- access and cultural acceptability
- enrolling and exiting clients
- referrals and external assistance
- services for youth
- records and monitoring
- a potential couple's course.

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1 Introduction

1.1 Background

DOVE Hawkes² Bay (DOVE) provides intervention and education services in the area of Stopping Violence, with the focus on maximising the safety of women and children. DOVE began working with men to assist them to recognise and change behaviour related to violence and abuse in 1993. DOVE provides services in three areas: Men, Women and Youth.

Programme evaluation forms collected as part of the programme completion process and anecdotal feedback and observed outcomes suggested that DOVE programmes were making a positive difference to individuals and their whānau. DOVE wanted to investigate the veracity of this through a formal research project, so in 2011, DOVE and The Eastern Institute of Technology (EIT) partnered to develop a research project to examine the effectiveness of DOVE's services.

1.2 DOVE restructuring

While the research was underway, DOVE went through an unexpected period of change, including a change of management, the departure of a large number of staff,³ and a decision to reduce the work that was not specifically funded this led to a reduction in some valuable services. For example, programmes in schools were put on hold until such time as funding could be secured to rebuild the capacity of the teams. The level of social work undertaken by DOVE was also reduced (DOVE 2012).

These changes posed challenges for the research partnership, with DOVE personnel responsible for initiating the research being among those who left the organisation. EIT researchers were acutely aware of the pressure DOVE was under and made efforts not to cause additional stress. Some aspects of the research were delayed as a result. All DOVE staff and management remained very supportive of the research and participated fully.

1.3 Research purpose

This research is a detailed examination of the effectiveness of DOVE's services for their clients. It addresses DOVE's strategic goals of:

- continually monitoring, evaluating and enhancing the effectiveness of its work; and
- providing leadership in the elimination of family violence.

The research examined the extent to which the intervention and prevention of family violence services run by DOVE were meeting the needs of participants and their whānau/families. This involved analysing the impact of the programmes and services from the perspectives of participants, including both perpetrators and victims. The perspectives of DOVE staff, referral agencies and stakeholders have also been sought. In addition, programme and outcome data has been analysed.

² Although the province is called 'Hawke's Bay' the official title of DOVE omits the apostrophe.

³ Both current and former staff are referred to as 'staff' in the report, regardless of employment status at the time of data collection.

Formal research represents an important step towards providing a satisfactory response to questions such as 'How do you know these programmes and interventions work?' and 'What research has been conducted with the participants themselves?'

1.4 *Research Aims*

The research aimed to contribute to reducing family violence in Hawke's Bay by examining DOVE's services to reveal what works and for whom, in order to:

- inform DOVE about who registered for programmes, programme outcomes, and programme efficacy factors
- enhance DOVE's design and delivery of programmes
- assist DOVE to institute on-going programme evaluation and quality improvement
- provide evidence of programme efficacy factors to others who deliver family violence prevention programmes throughout New Zealand, particularly those with a large proportion of Māori participants
- increase the pool of evidence about family violence prevention programme effectiveness available to social work, counselling and family violence prevention trainers, educators and researchers
- inform community partners, such as members of the Family Violence Interagency Response Teams (FVIRTs), about DOVE's areas of strength; and
- provide evidence of programme efficacy to funders and potential funders seeking information about value for money.

1.5 *Context*

1.5.1 *The New Zealand context*

Domestic violence is a complex social issue and huge cost to New Zealand (Snively, 1995; Little 2012, McLaren, 2010). Nationally, it is estimated that one in three women has been the victim of family violence (Fenrich & Contesse, 2009). A review of family violence homicides that occurred in the period 2002-2006 revealed that of the 141 deaths, 77 were couple-related, 38 were child homicides and 26 were other family member homicides (Martin & Pritchard, 2010). On average 28 deaths per year were from homicides within the family. More victims were female (88) than male (53). There were 121 male perpetrators and only 28 female perpetrators. There were 58 Māori, 51 European, 17 Pacific and 15 Asian victims. Sixty-two of the suspected perpetrators were New Zealand European, 52 Māori, 18 Pacific, 12 Asian and 5 of unknown ethnicity (Martin & Pritchard, 2010). A strong association between neighbourhood deprivation and homicides within families was found (Martin & Pritchard, 2010).

In the year to June 2011 there were approximately 3,500 Protection Orders recorded in Napier and Hastings (DOVE, 2011). The Eastern Police District (which includes Hawke's Bay) has higher than average rates for call-outs to offences relating to family violence (Police National Headquarters, 2011).

Family violence requires a multi-dimensional response (Dixon & O'Connor, 2011). However, there has been insufficient recent evaluation of New Zealand family violence prevention programme outcomes and effectiveness. Early Research conducted in 2001 by Maxwell, Anderson & Olsen into

New Zealand programmes for adult protected persons under the Domestic Violence Act 1995 included an evaluation of the DOVE ten week Women's Programme, among others. It found that the services reviewed were generally beneficial, but expressed some concerns about their suitability for Māori women.

A more recent study by Martin and Pritchard (2010) suggests that a woman is in the most danger of being killed when she threatens or actually separates from her partner. Of the children killed through domestic violence, most were killed before they were five and nearly half were under one. Thus, the time of couple separation, and the first year after having a baby may be crucial times for action on family violence prevention (Martin & Pritchard, 2010).

Further, McLaren (2010) indicates that people who perpetrate in intimate partner violence may have some identifiable shared attitudes, values and beliefs. Exploring perpetrators' attitudes, values and beliefs and offering new ways to think about how to address conflict and challenges is intended to lead to changes in perpetrators' behaviour (Snively, 1995).

1.5.1.1 The legislative and policy frameworks

New Zealand has made international commitments under the Convention on the Elimination of All Forms of Discrimination Against Women to secure equality for women, including addressing the high prevalence of violence against women (Fenrich & Contesse, 2009). It has a generally robust legal framework for dealing with family violence (Fenrich & Contesse, 2009).

Legislation regarding the provision of both educational and support programmes for victims and perpetrators of domestic violence is contained in the Sections 29 to 44 of the Domestic Violence Act 1995. Under the Domestic Violence (Programmes) Regulations 1996 those issued with Protection Orders are mandated to attend Respondent Programmes. These programmes are intended to provide alternative ways to stop violent behaviour and to prevent future violence. The idea is that these programmes will lead to behaviour changes through offering new understanding.

Victims may be referred to support and education programmes, and funding provided to cover costs of their attendance. Their attendance is optional. The programmes for victims of domestic violence aim to provide skills for protection, empowerment, education, safety, and support and ways to identify future options (Domestic Violence (Programmes) Regulations 1996).

The Family Court of New Zealand is responsible for overseeing domestic violence programmes and has an approved panel of experts to carry out this responsibility (Family Court, n.d.).

Te Rito - New Zealand Family Violence Prevention Strategy emphasises improved collaboration between government and agencies working in the area of family violence prevention (Ministry of Social Development, 2002). Murphy and Fanslow (2012) suggest that along with the collaborative response to domestic violence there should be a collaborative approach to training, service delivery, planning, monitoring and evaluation. That is, an interagency approach at all levels of domestic violence work would achieve benefits for consumers, facilitators, agencies and government policy.

An integrated approach to address domestic violence, through the coordination of criminal justice, law and advocacy programmes, is important (Kirk, 2003).

1.5.1.2 Key features of domestic violence intervention services in New Zealand

Domestic violence programmes are structured to meet the separate needs of victims and perpetrators by providing support and education. The process of education and challenging participants' beliefs is designed to contribute to behavioural change including developing ways to manage anger (Ministry of Health, 2010).

Domestic violence programmes may be delivered either as facilitated group programmes or individual interventions, based on what best suits the recipient (Domestic Violence (Programmes) Regulations 1996). Not all domestic violence occurs in mixed gender relationships or mono-ethnically defined relationships. Age, culture, socio-economic status, religion and education are factors that add complexity. All programmes are required to respect the cultural beliefs and values of those attending (Domestic Violence (Programmes) Regulations 1996). The weight given to counselling or educational perspectives within programmes varies (Dixon & O'Connor, 2011).

For victims, programmes must have a primary purpose of providing education to:

- recognise all forms of domestic violence
- recognise all domestic violence is unacceptable
- assist the person to put past experiences into perspective; and
- ensure there is effective legal protection and support to understand the use of Protection Orders.

Programmes for the respondents of Protection Orders aim to change behaviour through:

- increasing understanding of the nature and the effects of domestic violence, including intergenerational violence cycles
- understanding protection orders and the consequences of breaches
- understanding the impact that domestic violence has on the victim, and
- developing skills to deal with potential conflicts in non-abusive ways (Domestic Violence Act 1995).

The Domestic Violence (Programmes) Regulations 1996 stipulate the following services requirements for perpetrators' programmes:

- group programmes must consist of a specified number of programme sessions and the total duration must be not less than thirty hours and not more than fifty hours
- sessions are not to be longer than three hours and one to be limited to 16 people per programme
- two facilitators are required for groups of over eight respondents. Where there are two facilitators, if possible the programme providers should offer different genders
- for individual respondent programmes a specified number of programme sessions are expected, totalling not less than nine hours and not more than 12 hours.

The literature stresses the centrality of the relationship in social service provision (Little, 2012; Nash, Munford and O'Donoghue, 2005, Dixon and O'Connor, 2011). When working with victims, facilitators support clients as they nourish each other while they find their voices and share their stories. The work with victims often requires listening to the reliving of victim's stories (Kirk, 2003). This impacts on other programme participants and facilitators, and requires a lot of 'emotional holding by programme facilitators. Regular domestic violence supervision is essential to domestic violence programme facilitation practice. (Dixon & O'Connor 2011, Little, 2012).

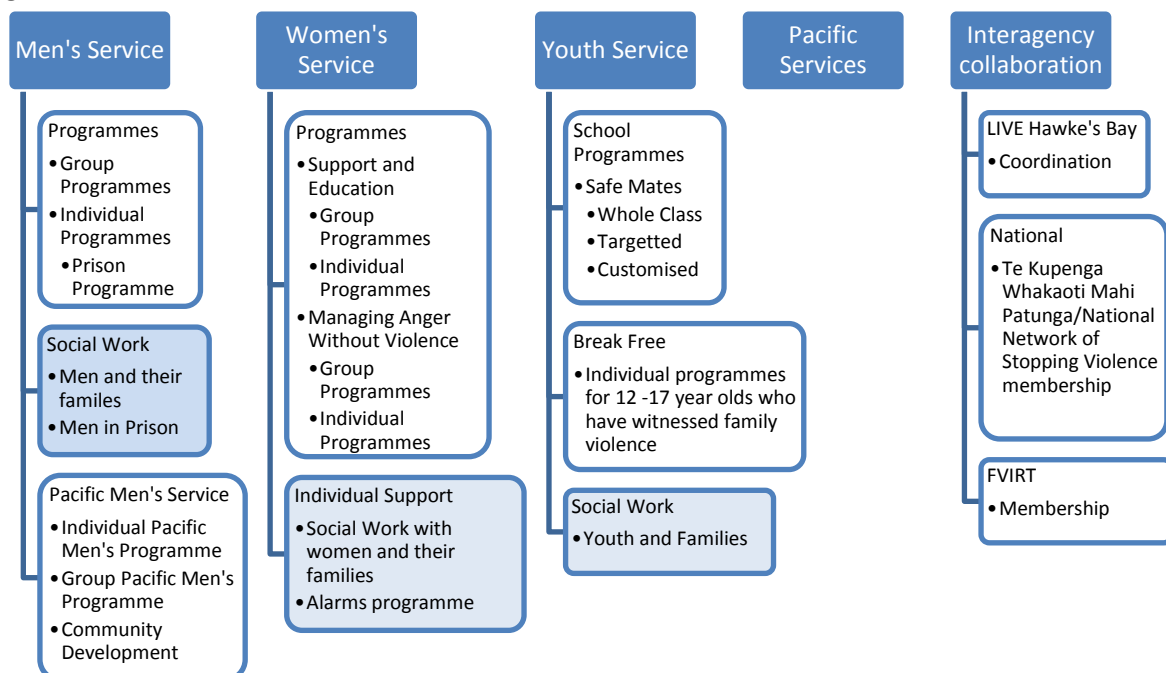
Facilitators need skill in discerning when to challenge violent behaviour and when to listen to the client. Beliefs about gender can sustain and perpetuate violence. Programme facilitators must work to deconstruct such ideas in both perpetrator and victim programmes (Dixon & O'Connor, 2011). In Dixon and O'Connor's research (2011), some facilitators were thought by programme participants to be unable to move past their own beliefs about gender and power relations. It is important that facilitators are able to look deeply at gender in the New Zealand context. Dixon and O'Connor (2011) advocate for domestic violence programme facilitation training to include a developing understanding about how gendered culture supports practice and beliefs as well as policy and law.

Trotter (1999) describes working with domestic violence offenders as challenging. Perpetrators of domestic violence may be expected to engage in prevention programmes as part of court-imposed sentences. The Community Probation Service is responsible for monitoring compliance. Programme facilitators are required to evaluate potential risks and follow up if necessary (Kirk, 2003). This places the facilitator in a position of having to balance education and support, with monitoring functions.

1.5.2 Description of DOVE services

DOVE provides a wide range of family violence intervention and prevention services. It accepts mandated and voluntary referrals from a wide range of sources, including self-referrals.

Organisational chart



1.5.2.1 *Contracts*

DOVE holds contracts from a range of government agencies including:

- Child Youth and Family (CYF):
 - Family Support
 - Family Support for Pacific Island Families
 - Youth Programme, Abuse prevention
 - Counselling, Services for children witnessing family violence
 - Programmes for self-referred youth
 - Programmes for self referred adult perpetrators
- Family and Community Services (FAC), Ministry of Social Development (MSD)
 - Community Response
 - Family Centred Direct Services
 - Family Centred Services – Networks
- Multi-agency Support Services in Secondary Schools (MASSiSS), MSD
 - Social work services based at Flaxmere College
- Ministry of Justice
 - Men’s Court-approved Group Programme
 - Women’s Court-approved Support and Education Programme for victims of family violence
- Community Corrections
 - Men’s family violence programme
 - Men’s general anger / violence programme (pilot)
 - Women’s Managing Anger Without Violence Programme
- Police Diversion

1.5.2.2 *Men’s Service*

The Men’s Service provided group programmes and individual programmes for perpetrators.

The Pathways to Ending Violence Group Programme consisted of an individual assessment followed by four modules each carried out over four weeks (sixteen weeks in total). The programme covered understanding violence and abuse, the impact on others, and making sense of behavioural patterns. It was designed to support the development of skills for respectful and responsible relationships through education, learning negotiation skills, and learning about power, control and equality in order to break the cycle of abuse. The Pathways to Ending Violence Individual Programme involved an assessment and a ten-week programme covering the same material.

These services were available to men who self-referred; who are mandated to attend by statutory organisations such as the Family Court, Community Probation Service and the Child Youth & Family Service (CYF); or who are referred by other agencies. Men who self-referred were asked to pay a fee. The programmes are facilitated by specialist staff within DOVE and were offered at venues in Napier, Hastings, and the Central Hawke’s Bay.

Individual programmes were also provided to men in prison through the Men’s Service. High-needs men might continue to receive individual or family/whānau support in the community.

It appears that men who were victims of family violence may have on occasion received individual education and support through the Men's Service, although this does not appear to have been consistently accessible.

1.5.2.3 Pacific Service

A community development approach has been taken to nurturing a Pacific Family Violence Prevention Service under the auspices of DOVE. This service delivered programmes to Pacific men in the Samoan and Tongan languages. Programme records (where available) were held with Men's Service records. Data related to this service is included in the Men's Service section of this report.

1.5.2.4 Women's Service

DOVE provided two types of programmes for women: Support and Education, and Managing Anger without Violence), as well as social work services for women and families.

1.5.2.4.1 Women's Support & Education Programme

The Support and Education Programme was for women who were or had been in abusive relationships. It aimed to empower women through the provision of knowledge to assist with making informed future choices that consider the safety and wellbeing of their children.

The programme ran on an individual and group basis. The daytime group programme ran each term in both Napier and Hastings (a total of 16 programmes per year). These programmes were facilitated by specialist staff for ten weeks consisting of a two and a half hour session per week. These were run during the school terms to assist with child care arrangements. In addition, evening programmes in Napier and Hastings have been offered on occasion, and the programme has also been run in the Central Hawke's Bay.

The Women's Support and Education Programme was intended to

- provide support and empowerment in a caring environment, to offer better understanding of the dynamics of family violence
- provide new skills information and opportunities for personal development
- explore choices and
- provide an opportunity to meet other women who have experienced family violence (DOVE 2012).

1.5.2.4.2 The Women's Managing Anger Without Violence programme

The Women's Managing Anger Without Violence programme (group and individual) was developed to offer women a better understanding of the difference between anger and violence. The intention was to provide new skills and strategies to help women manage emotions in a constructive way.

The daytime group programme ran during each school term in both Napier and Hastings (a total of 16 programmes per year). They run during the school terms to assist with child care arrangements.

Women could self-refer. They could decide to do the programme after completing the Support and Education Programme. Women could also be mandated to attend by statutory organisations such as the Family Court, Community Probation Service and the Child Youth & Family Service (CYF); or be referred by other agencies.

1.5.2.4.3 *Social Work Service for Women and Families*

DOVE social workers provided support to individual women and their families. DOVE also ran an alarm scheme in partnership with the NZ Police for women and children living in very high risk situations. Under this scheme an alarm was installed in the home which could be activated by victims or onlookers if a potentially violent situation occurs.

1.5.3 *Youth Service*⁴

DOVE ran a Youth Service which provided a range of programmes to high school students from Central Hawke's Bay through to Wairoa. The most widely provided were the Safe Mates programmes, which ran in ten schools in the year to 30 June 2011 (DOVE, 2011). The Youth Service also provided individual support and counselling to young people affected by family violence, and young offenders programmes to young people (under 18) dealing with issues of violence.

1.5.4 *DOVE Services outside the scope of this report*

DOVE holds contracts to provide additional services that fall outside of the main scope of this research. These include a MASSISS contract, contracts to coordinate LIVE Hawke's Bay and to provide administrative support to the Family Violence Interagency Response Tables (FVIRT) in Napier and Hastings. However, some comments are made on these where relevant.

1.6 *Report structure*

This section introduces the background, purpose and aims of the research. It then provides a snapshot of services DOVE offered in the study period and notes the restructuring that has occurred subsequently.

The second section outlines the research questions, the framework for the research, ethics, methods of validation and the study design.

The third section reports the bulk of the research data. It analyses the effectiveness of DOVE's services based on data from DOVE records, and interviews. It includes the following subsections:

- three-year statistical overview of DOVE's clients
- detailed analysis of each service over a six-month period (1 July – 31 December 2011), including statistical data analysis, programme records analysis (Men's and Women's Services only), and semi-structured interview analysis
- analysis of staff perspectives emerging from focus hui, questionnaires and semi-structured interviews
- analysis of stakeholders' perspectives, emerging from semi-structured interviews.

The fourth section is narratives from DOVE participants. These are extended stories provided by nine individuals who have used DOVE services. Each is unique. Collectively, the narratives illustrate the range of pathways that can lead through family violence, to accessing DOVE's services and commitment to transformation. They demonstrate ways in which DOVE has made crucial differences to families lives, as well as revealing other sources of support and highlighting the courage of individual's action for change. For some tellers the process has led to dramatic transformations in

⁴ The Youth Service ceased in mid-2012 due to DOVE's financial constraints.

their lives. For at least one, living without violence continues to be a challenge. Collectively, these narratives highlight findings of the data analysis in the earlier part of the section.

Section five presents the research conclusions. The sixth and final section makes recommendations for continued service development.

Throughout the report, quotations from DOVE records and research participants are indicated in italics, without references. Other quotations are referenced according to American Psychological Association guidelines (2010).

2 Research method

2.1 Research questions

The overarching research questions were:

- Do DOVE’s services make a difference for participants (protagonists and victims) and their whānau
- If so, what difference and for whom?

Specifically, the research considered:

- common features that lead to positive outcomes across services
- unique features that make a particular programme or intervention effective
- critical success factors that make programmes or interventions effective for particular population groups, such as Māori, Pacific people, men, women, youth, whole of family/whānau and specific geographic areas
- aspects of services that could be improved
- elements that are expandable by DOVE, if they had the resources
- elements that are replicable by services in other areas.

2.2 Research framework

Te Rito Principles	DOVE values	EIT Research values
<ul style="list-style-type: none"> • Fundamental right to be safe and to live free from violence • Recognise, provide for and engage unique customary structures and practices of whānau, hapu and iwi • Broad and holistic approach • Perpetrators must be held accountable • Emphasis on prevention, early intervention and needs of children and young people • Integrated, co-ordinated and collaborative • Community right and responsibility to be involved • Recognise diverse needs of specific populations • Continually enhance initiatives as better information and better ways of working are identified 	<ul style="list-style-type: none"> • Congruency • Safety • Intrinsic Goodness (of all) <i>separate behaviours from the people – all have the potential to be good</i> • Change (is possible) • Leadership • Compassion • The Right to Choose • Trustworthiness • Respect • Do No Harm • Fulfilling Potential 	<ul style="list-style-type: none"> • Research Protocol for Working with Maori – Partnership and Protection • EIT Code of Ethics • Original investigation • Contribution to knowledge and understanding • Independent, creative, cumulative • Conducted by people with specialist knowledge about the theories, methods and information concerning their field of enquiry • Meets ethical and legislative requirements • Intellectual property rights are protected • Acceptable to accreditation panels • Collaborative effort • Valued activity

The research was based on and incorporated the values of DOVE and EIT as the research partners, and reflect the principles of *Te Rito – New Zealand Family Violence Prevention Strategy* (DOVE, 2009; Ministry of Social Development, 2002).

2.3 Research ethics

Ethical approval for the research was granted by the Research Ethics and Approvals Committee of EIT prior to its commencement (Ref 06/12).

2.3.1.1 Confidentiality and data protection

The process of ensuring the safety and rights of all participants was paramount. All steps were taken to follow current best research practice in relation to informed consent, privacy and confidentiality. The nature of the research was discussed with potential participants at several stages of the recruitment process to allow extended opportunity for questions to be asked and the implications of participation to be considered. This was seen as essential due to the nature of the subject matter. Names were removed prior to analysis of interview data. Research team members signed DOVE Confidentiality Agreements as well as being bound by EIT confidentiality requirements.

All data was allocated code numbers. Names or identifying details were removed prior to analysis of the data. Statistical and survey data was stored in password protected electronic files and/or in a locked office at DOVE for the duration of the project and preparation of publications. All hard copies will subsequently be destroyed by shredding. Narrative, interview, focus group and questionnaire data was stored in password protected electronic files at EIT Hawke's Bay for the duration of the project and preparation of the report. All hard copies, electronic files and audio recordings will be kept for ten years as stated in the Ethics Application. At the end of this period all data will be destroyed by shredding or electronic file wiping under the supervision of the Research Leader or appointed substitute.

2.4 Methods of validation

This research was undertaken with a series of cross-checking mechanisms. The collaborative and transparent approach adopted from the outset meant that the methodology was developed in consultation with DOVE staff and Board members. Similarly, the results were cross-checked by academics comprising the research team, DOVE staff and Board members, and peer reviewed by DOVE stakeholders and academics external to the research team.

2.5 Study design

Experimental approaches have been shown to have limited usefulness in Family Violence Prevention Programme Evaluation (Laing, 2003). Whole-of-programme approaches are better able to locate the effects of specific programmes in the context of the co-ordinated response used (Laing, 2003). Mixed method approaches offer the best option for evaluating programme outcomes in their socio-cultural contexts and from a range of perspectives.

The definition of "success" was a key consideration in the study design. A large multi-site, 48 month evaluation in the USA used a quasi-experimental design to provide some indications of what a good outcome might be for a family violence programme for mandated offenders. This research found "the majority of men in the programmes 'eventually do stop their violence, apparently for long periods of time'" (Gondolf 2002, p. 113 cited in Laing 2003, p.10). At 48 months post-programme completion, nearly 90 percent of "batterers" were reported to have not assaulted a partner in the previous year (Gondolf 2002 cited in Laing 2003, p. 10). Given the scale of our research (single

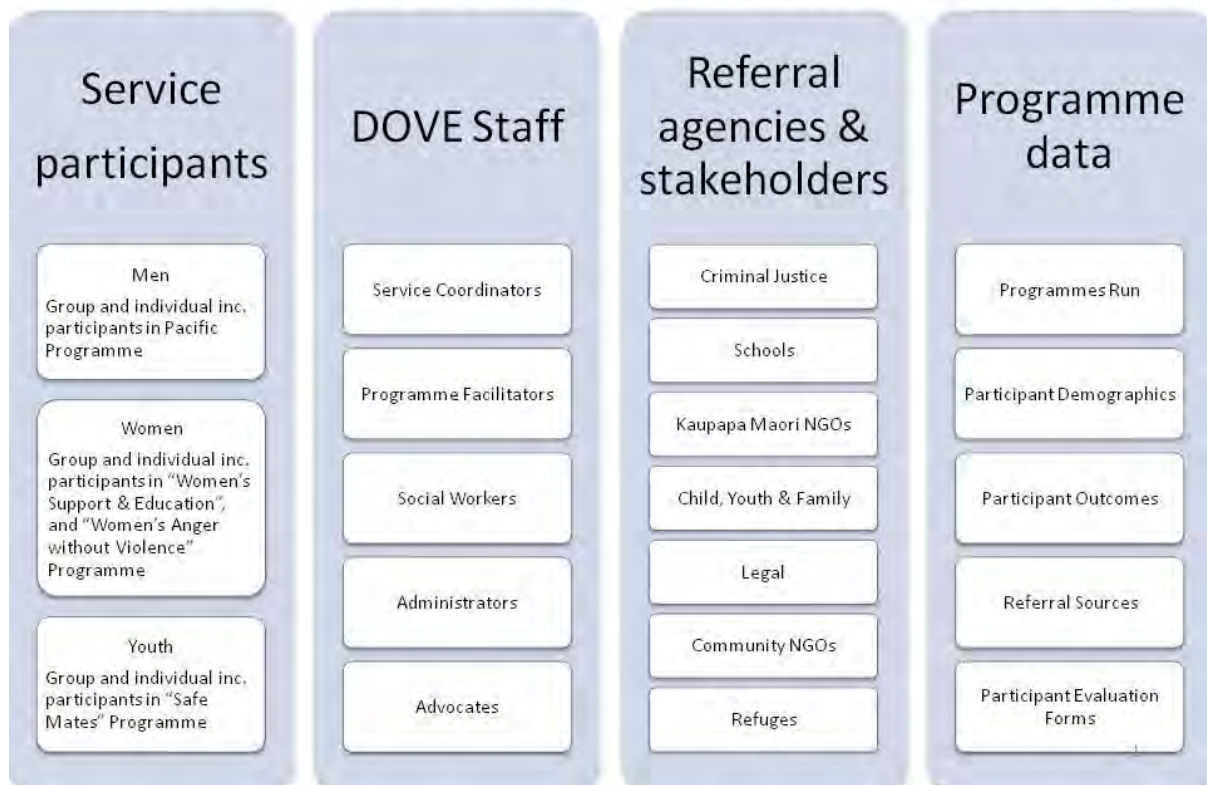
service, smaller budget) and the range of services provided by DOVE, it was not possible to replicate a quasi-experimental design. Rather, a method involving triangulating data from a range of sources was employed to assess the impact of DOVE services on safety from family violence.

Challenges for research include “better measuring outcomes for the women partners of men who attend programmes” (Laing 2003, p13) and “developing programmes which meet the needs of indigenous communities and which reflect the cultural diversity of the community” (Laing 2003, p. 13). These challenges have been confronted in the design of this study.

The research used a mixed quantitative and qualitative methodology approach in order to engage with representatives of the different parties working with DOVE. The methods employed included collection and analysis of both statistical data and data from programme evaluation forms, narratives and interviews. The six-month period 1 July– 31 December 2011 was chosen as a focus for the programme data collection and semi-structured interview data collection.

Interviews used a semi structured questionnaire with some open-ended questions providing a representative (though not statistically generalisable) picture of the impacts of each DOVE programme on a range of participants, focusing on what works and for whom. This was supported by data collated from programme evaluation forms, and statistical assessment data. Programme data provided a demographic description of who used each of the services. Narrative approaches were used to allow the voices of participants to be heard, consistent with an empowerment approach.

Whose perspective? Data Sources



2.5.1 2008 – 2010 statistical programme data collection and analysis

Statistical data (2008-2010) was collated from DOVE databases, and analysed to provide an overview of clients' participation in DOVE for three-year period prior to the main research period. This included:

- demographic data of programme participants: gender; age, ethnicity (Māori, Pacific Island, New Zealand European, other, and 'not stated'), and socio-economic deprivation. Socio-economic deprivation levels were calculated using the NZDEP Index 2006⁵
- family data of service participants: number of children, relationship status
- referral source
- programme completion timeframes; those not completing; and repeat participants.

The sample comprised all programme participants, 2008-2010 (excluding participants in the *Safe Mates* schools' programme).

Information relating to the participants was gathered on-site at the DOVE office and aggregated. Fields with very low numbers were amalgamated to ensure that no individuals were identifiable.

2.5.2 Programme data collection and analysis for 1 July – 31 December 2011

2.5.2.1 Statistical data

Statistical data was also collated and analysed for the study period of 1 July – 31 December 2011. This included:

- demographic data of programme participants: gender; ethnicity (Māori, Pacific Island, New Zealand European, other and 'not stated')
- referral source
- programme completion timeframes; those not completing; and repeat participants.

The sample comprised all programme participants excluding participants in the *Safe Mates* schools' programme.

Information relating to the participants in each of the three programmes (Men's, Women's and Youth), and all other data analysis was conducted on-site at the DOVE office. All data was aggregated. Fields with very low numbers were amalgamated to ensure that no individuals were identifiable.

2.5.2.2 Assessment data

Intake, during programme, and completion assessments of a sample of participants were analysed where available: factors such as anger, past abuse, relationship status, children, coping factors and level of risk were considered.

The Men's Group Programme assessment data sample was selected from the men's completions data. Of the 91 on the list, twenty were not involved in the group programme. These men received individual interventions so were excluded from this sample in order to limit variance and keep the

⁵ The NZDEP Index data was constructed by geocoding all addresses and merging the dataset with the NZDEP file to link each geocoded address with its meshblock area deprivation score (Salmond & Crampton 2002).

sample design replicable. This left 71 records. The researchers agreed a sample of one third of the records balanced robustness with manageability for the purposes of the research. In order to keep the sample geographically representative, every third record was retrieved for each location, creating a final sample of 24 records.

Prior to full data retrieval an inter-rater reliability check was undertaken by a researcher and the Research Leader. Each independently coded the same small sample of the data. The codings were compared to measure consistency (Armstrong, Gosling, Weinman & Marteau, 1997, Betz & Luzzo, 1996). The process provided support for internal consistency and reduced the risk of interpretive variation (Highlen & Finley, 1996).

2.5.2.3 Programme evaluation forms

Programme participants completed evaluation forms at the end of some programmes. These were sampled to cover the range of programmes and analysed for evidence of:

- programme acceptability and appropriateness
- aspects the programme participants found helpful or unhelpful
- participants' ideas for how the service could be improved, and
- consistency between different programmes and intakes.

2.5.3 Semi-structured interviews

2.5.3.1 Clients

Face-to-face interviews using a semi-structured questionnaire with some open-ended questions were undertaken with a total of 26 DOVE programme participants 6 – 12 months post-programme completion. The purpose was to gather perceptions from both protagonists and victims about the impact that participation in DOVE services had had on themselves and their whānau/families, including the efficacy of DOVE services in relation to maintaining changes in behaviour since programme completion. (See Appendix 1 for indicative interview schedules).

Twenty of the interviewees were recruited from all participants who completed or terminated DOVE programmes (Men's, Women's and Youth) between 1 July and 31 December 2011. Initially, participants were contacted by a DOVE administrator or service co-ordinator, by phone or in person, and invited to participate in the research. The purpose of the research and the interview process was explained. Issues of confidentiality, safety and informed consent were discussed. It was made clear that participants did not have to take part and that they were welcome to withdraw at any time.

One woman requested the opportunity to share her views at the same time as her partner was being interviewed. The remaining five interviewees were Safe Mates programme participants identified by their school guidance counsellor as having diverse views on the programme. They were interviewed as a group.

Care was taken when approaching participants to emphasise that the information was wanted in relation to knowing more about "how DOVE staff have worked with them and how the programmes work." The interviews aimed to provide a robust picture of how the programmes helped

protagonists change violent behaviour and families to become safe, as well as revealing service limitations and barriers to change.

If participants agreed to be interviewed, a mutually acceptable time and place was arranged for the interview, for example at the participant's home, EIT, or at DOVE premises. Practical issues, such as transport, childcare and contact details were addressed to facilitate the interview.

All men's interview participants were interviewed by a male researcher. All women were interviewed by a female researcher, except the one who asked to be interviewed alongside her partner. Māori women participants were offered the opportunity to be interviewed by a Māori researcher. The Pacific participant was interviewed by a Pacific researcher.

The interviews were conducted by senior EIT academic social science staff and researchers. Participants were asked if they consented to their interviews being recorded. All agreed. A gift voucher was offered to those who completed the interview in acknowledgement of their time. This was given at the end of the interview session.

2.5.3.2 Staff and stakeholders

Eleven staff and 14 stakeholders provided data for the research project. Individual and group interviews (focus groups) were held with staff and stakeholders to supplement the information obtained from other sources. In addition, staff were able to participate via questionnaires. The interviews aimed to capture the understandings each interviewee had about the efficacy and delivery of programmes and interventions.

Staff were informed of the opportunity to participate by the Research Leader. The invitation was reiterated by the DOVE manager via email and staff meetings.

Potential stakeholder interviewees were identified through discussion with members of the Research Advisory Group, including the DOVE Manager. This group was expanded through a snowball technique (Morgan, 2008). Those approached included representatives from NGO social services including Kaupapa Māori organisations; secondary schools; government agencies with roles in dealing with family violence; and family lawyers. Representatives of stakeholder agencies were invited to participate by the Research Advisory Board Chair and DOVE Interim Manager via a jointly signed letter followed up by a telephone call from the Research Leader.

The purpose of the research and the interview process was explained to staff and stakeholders before data collection commenced. Issues of confidentiality, safety and informed consent were discussed. It was made clear that participants did not have to take part and that they were welcome to withdraw at any time. Participants were asked if they consented to their interviews being recorded. All agreed. Data collection from staff and stakeholders was conducted by the Research Leader and an EIT researcher.

2.5.4 Analysis of interview data

Interviews, focus groups and questionnaire responses from clients, staff and stakeholder representative were recorded and the material was summarised into abstracts. The abstracts were

organised and thematically coded. The coded data was analysed and summarised in order to answer evaluation questions related to the impact, acceptability, accessibility, adequacy and efficacy of DOVE programmes.

2.5.5 Narrative inquiry with DOVE clients

Nine narratives were collected from participants who had completed DOVE programmes to provide insight into the process of personal change from participants' perspectives, locating the effects of participation in DOVE family violence prevention programmes within the context of their lives. The purpose of these narratives was to provide insight into the transformative process families and whānau undertake to move out of violent situations. This included identifying critical support and turning points on participants' journeys

Narrative inquiry is a way of understanding one's own actions and the actions of others, of arranging events into a meaningful whole, and connecting the consequences of actions and events over time (Bruner, 1986; Polkinghorne, 1997). This strand of the research stems from an empowerment research approach which honours the narrators' words and stories.

Personal narratives are rich sources of data concerning the personal experiences of those who, for example, have been exposed to family violence. The narrative inquiry approach is able to reveal the layers of complexities of lived experience (see for example Loseke, 2001) that are difficult to capture via other data collection methods. Unlike the statistical and qualitative data, these narratives were not intended to be representative. Participants were selected on the basis of having a transformative story and a desire to have their voices heard. Common themes emerged from the narratives. Some narratives illustrated the diversity of strengths families and whānau call on when dealing with family violence.

2.5.5.1 Narrative data collection

Narrators were invited to participate by DOVE workers, who approached them by telephone/or in person and explained the purpose and mode of the narrative collection and gave the anonymity assurance. Narrators were asked if they would like someone of the same gender to interview them. Māori narrators were offered the opportunity to be interviewed by a Māori researcher.

Those who agreed to share their narratives were asked to indicate their preference for day and time of interview. No names or identifying details were attached to any of the data. Narratives were collected on DOVE premises, at EIT or in the narrator's home. The collection was bound by confidential consent in writing as per the project's research ethics and approval processes. Narratives were audio-taped with consent. A gift voucher was offered to those who completed the narrative in acknowledgement of their contribution to the research. This was given at the end of the narrative session.

2.5.6 Analysis of narratives

Eight of the narratives were fully transcribed. One was not; as the interviewer decided the traumatic material should not be written down in full. All nine narratives were then written up as first-person stories. Eight of these were taken back to their tellers for review, confirmation and written

confirmation of approval for use and publication. Attempts to contact the ninth teller to allow her to review and confirm her approval for use and publication were unsuccessful. However ethics approval was granted for the use of her narrative on the basis of all the circumstances including that she had given her prior written approval to use her narrative in whatever way the researchers saw fit and strongly expressed her desire that her story be told.

2.6 Cross-cultural considerations

This project was carried out under the aegis of the EIT Research Protocol for Working with Māori. In addition, cultural and resource support was provided by the Research Advisory Board Kaumatua, Māori DOVE staff and a Māori member of the research team. This included guidance regarding safe and respectful practice with Māori participants.

Techniques used when collecting information from participants included offering Māori participants the option of being interviewed by a Māori researcher (female only). Pacific participants were offered the option of being interviewed by a Pacific researcher. Cultural practices such as karakia, mihi, the sharing of food and the offering of koha were used as appropriate to researchers and participants.

The narrative inquiry process allowed participants to tell their stories in the way that was culturally appropriate to them. The researchers also ensured that participants were able to receive feedback on the findings including a copy of the executive summary of the report.

2.7 Data collection

2.7.1 Recruitment of semi-structured interview participants

2.7.1.1 Men

A list of all 157 men who had completed/terminated a DOVE programme between 1 July and 31 December 2011 was compiled by the DOVE Administrator and provided to the Research Leader who constructed a random sample of 37 men to be approached to participate in a semi-structured interview. Of these men, DOVE staff successfully contacted ten, of whom seven agreed to be approached by EIT researchers to be interviewed. Of these seven, one could not be located, and one did not arrive at the agreed interview venue on three occasions and ceased to reply to text messages. From this it was concluded he did not wish to participate. Another later declined to be interviewed. Interviews were therefore conducted with three men.

To provide a larger sample, two further recruitment rounds were held, with 21 men and 16 men respectively. In addition, one man who had wrongly been recorded in the youth sample was added to the men's sample. From these samples, two further participants were recruited and were interviewed, making a total of six men interviewed.

Reasons for the low response rate from men may include shame associated with the subject matter, the mandated (forced) nature of some men's attendance at DOVE, transience and high turnover of phone contact details (there were a large number of men who could not be contacted). In addition, restructuring at DOVE may have reduced the capacity of the service to contact former clients.

2.7.1.2 Women

Lists of all 162 women who had completed the Women's Support and Education Programme (37 women), completed/terminated the Managing Anger Without Violence Programme (33 women) or completed receiving individual support from DOVE (92 women) between 1 July and 31 December 2011 were compiled by the DOVE Administrator. There were 161 women in total. The researchers selected a sample of 24 women to be approached for interviews, by randomly sampling from each of the three lists. Two of the names turned out to belong to the same woman, reducing the sample number to 23. Of these, twelve of those whom DOVE staff were able to contact agreed to be approached by EIT researchers to participate. Of these, EIT researchers were unable to contact three. The researcher decided to cease attempting to meet one as a result of three reschedules (raising the possibility that she was reluctant to participate). Eight interviews were therefore undertaken with women from this sample.

A second sample of sixteen women was constructed. In addition, one woman who had wrongly been recorded in the youth sample was added to the women's sample. Nine women from this sample agreed to be contacted by EIT researchers, and four further interviews were undertaken, bringing the total of women interviewed to 13. In addition, one woman who had used DOVE's services was added to the sample after she asked to be interviewed, having sat in as a support person on her partner's interview.

2.7.1.3 Youth

A list of all youth who had completed/terminated a DOVE individual programme between 1 July and 31 December 2011 was compiled by the DOVE Administrator. This totalled 84 clients. The Research Project Leader constructed a random sample of 17 youth to be approached to participate in a semi-structured interview. DOVE staff successfully contacted one youth who agreed to be approached by EIT researchers to participate. He later withdrew from the research. Several clients recorded in the youth sample turned out not to be youth. It appears they may have been included in the youth records because they received individual services from a DOVE worker whose caseload was largely youth. Two of these people agreed to be approached by EIT researchers. One was included in the men's sample and one in the women's, and are counted in the totals for these groups. A second sample of eight youth failed to produce any interviewees.

The transience of youth, either as they finish school or their families relocate, and changing of phone contact details made contacting them a difficult challenge for DOVE. In addition, some youth were not seen at DOVE's premises (for example, those who engaged with DOVE through the Social Workers in Schools Programme at Flaxmere College) which may have reduced their likelihood of associating support they received with DOVE.

Subsequently a DOVE worker identified three youth who had used DOVE services in the study period who agreed to participate in the research. Interviews were carried out with two of these. The research team was unable to make contact with the third. An opportunity also arose to conduct a group interview with boys who had completed Safe Mates programmes. Five boys participated in the group interview. A guidance counsellor sat in the interview as a support person and assisted with communication. All of the youth interviewed were male. Data from a total of seven youth was therefore collected.

2.7.1.4 Staff

Eleven staff members participated in providing data for the research.

A variety of methods were used to gain input from DOVE staff. A DOVE staff focus hui was used as the first data collection opportunity. Due to the small number who attended, this was supplemented with a second focus group held directly after a DOVE weekly staff meeting, and the use of questionnaires and individual interviews. Flexibility in the collection of data from staff was necessitated by internal changes at DOVE.

All staff were told that the purpose of the research was to consider DOVE's services, particularly services provided between 1 July – 31 December 2011 (the period for which DOVE client data was analysed in-depth), but also services provided before that period and up until the time of DOVE's restructuring. Inevitably, some comments were also collected on the restructuring process and related issues as staff were being impacted by these at the time, with some choosing to leave DOVE and some others being made redundant.

2.7.1.5 Stakeholders

Interviews were undertaken with fourteen key stakeholders including staff of referring organisations. Nine individual interviews with representatives from different stakeholder agencies and one focus group of five participants with staff from a tenth agency were undertaken.

Six individuals or agencies declined to participate in the interviews, because they were too busy, did not feel they had enough knowledge of DOVE to comment, or, in one case, were a current member of DOVE's Board. Unfortunately none of the family lawyers were available to be interviewed until after the data collection period had ended.

All stakeholder representatives were told that the purpose of the research was to consider DOVE's services, particularly services provided between 1 July – 31 December 2011 (the period for which DOVE client data was analysed in-depth), but also services provided before that period and up until the time of DOVE's restructuring. Inevitably, some comments were also collected on the restructuring process and related issues as stakeholders were in a stage of reflection on the implications of these.

2.8 Limitations

Data for the three-year statistical survey was drawn from multiple DOVE databases. Data 'cleaning' was undertaken to be able to compare data recorded in different ways for different purposes. Caveats include:

- the new MSD database did not start until near the end of 2008. Because of this comparisons between 2008 and other years need to be made with caution
- the data used was valid up until 31 July 2011. Variables such as 'number of children' and 'age' (which was sometimes recorded in intervals such as 20-30) are correct at the time of entry only)
- the quality of the data was variable; for example age ranges for 'youth' and adults were not clearly spelled out in all cases.

This data is presented as a picture of DOVE's clients over a three-year period. It should be noted that the data says nothing about who is most at risk of perpetrating or being victims of family violence. Attendance at DOVE is a result of multiple factors, including presence of violence, involvement in criminal and family justice systems, motivation for change and service accessibility.

While attempts were made to recruit random samples of programme participants to participate in the semi-structured interviews, a significant portion could not be located and others chose not to take part. Transient clients are likely to be underrepresented.

The number of Men's Programme participants recruited was disappointing and limits the usefulness of this data. Fortunately the written records for the Men's Service were fairly full (excluding the Pacific Service). In contrast, very little relevant written material was found for the Women's Service for the six-month study period, but more women agreed to be interviewed.

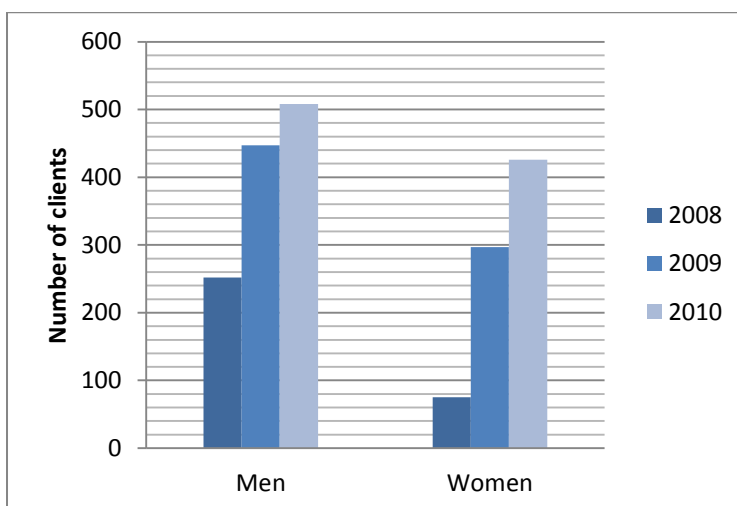
DOVE staff and management issues followed by restructuring had the potential to significantly impede the research. This was mitigated by the goodwill and strenuous efforts of all involved. Nevertheless some aspects of the research were influenced.

3 Findings

3.1 DOVE's clients: a three-year statistical overview

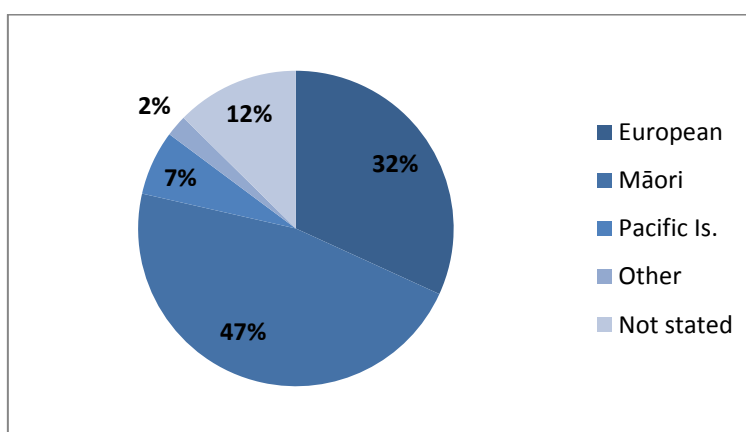
3.1.1 Notes on data analysis

1) DOVE clients by Gender by Year 2008 - 2010⁶



Over the three years 2008 - 2010, 60.4% of clients were men and 39.6% of clients were women. A total of 1207 men client enrolments are recorded for the three year period 2008-2010. This was made up of 252 in 2008, 447 in 2009, and 508 in 2010. A total of 798 women client enrolments are recorded for the three year period 2008-2010. This was made up of 75 in 2008, 297 in 2009, and 426 in 2010. Some clients appear in more than one year.⁷

2) Ethnicity of DOVE clients 2008 – 2010

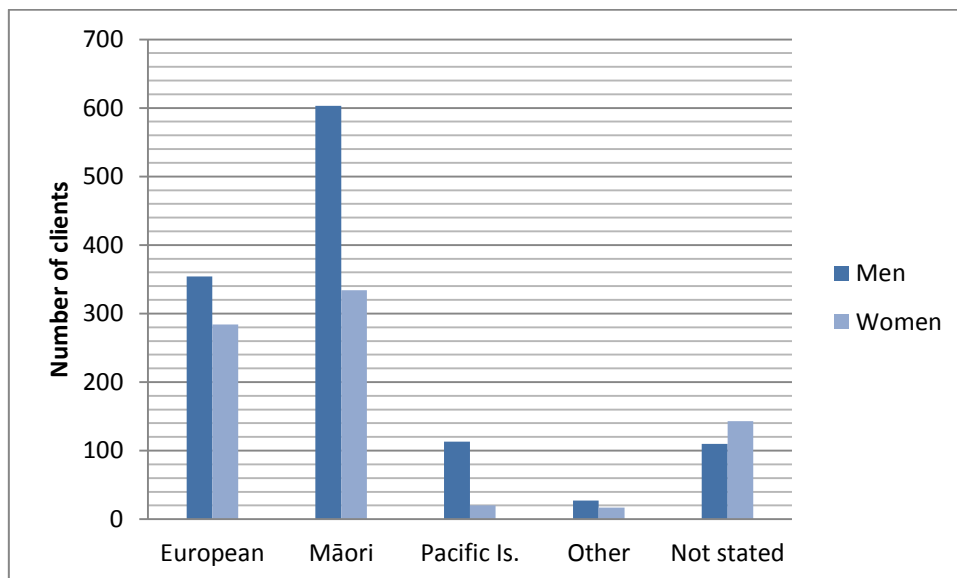


⁶ All years are calendar years.

⁷ It is also possible that some clients may be double counted if they enrolled in more than one programme in a given year.

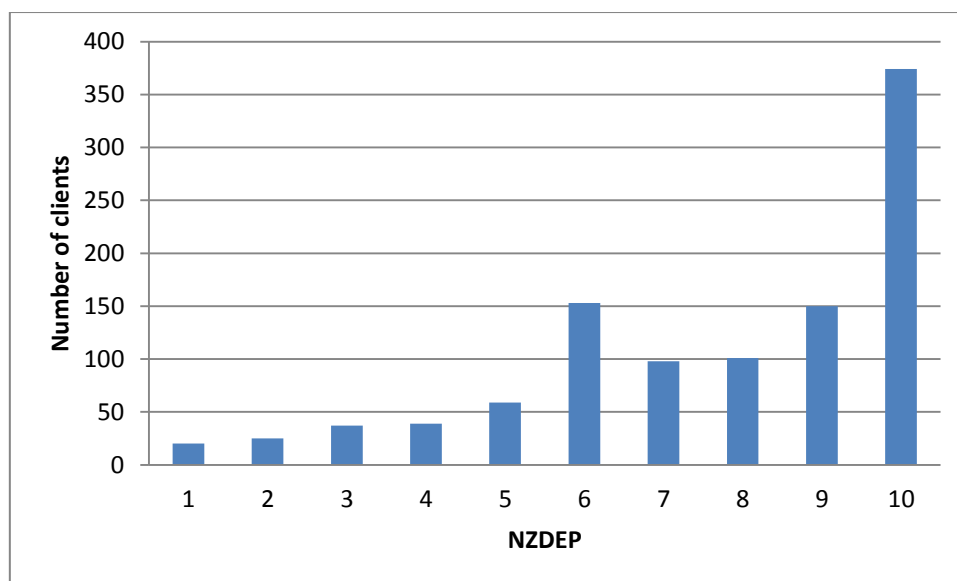
Over the three years for which data is available 46.8% of the clients identified as NZ Māori, 31.3% as NZ European or Pākeha⁸, 6.6% as Pacific Islanders either specifically or generally, while 2.7% identified with other ethnic groups and 12.6% did not state any ethnic group identification.

3) Ethnicity by gender 2008 – 2010



Significantly more Māori men were DOVE clients than Māori women, and significantly more Pacific men were DOVE clients than Pacific women. The difference in gender ratios was less pronounced for European and ‘Other’ clients. Those who did not state an ethnicity were more likely to be women than men.

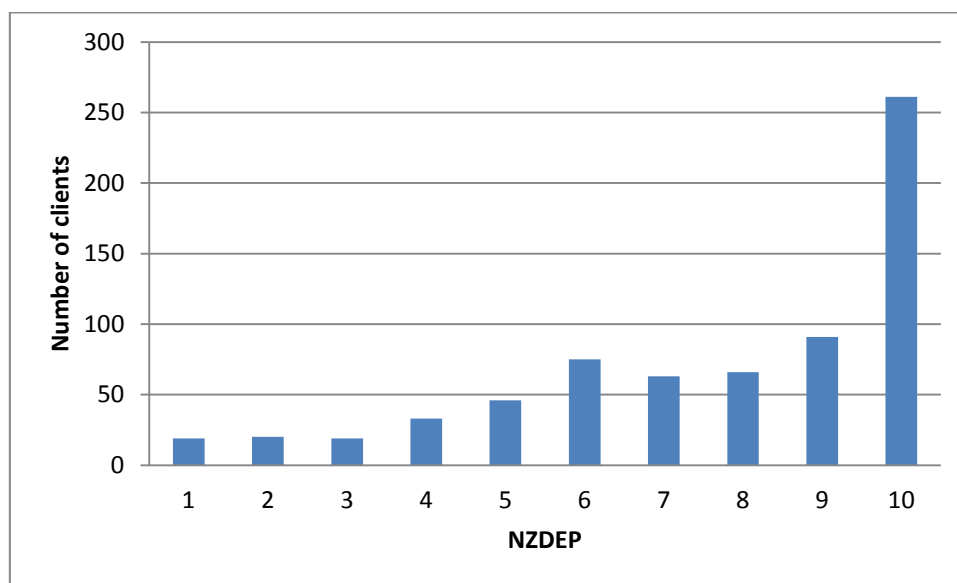
4) NZDEP values (2006) for men 2008 - 2010⁹



⁸ At various points in this report, the term ‘European’ is used and at others ‘Pākeha.’ These differences relate to both terms being used at various points in the DOVE records, and by participants.

⁹ Those clients for whom NZDEP values could not be calculated were excluded.

5) NZDEP values (2006) for women 2008 - 2010¹⁰



NZDEP is a measure of the average level of deprivation of people living in a small unit area at a particular point in time, relative to the whole New Zealand population (Hawke’s Bay District Health Board, 2010 [HBDHNB]; Salmond & Crampton, 2002).

DOVE clients come disproportionately from areas of higher deprivation. There is a particularly high spike in enrolments from people in decile 10, the most deprived areas. The number of enrolments from decile 10 was roughly twice that which would be expected using an exponential regression equation. Fifteen percent of the population of Hawke’s Bay live in decile 10 areas, and this forms a noticeable spike from decile 9 (in which just over 10 percent of the Hawke’s Bay population lives) (HBDHNB, 2010).

More than twice as many people enrolled with DOVE live in decile 10 areas as live in decile 9 areas. It would be useful to investigate the extent to which this is due to:

- mandated referrals from the justice system (which has greater engagement with people living in the highest deprivation areas (decile 10))
- elevated actual rates of family violence in these areas related to socio-economic stresses
- greater help seeking behaviour for family violence in these communities
- absence of other services available to the most deprived
- the success of DOVE in reaching the most disadvantaged communities
- the make-up of the Hawke’s Bay population as a whole.

Enrolment data also shows a spike, particularly for men, at decile 6. The number of enrolments from decile 6 was also roughly twice that which would be expected using an exponential regression equation. Again, this is partially, but not entirely, explainable by the composition of the Hawke’s Bay

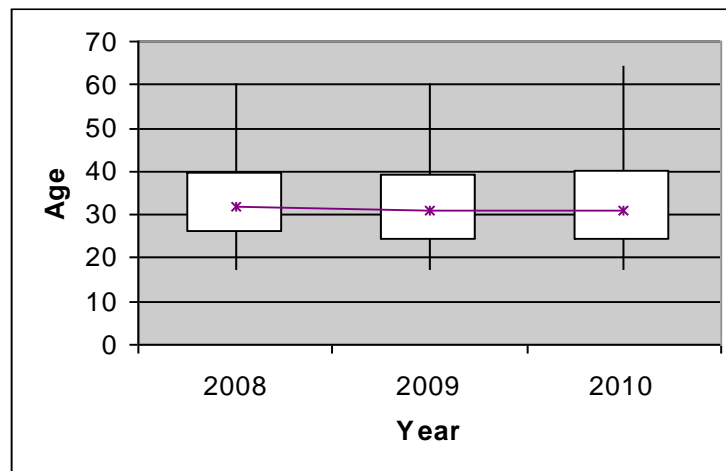
¹⁰ Those clients for whom NZDEP values could not be calculated were excluded.

population, which has slightly elevated proportions of people living in decile 6 and 7 areas compared to the national average (HBDHB, 2010).

3.1.2 Age at referral

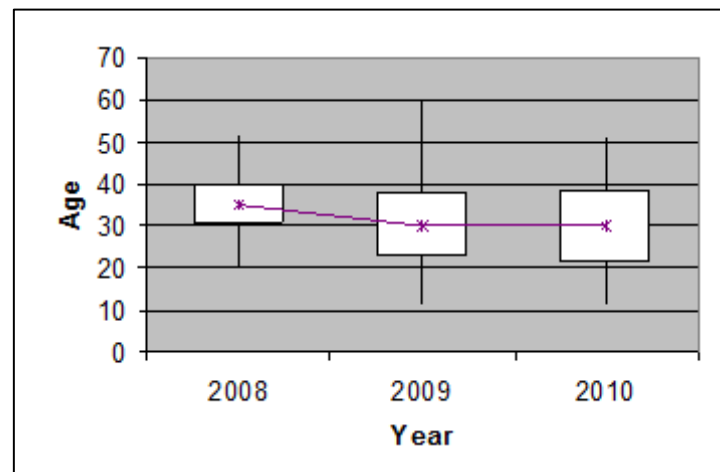
The boxplots that follow show the distribution of age at referral for both males and females over the 2008 – 2010 period. These distributions are remarkably similar from year to year and for both genders. The middle half of each distribution spans the ages from about 25 to 40. A few outliers appear after 60 years of age.

6) Age at referral for men 2008 – 2010



From 2008 to 2010 the distribution of age of referral for males is very similar from year to year. The median age overall is 32 (mean 33, standard deviation 10).

7) Age at referral for women 2008 - 2010

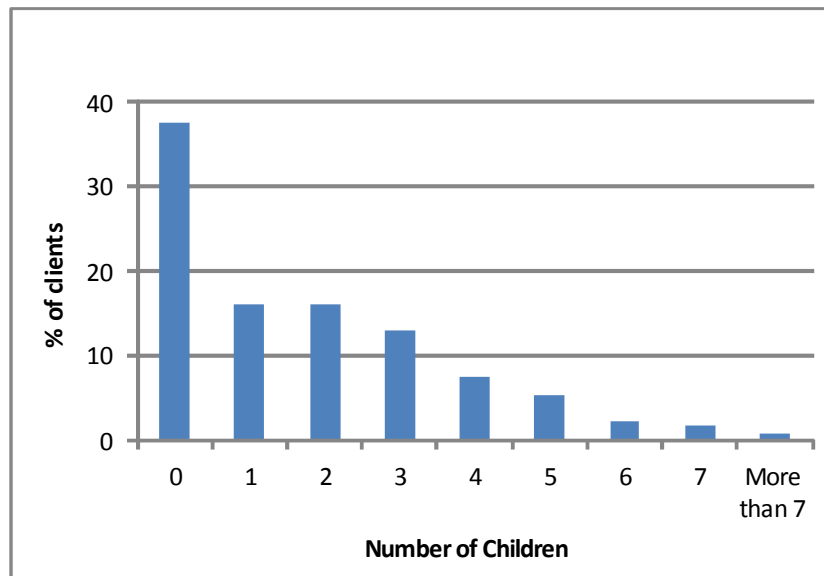


From 2008 to 2010 the distribution of age of referral for females is very similar from year to year.¹¹ The median age overall is 33 (mean also 33, standard deviation 10).

¹¹ The women's data only includes women from July 2008 when a new database was developed.

3.1.3 Number of children

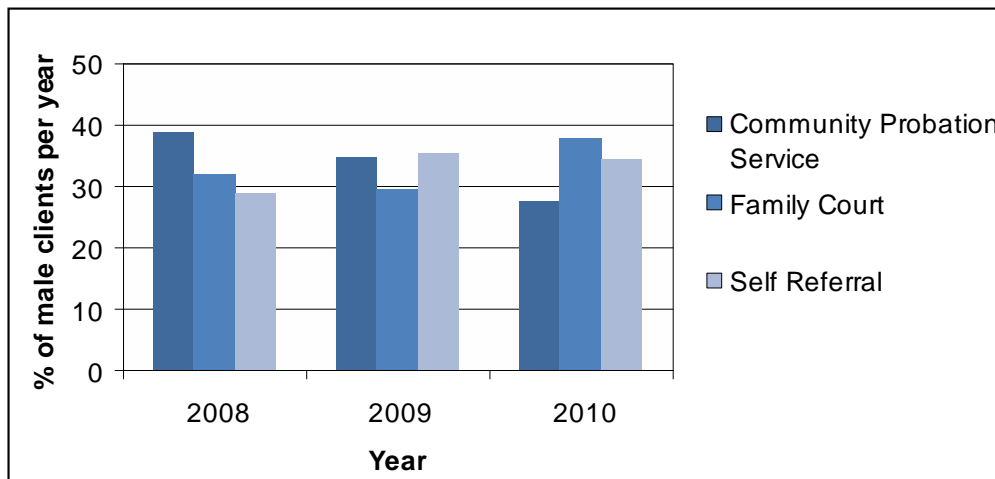
8) Number of client's children at referral 2008 – 2010



The percentage frequency refers to the percentage of clients who had that number of children at referral. Thirty-eight percent of clients had no children. This may be a result of including youth clients in the analysis. Sixteen percent had one child, and the same percentage had two children. A few had six or more children.¹²

3.1.4 Referral sources

9) Sources of referrals for males by year 2008 - 2010



Comparable data was not available for females.

¹² This refers to self disclosed numbers of children. The question may have been interpreted in various ways by clients.

3.1.5 Completion rates

Completion data was sketchy. However it appears that of 2,182 referrals in the period there were 1562 completions, giving an estimated completion rate of 71.6%. It is estimated that 83.8% of women and 62% of men completed programmes. Estimated completion rates were 73.8% for Europeans, 66.7% for Pacific Peoples, 66.3% for Māori and 66.0% for 'Other'. Interestingly, 86.5% of those who did not state their ethnicity completed programmes.

3.2 Men's Service

DOVE Men's Service provided the Pathways to Ending Violence Group Programme consisting of four modules, each carried out over four weeks, sixteen weeks in total. Where appropriate DOVE also provided Pathways to Ending Violence as an individual programme lasting at least ten weeks. Some individual men's support services were also provided.

The following subsections review the Men's Service over the six-month period from 1 July – 31 December 2011. First, statistical data is analysed followed by analyses of men's assessment data and evaluation forms. Next, data from interviews with men who completed a DOVE service in this period is presented. The review of the Men's Service concludes with a brief summary.

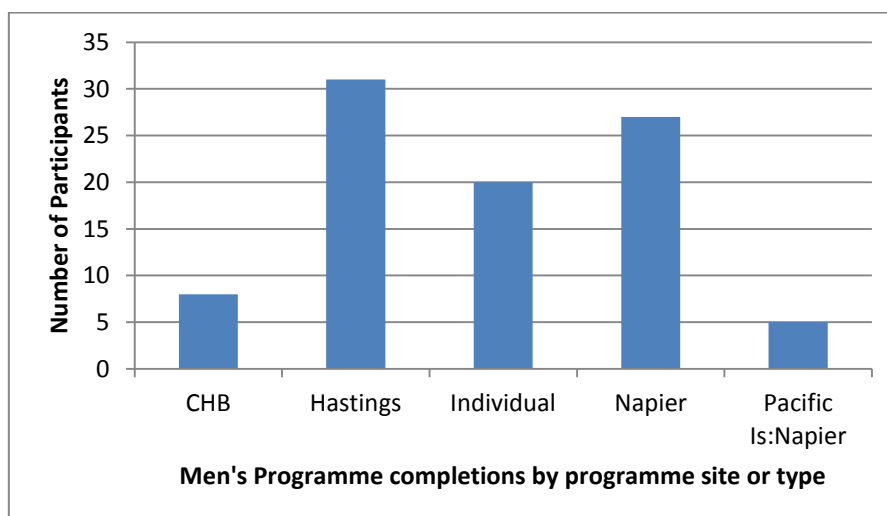
3.2.1 Source data

This section first considers data related to Men's Pathways to Stopping Violence Programmes followed by data related to men's individual support.

3.2.1.1 Men's Pathways to Stopping Violence Programme – 157 clients

There were twenty offerings of the men's group programme over the six month period. Four were in Central Hawke's Bay; eight in Hastings, seven in Napier, and a Pacific Men's Programme run in the Samoan language. In addition there were 36 programmes run for individual participants.

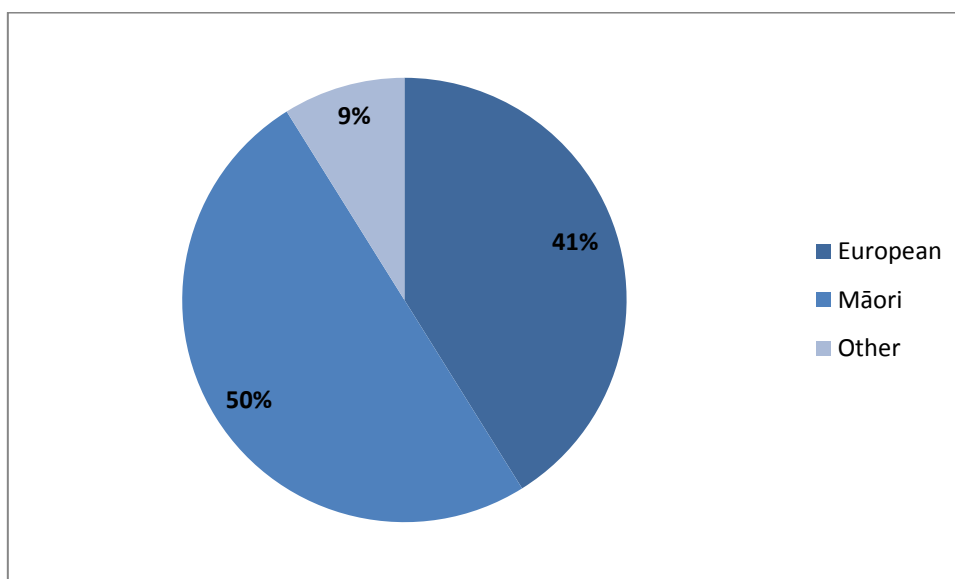
10) Men's Programme completions 1 July 2011 – 31 December 2011



Ninety-one men completed domestic violence prevention programmes in the time period 1 July to 31 December 2011 and sixty-six did not; giving a completion rate of 58%.

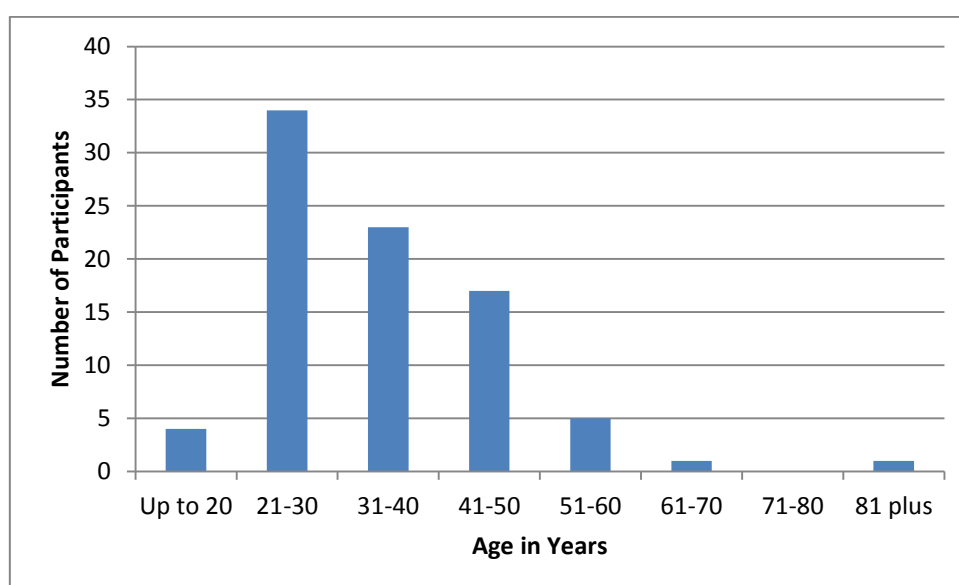
Eight men completed the programme in Central Hawke’s Bay, 31 in Hastings and 27 in Napier. Five men completed the Pacific men’s course, and twenty men completed individual programmes.

11) Men’s completed programmes by ethnicity 1 July – 31 December 2011



Ethnicity is recorded for all the men. Fifty percent of men completing programmes were Māori and those identifying as New Zealand European made up 41%. The remaining 9% self-identified as American, Pakistani and Pacific Islands (including Samoan and Cook Island Māori). The distribution is similar to the rates for men referred to DOVE from 2008 to 2010 where around 50% identified as Māori, 30% as NZ European, 10% Other. However, in the earlier period 10% did not state their ethnicity.

12) Men’s programme completion by age 1 July – 31 December 2011¹³

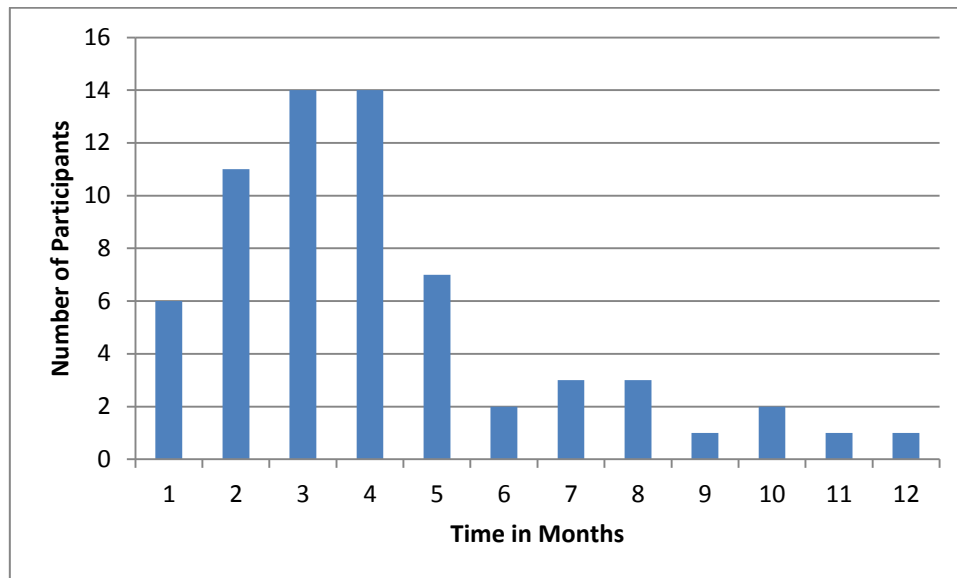


¹³ The ‘up to 20’ group consists of men aged 16 – 20.

The mean age of men participating in the domestic violence prevention programmes for the period 1 July to 31 December 2011 was 33 to 34. Most men were between 20 and 60 years old. The majority of men who completed the programme were aged 21 – 30.

3.2.1.1.1 Termination in the Men's Programmes

13) Men's programme terminations 1 July – 31 December 2011



The Men's Programme had a policy of terminating the enrolment of any man who missed three sessions. For group programmes, the doors were locked five minutes after the scheduled start time and this could lead to men being marked as 'absent', contributing to termination levels. This data shows the length of time men are enrolled in domestic violence prevention programmes before termination. Sixty-six participants were terminated in this six month cohort. Terminations are recorded as having occurred from two to 47 weeks, with a mean time of over 15 weeks.¹⁴

In Central Hawke's Bay, three participants were terminated from two separate programmes. Hastings had 29 terminations over 11 programmes. This is an average rate of slightly higher than 2.5 per programme. Napier had 17 terminations over eight programmes. One man did not finish the Pacific Programme.

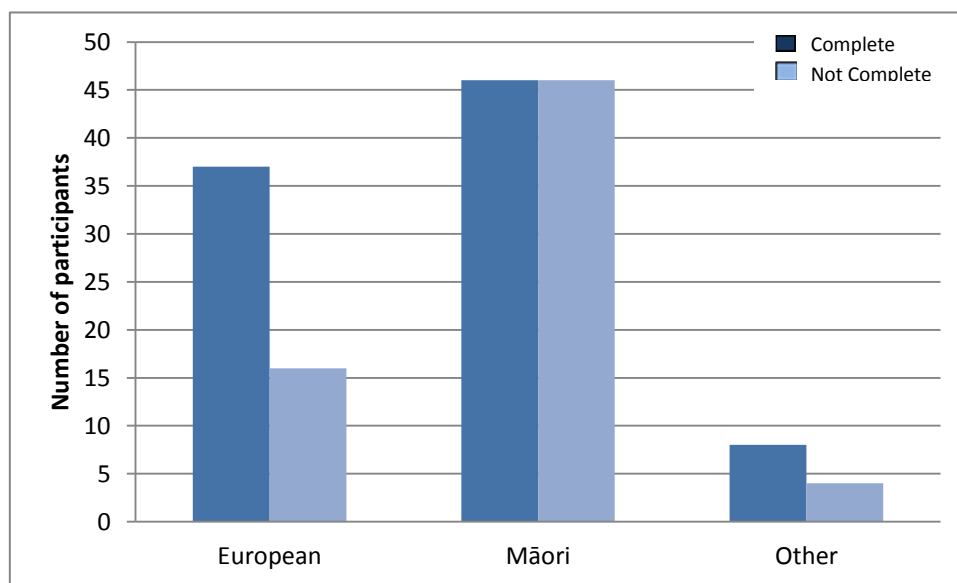
Instances were noted of five to six men being terminated from the same programme cohort. It would be useful to investigate clusters of terminations further to identify reasons.

In addition, there were sixteen men who terminated individual programmes in the six month period from 1 July 2011 to 31 December 2011.

¹⁴ It is unclear how termination could occur at 47 weeks in a 16 week programme.

3.2.1.1.2 Completions and terminations by ethnicity

14) Men's programme completions and terminations by ethnicity 1 July – 31 December 2011



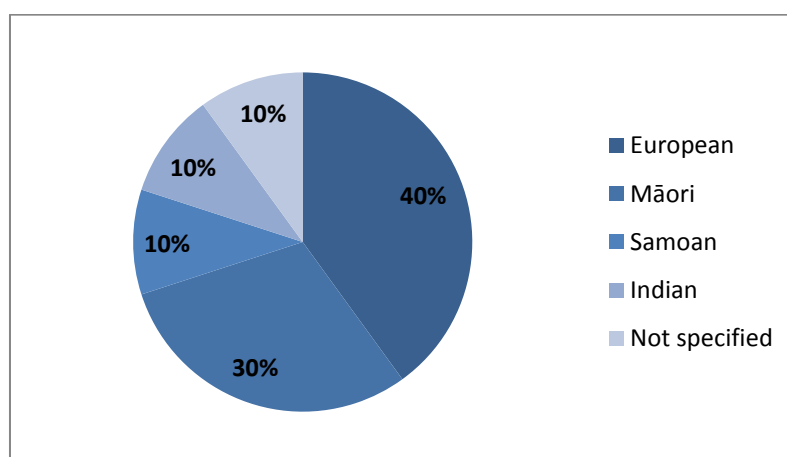
Of those who were terminated from programmes, 70% were Māori, 24% European and 6% Pacific peoples. Roughly 50% of Māori men on programmes had their enrolment terminated. The termination rate for European men was 30%, and for Other men it was 33%.

3.2.1.2 Men's Individual Support

The Men's Individual Support Programme is distinct from men's individual programmes. Ten men received individual support over the six month period between 1 July 2011 and 31 December 2011. Of these ten men, five received their support while in prison.

Eight clients received less than five hours contact and two received five hours or more. Four self-identified as European, three as Māori, and one each as Samoan and Indian. No ethnicity was recorded for one. Seventy per cent were recorded by DOVE as having had their needs met and 30% as not met. It is not clear how the assessment of whether or not men's needs were met was reached.

15) Men's individual support clients by ethnicity 1 July – 31 December 2011



3.2.2 Men's assessment data

3.2.2.1.1 Men's group programme assessments data

This section reports on the analysis of a sample of 23 written records for Men's group programmes. The DOVE Men's Service undertook assessments pre-programme, during programmes and post-programme.

The men's initial assessment records provided data about health, literacy, hearing, addiction, attending previous violence intervention programmes and gang involvement. Also recorded were: the number of children each programme participant had, whether these children lived with the participant, and whether there were issues identified concerning the children. Issues noted included; access and custody, parenting, violence by children, child disability or illness, child use of drugs and alcohol, and truancy.

Further data revolved around safety issues, such as Protection Orders against the participant, and Likert measure scores for men's perceptions of their victims' safety, their own risk of self-harm and motivation. Details about family support available to the men are recorded, as are victim details, including victims relationship to the participants and relationship status.

A sample of twenty four participant records was chosen for detailed analysis. Of these, ten participants received programmes from Hastings, nine from Napier, two from a Pacific group and three from Central Hawke's Bay. One of these men, however, was a trainee facilitator, so his data was excluded. Thus the final sample consisted of assessment and evaluation records for 23 men.

The data was recorded by a range of DOVE staff with responsibility for undertaking men's assessments. Inconsistencies and ambiguities in the recording of data created some limitations for the analysis.

Quotes from the assessment records have been selected to add depth to the quantitative data presented. These include comments from the staff members undertaking the assessment and from the men.

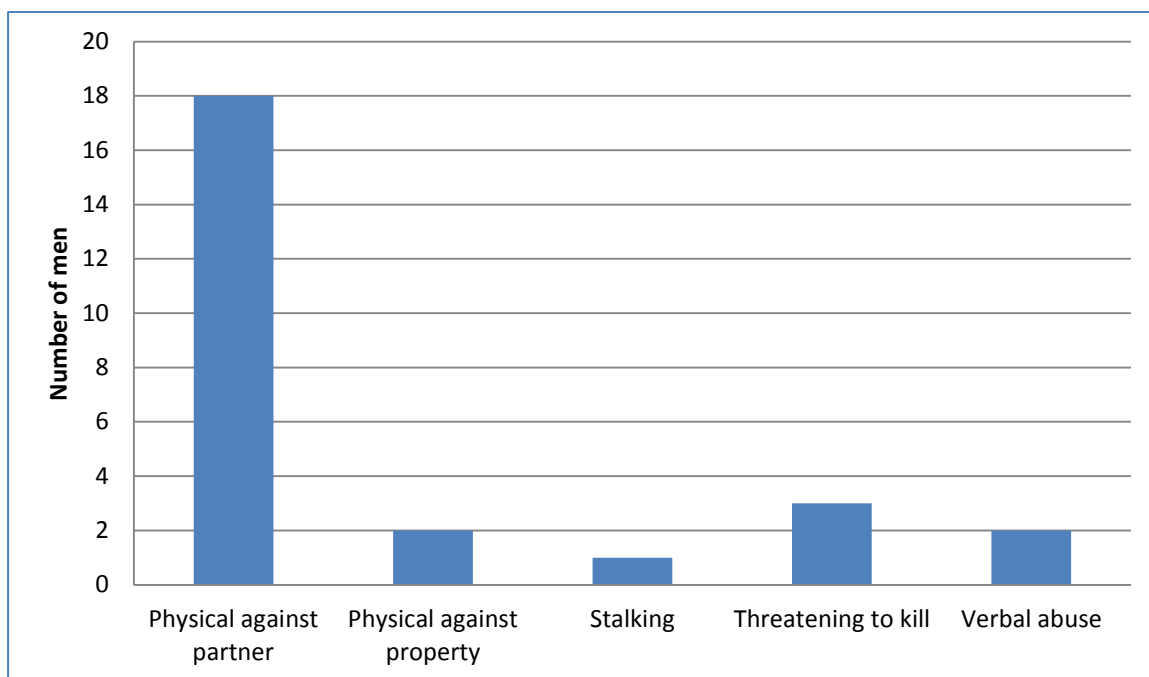
3.2.2.2 Incidents of family violence

Incidents of family violence recorded in evaluation forms included:

- previous attack with a weapon
- current attack with a blunt instrument
- threatening to kill, which was mentioned three times, including one threat to cut victim up with a chainsaw
- attacking car with child restrained inside
- stalking ex-partner
- exposing children to family violence.

In total, eighteen of the men are recorded as having been physically violent towards their partners.

16) Violent incidents recorded in the evaluations of 23 men 1 July – 31 December 2011¹⁵



The comments that were recorded on the evaluation and assessment forms appear to be a mixture of the clients' and the assessors' words. Recorded comments about clients' partners, relationships and family violence included:

- *close to begin with, slowly stopped caring for each other*
- *she was too mouthy, but he didn't like being alone*
- *only little smack, not harsh. (Talking about the violence he inflicted on his partner)*
- *belief: If you nark then the relationship is over*
- *four previous violent relationships*
- *tenth recorded domestic violence incident in this relationship.*

Violence towards a partner was linked to parenting issues in some of the records, for example, one participant stated that it was the *wrong thing to fight over the kids*.

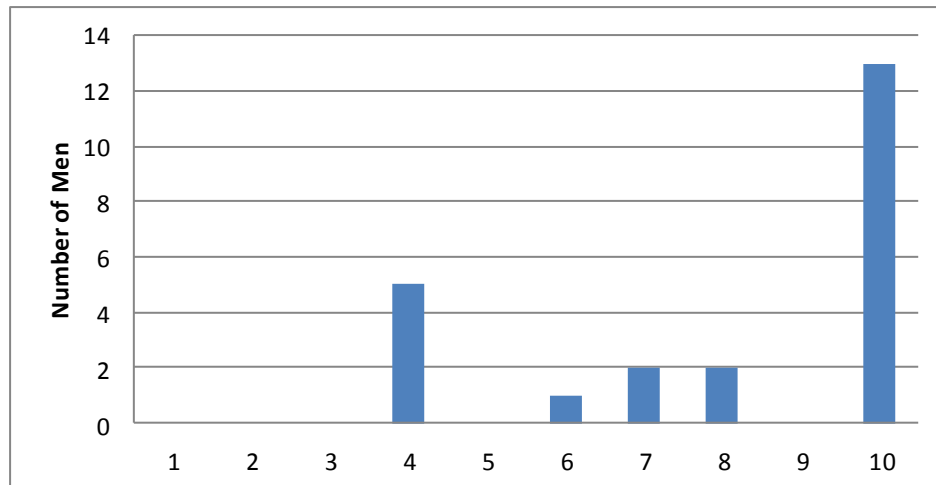
Another acknowledged that he needed the course, but nevertheless blamed his ex-partner for what he perceived to be his children's disrespect towards him and other matters: *I should be here. I hit her- she doesn't do a good job looking after the house - kids rough - she wasn't watching them.*

For one man, the anger towards his partner was connected to grief surrounding the death of a child. He stated that he thought his *partner was just having another baby to replace the daughter they lost.*

¹⁵ The total in this graph is greater than the total number of participants in the sample because some men identified multiple incidents of violence.

3.2.2.3 Motivation and ability to seek help to change

17) Pre-programme motivation assessment 1 July – 31 December 2011



Thirteen of the men ranked their level of motivation as 10, the highest possible. On the other hand, five ranked their motivation as 4. Comments show that some participants were keen to learn skills to engage with their families in a non-abusive way:

- *want my partner and kids not to be scared of me*
- *would like to resolve issues without arguing*
- *keen to do the course, it has come at the right time.*
- *goal to never come back to this stuff again.*

One man stated *[I] would like to learn how to protect myself from the law*, suggesting that he was motivated by the threat of criminal sanction.

Thirteen of the participants identified that they had family support to address their issues with violence. One of these men did not wish to continue a connection with his victim. At the post-programme assessment, it was noted that *he has no wish to reengage- has good support from Mum and siblings, he just wants to get the programme out of the road.*

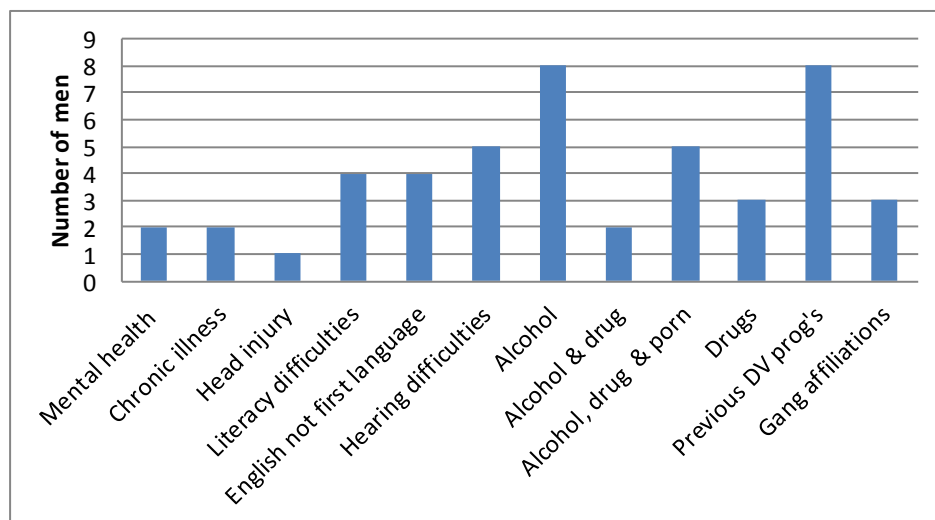
Ten of the 23 participants had no recorded family support.

For some, reluctance to communicate and seek help was a barrier to accessing support. Comments included:

- *don't really talk to people a hell of a lot*
- *don't talk to people about my problems.*

3.2.2.4 Identified issues at pre-programme assessment

18) Identified issues at pre-programme assessment



The notes recorded in the pre-assessment records provide insight into the underlying issues raised for some of the men. Eighteen men reported issues with alcohol, drugs and/or pornography. Five had hearing difficulties, and four each had literacy difficulties, and did not have English as a first language. Three had gang affiliations. Two each had mental health issues, and head injuries. Eight had previously attended family violence programmes, suggesting this was an on-going issue for them. Note include:

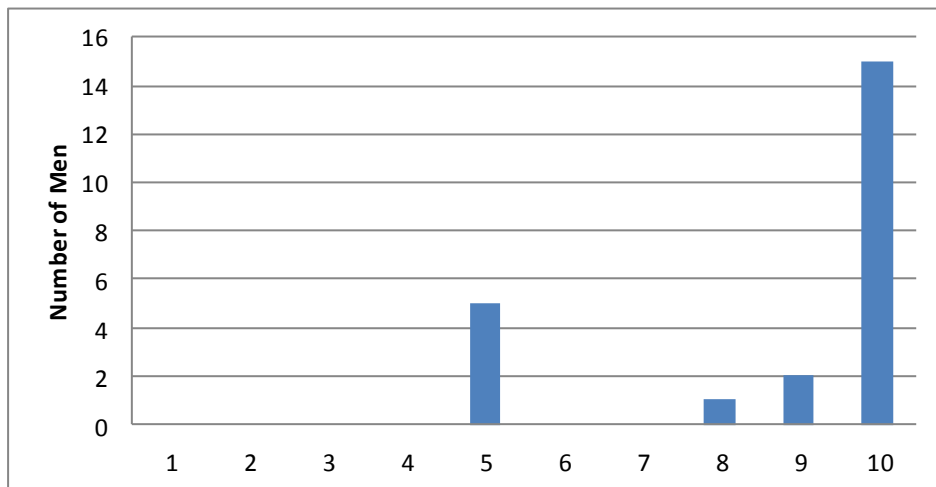
- *significant head injury and long-term (17 years) heavy cannabis abuse*
- *fighting at school, has hearing issues and was bullied.*

Notes in the pre-assessment records also reveal additional issues, particularly around childhood abuse and trauma. Unresolved grief also appeared as an issue for some. Comments include:

- *father was violent when I was young. Don't blame father, [he did] it for love*
- *lost mother at 16, father moved to Australia. Father was a drinker and violent man*
- *brought up by Nan until 8 or 9, and ignored by father. Father made contact once, he was drunk*
- *was raped as a child*
- *raised between the parents, when Mum was sick of him, he went to Dad's and vice versa*
- *once were warriors upbringing- hiding under the bed and terrible beatings as a child*
- *extremely religious parents. Fear-based upbringing, doing the same to own children*
- *strict religious parents*
- *mother died young, left school at 13.*

3.2.3 Risk of self-harm at pre-programme assessment

19) Thoughts of self-harm as stated by men at pre-assessment 1 July – 31 December 2012

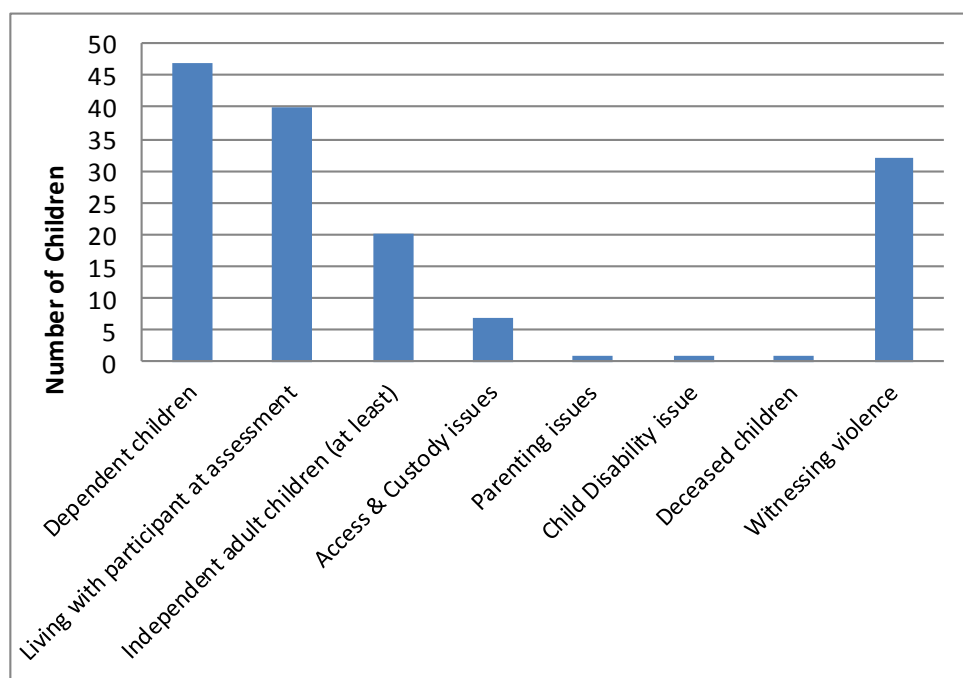


Participants were asked to assess their degree of thoughts of self-harm on a scale of 1 – 10. Fifteen ranked their level of thoughts of self-harm as 10. Factors noted as associated with thoughts of self-harm were low self-esteem, family difficulties, and unaddressed grief, including the loss of a premature baby, loss of toddlers and unaddressed issues around a mother’s death.

3.2.4 Children

The pre-programme assessment records noted that the 23 men had 67 children among them. At least twenty of the children were adults at the time of the assessment, with up to 47 being dependent children. Four of the men are recorded as having no children.

20) Information related to clients’ children as stated at pre-assessment 1 July – 31 December 2011



One participant was recorded as having no regular contact with his eight children or 21 grandchildren. Another expressed negativity about his children's and his own existence: *I didn't want children, didn't want to be born.*

Nine men were parents to the 32 children who had witnessed violence and who were therefore regarded as victims of domestic violence under section 3(3) of the Domestic Violence Act 1995. It is unclear from the pre-programme assessment records how many of the children had been victims of other abuse from these men.

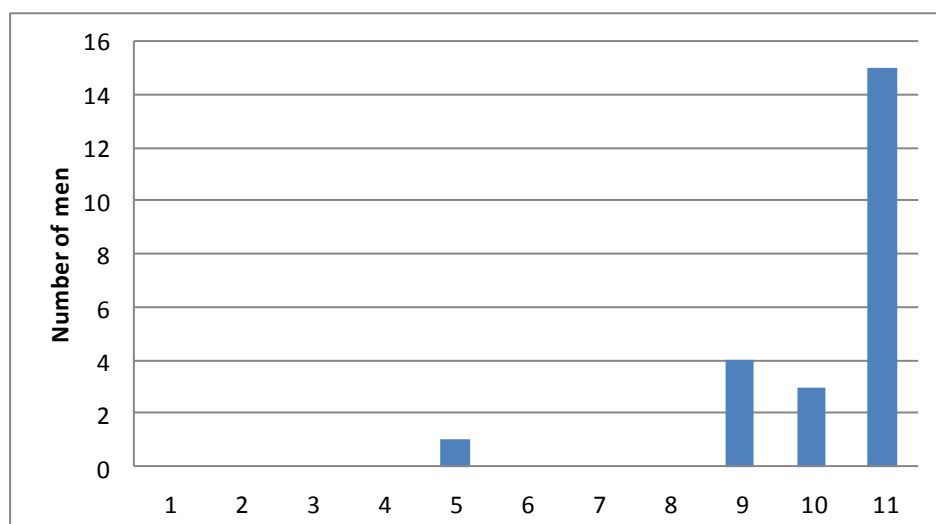
A number of the men were recorded as commenting on the impact of their violence on their children, for example:

- *talked openly about fears of harming his children*
- *feels bad about daughter witnessing abuse*
- *love my kids but I don't love what happens when we argue and I don't like where I put them*
- *I love my kids but I keep acting like a child*
- *not bonded well, try harder.*

Although 32 children are recorded as witnessing domestic violence, at the time of the pre-programme assessment only 14 of the children were living with participants. It may be that the family violence occurred following family separation, that family separation happened in the aftermath of violence, or that men who did not live with their children nevertheless perpetrated family violence in the children's presence.

3.2.4.1 *Victim Safety at pre-programme assessment*

21) Victim safety as stated by men at pre-assessment 1 July – 31 December 2011

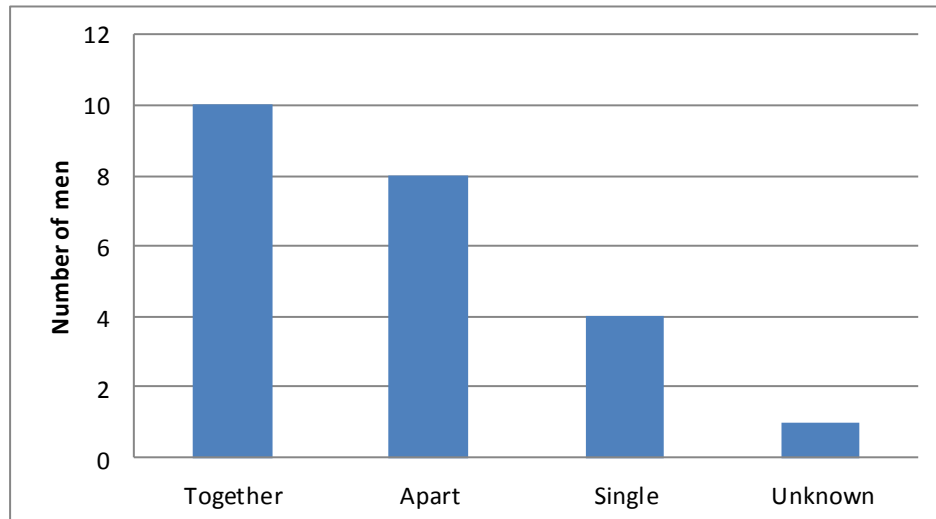


Seventeen of the 23 men were recorded as having a Protection Order against them. Five were recorded as not having a Protection Order against them.

Fifteen of the men rated the current risk they represented to their victim's safety as 10, i.e. they stated that their victims were safe from them. One, however, rated his victim's safety as 4, suggesting that he believed his victim was more unsafe than safe.

3.2.4.2 Relationship status at pre-programme assessment:

22) Relationship status as stated by men at pre-assessment 1 July – 31 December 2011



Clients attending group programmes were asked about their relationship status at pre-programme assessment. It must be noted that interpretations of relationship status may be individually and culturally constructed and in a state of flux post-incident of family violence.

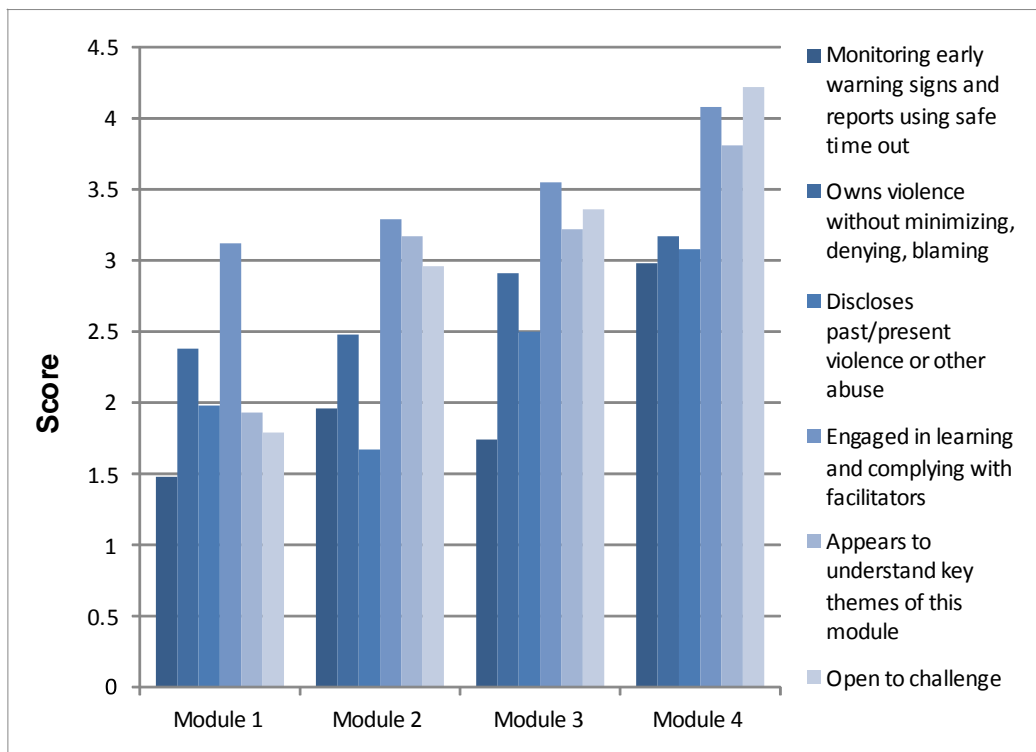
3.2.5 Modular assessments

For each man, an assessment was completed by programme facilitators at the end of each module. It appears that for mandated clients these assessments provided outcome measures which were fed back to the referral agency at the end of the programme.

The researchers sampled 25% of the modular assessments to create a data-set of 23 records for analysis. Three records in the sample were excluded from the analysis, because one participant was training as a future programme facilitator and the two Pacific course participants' records did not contain module scores. Therefore, analysis for the modules considered twenty participants.

3.2.5.1 The modules

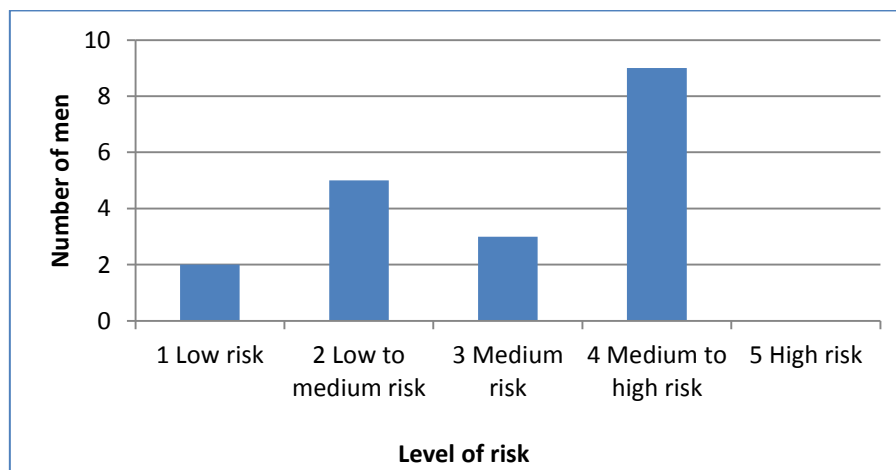
23) Average outcome of men by module completed



The Pathways to Ending Violence Group Programme participants completed four modules over sixteen weeks. Each module was scored for outcome measures that indicate self-monitoring, owning violent behaviour, disclosure, authentic engagement in the programme, understanding and openness. They were scored according to low to high measures assigned from 1 to 5. Scores for each outcome measure improved over the course of the programme, with openness to being challenged showing the greatest improvement, followed by understanding of the modules' key themes.

3.2.5.2 Perceived risk of renewed use of violence

24) Men's risk of further family violence at completion of the programme 1 July – 31 December 2011



Assessment of a participant's risk of renewed use of violence is a key aspect of determining the effectiveness of DOVE's service provision. The records do not include a comparable pre-programme score, so it is not possible to determine the perceived change in risk over the course of the DOVE programme.

At completion of the final module, facilitators record a score for each participant's perceived risk of renewed violence and comment on the individual's likelihood of using family violence in the future. Risk is measured on a score from 1-5, where the risk is highest at 5.

Scores and comments were reviewed by two researchers conducting an inter-rater reliability test on 5 samples to verify consistency in the interpretation of the data. As a result, it was agreed that the risk score should be based on researcher assessment of both the facilitators' scoring and comments considered jointly. The practical implication of this is that where a participant had a score of less than 4, but was recorded as being at risk of using violence if he drank alcohol, and nothing was recorded indicating that the participant had addressed his alcohol use, a score of '4' was allocated. One man had no score recorded, and his data has been excluded from the graph.

The range of scores recorded suggests clear-minded facilitator reporting. It is hoped that the absence of participants with a score of 5 (the highest level of risk) is because risk had been moderated by the intervention, at least for those who completed the programme.

3.2.6 Participant evaluation data

The form used to evaluate the men's Stopping Violence Programme consisted of seventeen questions. The first twelve were measured by Likert scales where the participants rated their opinion of the programme from 1 ('no help ') to 5 ('excellent'). This was followed by three open-ended questions and two questions about desired follow-up.

As with the module and assessment data, every fourth evaluation form from those collected for the 1 July to 31 December 2011 period was selected, resulting in a total of twenty four samples. The results for the first twelve questions follow.

The final questions asked if the men wished to be contacted about a monthly follow-up support group. In some cases, names and addresses of those participants who wished to be contacted were collected on the evaluation form. This means that evaluation responses were identifiable, and limits the likelihood of accurately collecting negative responses to the programme. Fifteen of the 24 evaluations in the sample were named.

3.2.6.1 Men's Stopping Violence Programme evaluation questions

Answers to first twelve questions showed an average scores of between 3.7 and 4.6 on a scale from 0 - 5. The questions were:

How much has the course helped you in:

- 1. Stopping your physical violence to partner, children and others?*
- 2. Stopping your verbal violence to partner, children and others?*
- 3. Stopping other abusive and controlling behaviours (e.g. put-downs, mind games)*
- 4. Expressing anger in a non-violent and non-threatening way?*
- 5. Having a calm and respectful attitude to your partner and children?*

6. *Understanding the impact of your behavior on your partner and children?*
7. *Learning more about yourself?*
8. *Learning more about how to be a responsible and positive father to your children?*
9. *Challenge the idea that men are superior to women?*
10. *Dealing with patterns of thinking and feeling that put you at high risk of violence?*
11. *Dealing respectfully with people who disagree with your point of view?*
12. *Please rate your overall feelings about the course.*

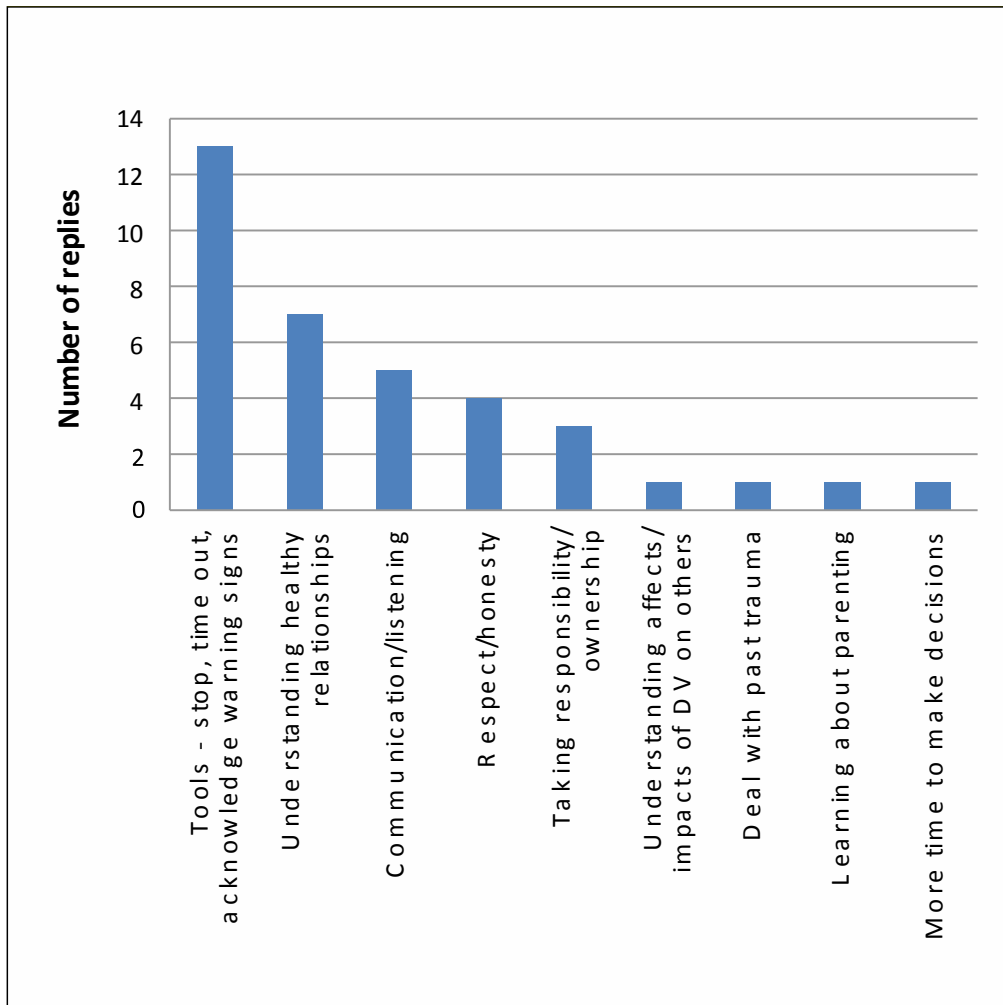
Twenty of the 23 participants stated that they would recommend the course to other men. It is encouraging that participants were generally very positive in their assessment of what they had learnt from the programme. Nevertheless, the desire to portray oneself as being successful and to give socially acceptable responses, particularly when there is a likelihood of being identifiable to those who delivered the programme, mean this data must be treated with caution.

Participants were also asked what stopped them from dropping out of the programme, what the three most important things they got from the programme were, and what improvements they thought could be made to the programme. The answers were coded by the researchers, and the validity of the coding was tested via inter-rater reliability.

The reasons given for not dropping out of the programme fell into the following categories:

- self-awareness - owns issues in relationship to violence
- goal attainment- not further specified
- save/ maintain/improve partner relationship
- learning
- access/ custody
- avoid criminal sanctions- fines or prison
- other.

25) The three most important things men got from the programme as stated by the men on their evaluation forms 1 July – 31 December 2011



The participants stated that the most important things they got from the programme were tools (such as stop time out, and acknowledging warning signs), followed by understanding healthy relationships and communicating and listening.

3.2.6.2 Suggested improvements

Sixteen participants in the sample answered the question asking for suggestions to improve the programme. Suggestions included:

- get through set tasks (2 responses) e.g. by having longer session times, or limiting time each participant can speak for at opening ‘check-in’
- more individual time to answer questions and get more ideas (2 responses)
- more open discussion (2 responses)
- providing an opportunity for participants’ victims to watch the Protection Order DVD because it was very effective. Having more DVDs like this (2 responses)
- a module on how to deal with abuse from family members towards oneself

Comments included:

- *not just focus on what men do all the time*
- *make it more readily available*
- *could the facilitator please speak up cos he knows his stuff and should put it out there.*

Four men from the sample used the question as an opportunity to relay thanks for the programme, and state that no improvements were needed because, for example: *it's good how it is.*

In addition, one participant wrote in Tongan:¹⁶

I can see that real meaning of my children and how important our kids are. I can write on the board or paper to make them understand. Be better communication.

3.2.7 Analysis of men's semi-structured interview data

3.2.7.1 The participants

Six men took part in semi-structured interviews. Of these men:

- four had attended DOVE services in Napier, two in Hastings
- four had attended group programmes. Of these, one had also used individual services. In total, three of the men had received individual services. In one case, the man reported that he was still receiving an individual service from DOVE
- one man had undertaken the group programme twice
- four identified as Māori, one as New Zealand European and one as Australian.

3.2.7.2 Number and ages, gender of children

All men in the sample had dependent children. One man shared custody of his daughter with his ex-partner post-DOVE. The other five men had at least one dependent child living with them each.

The age of the men's children ranged from 6 years to adult (27 years). One man also stated that he had two grandchildren. Two reported having stepchildren in addition to biological children. In total 18 children were mentioned, of whom 16 appear to have been either under 18 and/or living at home with the men at the time of the violence. Some men were not specific about their total number of children, so it is possible the actual number is higher.

None of the men reported that their children were receiving services from DOVE.

3.2.7.3 Relationship with the person abused

Prior to enrolling in DOVE, four of the men were living with a partner. Three of these men reported violence towards their female intimate partner as the incident that precipitated their involvement with DOVE. One reported violence towards his stepson. One man was in contact with his ex-partner due to shared custody. The violence towards her and his daughter occurred during handover. One man was a sole-father who wanted better skills to deal with his children without abuse.

¹⁶ Thank you to Tevita Faka'osi for the translation.

Of the men who had been in relationships immediately prior to going to DOVE:

- one man was still married to the partner he had been violent towards
- one was in regular contact with the partner he had been violent towards, but they were living apart
- one continued to live with the partner whose son he had been violent to
- one had no contact with his ex-partner apart from during hand over of the children. He had been warned to stay away from her house
- one man's partner was already doing the DOVE Women's Programme when he enrolled. Another's ex-partner was doing a DOVE programme at the time of the research.

3.2.7.4 Why enrolled/ referral source

Four of the men were self-referrals. They heard about DOVE from a variety of sources:

- one's wife suggested it to him. He accepted the need to learn about changing his behaviour. This was hard. He reports:

It's a scary moment when you want to truly look at something. I was minimizing ... and justifying it. ...No-one wants to think of themselves as an angry, abusive person.

- one heard about it from a man he met at a friend's house:

This guy ... was telling me what they had gone through. I just thought: that's interesting and then rang DOVE up to ask if I could attend.

He felt he needed assistance to help him bring up his children. A parenting course he had looked into previously did not suit him.

- one was told about DOVE by his lawyer. He had been involved in the Family Court for eight years over access issues concerning his daughter. He was finding it difficult to interact with his ex-partner at changeover times. He reported that his ex-partner returning his daughter at 11pm on a school night precipitated his anger. He lost his temper and verbally abused her. She got back in the car. Then he says:

I slapped the corner of the front windscreen as she took off; I was very intimidating. When I hit the windscreen it shattered.

He felt it was typical for his ex-partner and daughter to become upset during changeover. He realised he had to do something about managing his frustrations as he was not going to change his ex-partner's behaviour.

- one referred himself because he had assaulted his stepson. He said:

I knew that I had done wrong. I had to do something, otherwise it just wouldn't work.

The other two men were required to attend by the court system:

- one was mandated by the court to attend as a result of criminal justice proceedings. He was referred by Community Probation Services. He was not keen to attend.
- one heard about DOVE through the court. He felt he needed help, and was directed to attend DOVE as part of a Protection Order.

3.2.7.5 Pre-DOVE violence

All of the men reported using verbal and emotional abuse. Four reported using controlling behaviour, threats or intimidation. Two reported breaking or smashing property. Two reported physically assaulting their partners. One reported physically assaulting a child.

The targets of the abuse were:

- partner (4)
- ex-partner (1)
- child/step child (3)
- unspecified (1).

Two of the men reported that alcohol was a major contributing factor to the abuse.

The reported intensity of the abuse varied. One described his level of violence as being 8 out of 10, and involving smashing items, using threatening behaviour, verbal abuse, and being a bully. He reported constantly fighting for no reason in his younger days.

Another reflected:

In retrospect I can look back and ... see that ... I was abusive and violent most of my life, but going into that first DOVE course, I didn't have that awareness.

Two who reported physically assaulting their partners were keen to minimize this to the interviewer. The man who was required to attend as part of his court sentence reported:

Sometimes ... I might grab her by the bra and bring her back, [say] 'hey, hey, hey, behave yourself,' but she never came out with black eyes or anything like that.

One man mentioned that an ambulance was called for his partner as the result of one incident. This was mentioned in the context of explaining that there were more services available to the female partner than the man in a family violence situation.

In relation to children, one man reported physical hitting and *kicking them up the arse*:

I used to say 'You just like your mother: thick, dumb and stupid.' Words you are not meant to say to kids. Back then it was like that. ... Everything that came out of my mouth was not very nice.

Another stated that he lost control with his stepson in an alcohol-fuelled altercation:

I lost the plot that night. Shouldn't have happened but it did happen. I just stuck my hand around his throat. ... That was a big wake up call for both of us.

A third had smashed the window of a car with his daughter asleep inside.

3.2.7.6 Past experience of violence

3.2.7.6.1 Childhood abuse

Four of the six men reported being abused as children. In their childhoods, violence was to an extent normalised: *They called it discipline.*

One mentioned that all his friends were similar in outlook, and he had not seen anything wrong with perpetuating the behaviour: *I always thought it was normal, because my parents did that.*

For another, it was only through listening to others' experiences in the group that he became aware of his father's violent and abusive behaviour towards him. During the abuse he would blame himself for his father's actions. He now accepts that he did not deserve to be treated the way he was. He believes the abuse he received from his father, and the fact that he never met his mother, contributed to low self-esteem, feeling invalid and reacting explosively to situations.

The two who did not report being abused did mention incidents of physical violence in the family. In one case, this was being hit by his father for stealing. In the other, it was his big brother beating him up. The fact that these incidences were not reported as abuse indicates the complexity of constructing a shared understanding of acceptable levels of physical discipline and sibling fighting.

3.2.7.6.2 Previous relationships

One of the men reported that he was violent in a previous relationship. It is not known if others had been violent in previous relationships as the issue was not covered in all interviews.

3.2.7.6.3 Other Factors

The men talked about other aspects of their circumstances that appeared connected to their abusive behaviour. Alcohol abuse was linked to violence for two men. One had a gambling issue, one had mental health issues, one (who had never met his mother) was struggling with unresolved grief, and one felt he was losing his family. Unemployment was mentioned by one man. Another spoke of a significant issue underlying his abuse, but did not elaborate.

3.2.7.7 Experience of DOVE

3.2.7.7.1 First impressions

DOVE recognised that men's attitudes on arrival can be resistant, especially if their attendance is mandated. Attention was devoted in the programme modules to building authentic engagement and buy-in.

All except one man reported being apprehensive on their first visit to DOVE. Emotions reported included feeling vulnerable, confused, nervous, helpless, and apprehensive of the unknown. One man, however, stated he was not apprehensive.

All six men reported being made to feel welcome on their first meeting with DOVE. Being warmly greeted, having the process explained, being offered a cup of tea, and meeting the person they would be working with all contributed to a positive experience, where men felt more comfortable and relaxed.

Comments included:

- *I definitely felt they were there for me.*
- *feeling secure, safe and feeling understood and non-judged*
- *that place was all right – wasn't what I expected. I expected basically like cops*
- *I was at a pretty low space. I found them to be pretty good and eager to help.*

One man did not like having to enrol in Napier when his course was in Hastings. In contrast, another man was able to ring the Napier office to make an appointment to see someone at the Hastings office.

One court-mandated man said that despite feeling welcome he was not engaged: *the first two times, I thought 'I don't need this shit'.*

3.2.7.7.2 Staff/roles

The men had considerable feedback on the staff who worked with them. All reported at least one DOVE worker who they thought was good. This relationship appeared very important. The men described workers who had a good rapport, were very empathetic, and had a calming influence on them.

A general comment was: *they are there when you need them. They give support, working around us to support us.*

One man who received an individual programme reported that the skill of his DOVE worker was a particular highlight. He said she could read his body language to understand his moods: *It works because I could see where she's coming from.* When the worker went away, she made a time to introduce her replacement to him. This meant that the man could then trust the replacement worker.

Another man found a particular facilitator's skill to be key; although he recognized that the aspects he found positive might be challenging for some:

We had [worker's name] for about half the course and every night I looked forward to going. Now the value I saw in him, others found quite challenging because he does not hesitate to challenge you about your belief systems surrounding the values of women. I could appreciate this because he demonstrated his appreciation and respect for women from a particular masculine standpoint. He did that from a strong position. ... It didn't seem uncool when he spoke about women in a positive light.

Some of the guys came to the classes with strong beliefs surrounding the value of men [as] opposed to how little value women had. He was able to bring an alternative view to the floor; some people found him quite confrontational. I found him a particularly strong man in his own right and a particularly strong facilitator.

The other men's comments on individual workers included:

- *independent and understanding ... not supportive of the behaviour, but supportive of the healing*
- *non-judgmental*
- *quite friendly*
- *[The best thing about DOVE was] meeting [his second DOVE worker] Main reasons? The qualities that [this worker] has. The difference between [him] and others is he's actually doing the experience with us, not a teacher-pupil relationship. The other thing is he has been there and we can identify with him. He can identify with us.*

Half of the men reported mixed opinions of DOVE workers. One stated that the first time he attended an individual programme, he: *Felt he [the worker] just wanted to get it over and done with.* The other was frustrated by what he perceived as some group facilitators' lack of control of the group process, which he saw as allowing a few participants to 'ramble on' and dominate the time.

One man commented on varying levels of skill in providing a culturally appropriate service to Māori.

3.2.7.7.3 Service content

The men attended a mix of group and individual services. All had positive experiences of at least one programme.

The programme content was confronting. One man mentioned the stigma of being a family violence perpetrator: *The hardest part was recognizing that I was something that I didn't recognize myself as.*

One man discussed the energy of the course:

[an] anger management course has an energy about it of: you've got to face it, take responsibility for it, and adapt to live with your issues or feelings. Emotions, you harness in a manner that is serving, not destructive.

Regardless of the type of service received, men reported appreciating the explanations of cycles of violence, and how this was mapped out using the Duluth Power and Control Wheel (Domestic Abuse Intervention Project, n.d.). One commented that he had not seen this before. Learning about escalation, de-escalation and pending levels of violence was also welcomed.

3.2.7.7.4 Group Programme

All men on the group programme found it beneficial, although one found the actual group process difficult.

One man who had done the course twice noted that on the second occasion there was follow-up after the programme ended, with notifications being sent out regarding monthly follow-up meetings. This appears to have been appreciated. Another mentioned that this opportunity existed but chose not to take it up because it reminded him of negative things.

Several welcomed the fact that DOVE did not push additional services onto them. One man, however, reported that he and his wife felt that the opportunity for DOVE to refer him to further services for help dealing with underlying issues was missed. They had to find these services themselves after completing DOVE.

3.2.7.7.5 Individual services

The men who received individual services were very positive about the content and structure.

We were just able to talk, basically talk about the week that you had and what was coming up, may be trigger points that might be upsetting you. It was good to be able to sit there one-to-one and talk to someone.

One man who did the course a second time had a negative experience regarding the person he first worked with, which he contrasted to his extremely positive experience on the second occasion with a worker he found excellent. He explained that on the second occasion his individual session followed a consistent pattern. Each session began with greeting and being made to feel comfortable, followed by questions of how his week went and how his family was. This would ease him into the session. After that they would start to explore his feelings. The DOVE worker would introduce new programme material based on whether or not he had coped the previous week. For example, whether he had initiated and stuck to his safety plan and communication plan. They would then focus on any difficulties he had faced during the week. Previous learning would be reinforced using tools such as the Karpman Drama Triangle (Karpman, 2010), and the Duluth Power and Control Wheel. Expressions of caring, such as a DOVE worker personally delivering a Christmas parcel, helped this participant feel respected.

3.2.7.7.6 Barriers to accessing DOVE services

The men faced barriers to attending DOVE. One man had mental health and alcohol issues that meant he could not get himself to DOVE when required. As a result he was considered 'breached' by the Community Probation Service.

Two men commented on the difficulty getting to DOVE due to work commitments. Both appreciated that DOVE was prepared to make appointment times that fitted around this. One was very grateful to the DOVE worker for being willing to visit him at home. One man stated that he and others in his group experienced difficulties with arranging childcare to be able to come to the programme. He had moved into a flat with his daughter and found getting a babysitter difficult.

3.2.7.7.7 Relationships with others on course

The men on the group programme did not report a great deal on their relationships with others, except for one who had a high level of frustration with some group members whom he perceived as monopolizing the sessions.

3.2.7.7.8 Overall experience of DOVE

All of the men rated the service they received from DOVE as 'good' or better. One self-referred man gave DOVE an impromptu 3.5/5 rating for the sessions. The man mandated by the Court said he enjoyed the session and appreciated that there was a free service available to the community.

3.2.7.8 What could DOVE do better

One man thought DOVE should time-limit people's contributions in group sessions. He felt that the process of each participant sharing reflections on the previous week dragged on with some individuals speaking for 15 – 20 minutes. As a result the more content-based parts of the course were rushed and he felt this impacted on those who came to learn directly from the DOVE facilitators and on getting their needs met. This man believed that this impression was shared by others in his group and was frustrated that they would not speak up about it.

Another man suggested there was a need for a follow-up course to work with couples who chose to stay together. This man was still living with his wife and children at the time of the interview. His wife participated in the interview at the request of both (she also used Women's Services and her comments are included in the women's analysis). They felt that DOVE staff needed to hold onto

hope on behalf of participants, although they recognized that maybe only a few couples would successfully and safely reconcile:

When people come in need they've actually lost their hope. They've lost their spark. When you're camping out and you've got your fire going and it keeps losing its ... flame you don't just say 'stuff it, I'll light another fire.' This is what the DOVE process is like: 'oh well maybe you got the wrong person.' It's like the fire needs tending to and stoking up again – a bit of love so you get the heat back ... which is a nice warm heat. ...

They need someone who holds the vision of hope for the family. That is an ungrateful and tough job and maybe only the brave stand up to that because it's holding hope where there is none. ... There used to be hope because that's why they moved in together willingly, or they got married ... willingly ... or they stayed together for a period of time willingly. ... They had hope, but all the hope had gone. ... It doesn't make it hopeless, just makes it absent of hope. ...

This couple suggested it would need to be a follow-up course because:

'it has to be different energy' What we're talking about is something that is actually nurturing, growing. ... It's an energy of pulling together, uniting. ... The male is hurting, the male is scared, the male is feeling insecure. The female is protecting herself, she's scared, and she's vulnerable, and they're just clashing with each other the whole time.

He said:

If anyone has the skills to step up and do that ...definitely think there's an opportunity for pulling people together. ... It's so easy to separate and go off and find someone else and run with her for five years and then maybe separate from her and go and find someone else and run with her, you know. ... You're just running from yourself.

3.2.7.9 Cultural Fit

All men were asked during the interview:

What cultural groups do you identify with (e.g.: ethnicity, nationality, iwi)

Did you feel you could participate in a way that respected your Māori [OR your cultural and spiritual] values

How did that happen? Was there anything specifically Māori [OR from your culture] that made a difference to you? e.g. inclusion of whakapapa / kaumatua / kuia / karakia / te reo / whānau ...

Is there anything that would have made you feel your Māori [OR your cultural and spiritual] values were respected more?

3.2.7.9.1 Respect for Māori

Three of the four Māori participants felt that they were respected as Māori. This included a karakia always being offered, and encompassed a sense of equality in which everyone had their say. The incorporation of tikanga Māori was appreciated, given the difficulties of meeting the diversity of cultural needs within a group. One participant stated the respect shown for his culture made him want to go back, and allowed him to feel proud of his achievement.

The fourth Māori participant had mixed experiences in this regard. He spoke in depth about two facilitators who showed respect through their active participation and application of relevant cultural principles. He believed:

They wanted to be a part of change. They wanted to be part of our re-awakening You come across people like that – they stand out.

He was impressed that one, a Caucasian immigrant, was able to do his mihi and pepeha. With regard to the other, he noted:

He [the facilitator for half of the course] was particularly savvy in terms of Māori-Pākehā dynamics of this country and was able to use examples ... As soon as I see this Pākehā talking ... about things of that sort of nature that makes my ears prick up.

In contrast, he said:

Most of the other Pākehā tutors could barely pronounce my name, let alone have a conversation with you about the disparities of power sharing between Pākehā and Māori, between Crown and Tangata whenua.

This had a big impact on him:

This became my dissatisfaction with DOVE. ... The difference between this one person's ability and the majority of other kaiako ... was quite deafening. ... We had [one facilitator] and she was just learning, still at the beginning stage. ... I also found [another facilitator] hard work. When I ... there's like two Pākehā in the group and a dozen Māori, it speaks volumes to me when those Pākehā kaiako cannot relate to us, cannot pronounce our names, cannot identify with our view point. ... I probably would not have felt so strongly if I had not met [the first facilitator], but he reminded me of the possibilities, not only within DOVE, but within the country.

He found the first time he attended DOVE, the approach was clinical and Pākehā oriented. Although he recognised that there was value in this approach, he stated that:

In terms of effectiveness sometimes you just ... turn off; you miss the messages. It's a bit like how you were at school; you're ... spoken to like a dumb Godless savage. Some of them ... speak down to you. You think ... I've heard this before. ...

The first time that I went there was a huge cavern between ... us and them.

The first time he attended DOVE he performed the karakia for the group, but he felt that DOVE took advantage of the situation and found it easy to call on him to repeat the process. The second time he attended DOVE he did not do the karakia, instead the process of opening the session with positive words was shared more widely, and more respectfully.

Towards the end of his second DOVE programme, new facilitators came on board, including one who was Māori. This was positively received. He said: *They need more Māori counsellors.*

3.2.7.9.2 *Respect for other cultures*

The New Zealand European participant also felt his culture was respected during his time at DOVE. Although he was apprehensive at the first meeting, this respect allowed him to settle into the programme quickly.

3.2.7.10 Change:

Five of the six men acknowledged positive changes in their behaviour attributable to DOVE. Specific ways in which DOVE supported the men to change included:

- the provision of information. In addition to benefits to themselves two men reported being able to share this information with family or community members dealing with family violence issues
- strategies for behaviour management
- knowing their triggers
- recognizing the impact of child abuse.

3.2.7.10.1 Behaviour, attitude, safety

The two men who associated alcohol with their violence reported that they were no longer drinking. This has contributed to them being more stable in a family situation: *Things are a lot nicer.*

One man reported that he had got what he needed from DOVE. It refreshed a lot of the content he had learnt at an anger management course some twenty years previously, which he had since forgotten. He did not regret going and felt it did him a lot of good.

Other changes reported included:

- having choices about different strategies to cope with situations involving his children
- having calmed down (3 men)
- being better able to deal with stepchild
- discover that keeping busy during the day and night helps with his anger
- behaviour has changed
- doesn't yell or carry on as before.

Change is not necessarily a simple thing. One man reported that he was still struggling with anger and searching for answers: *You don't change. You have to accept it and alter your path.*

Another noted that he still abuses his children emotionally: *'Your mother's yelling at me, so I'm yelling at you.'*

Several of the men reported that they did not sustain change following their initial period of contact with DOVE. For example, one man had done the group programme, which was not a success for him and he felt himself slipping back into his old ways. As a result he contacted DOVE, arranged an interview, and went to DOVE a second time.

For another man, it was a combination of beginning therapy and doing the DOVE programme a second time that facilitated noticeable change. He became more confident when confronted with challenging situations, and aware of triggers that set him off. He also realised that his previous violent and abusive behaviour was not acceptable. He attributed this directly to the session at DOVE that addressed punishment and discipline: *Something very powerful happened that night.* By recognizing the impact of abuse from his childhood he was able to embark on intergenerational change.

One man whose wife sat in on his interview commented that: *To actually have a conversation in front of your wife, talking about your total vulnerability; that's the biggest gift, you know.*

For him:

Probably the biggest lesson to learn is forgiveness ... Forgiveness is remembering it and not acting how you feel. Still feeling the pain – it never goes away – but the actions that you take go away. That's forgiveness. ... We get lost and think forgiveness is forgetting; it's not.... And you can't deny it because if you deny it, you'll never get to forgiveness or acceptance.

One of the men noted that his children now knew they could depend on their father.

3.2.7.10.2 Other support for change

As well as attending DOVE, men accessed support from various sources, including:

- partners (3 men). For two of these men, this was directly linked to their partner doing the DOVE programme
- District Health Board alcohol and addition services
- problem gambling services
- church groups
- getting a job
- private therapy.

One man stated that getting arrested was part of what helped him to change:

that woke me up; being in Court. I never knew about DOVE ... until I went to the Probation Officer ... He said it was about domestic violence

The man explained that at first this did not seem to relate to him as he had not been physically violent. The Probation Officer was able to explain that domestic violence could also include emotional and verbal abuse.

One man, whose partner was supportive, noted that during his second DOVE programme, he became particularly sensitive to the abuse and violent behaviour his partner was directing at him. Due to their mutually abusive and violent behaviour they decided it was no longer safe to live in the same house. This, however, strained the family finances and, as a result, he could no longer afford private therapy despite finding it beneficial.

Two of the six men could not identify any support they received apart from DOVE.

The men also reported attempts to find support for change, which were unsuccessful due to timing, availability, or not meeting their needs at the time. For example, one man expressed frustration at the lack of support available for him in the period after a violent incident:

I actually hit my partner. The thing I noticed ... [was] the Police were there. The Ambulance was there. The next day Women's Welfare League were ringing up and having a hui ... [but] there was nobody knocking my door down to say 'hey ... are you alright?'

He rang therapists whom he had been seeing for a couple of years. They referred him to mental health services, but he was told he would have to wait for six months before being seen, and he would only be seen three times. He felt very isolated. It was eight weeks before he went to DOVE

and was able to discuss what had happened with others, apart from his partner, for the first time. He says:

Something needs to happen for the men. The first couple of months was quite a struggle to get things out, other than with my partner.

One man who went to DOVE for help to better deal with his children considered doing a parenting programme but found that it did not suit him.

In contrast to the man who found the Community Probation Service assisted him to change, one man found interaction with the Community Probation Service difficult as he was considered 'breached' due to being unable to attend his initial DOVE interview because of mental health problems.

Another man had previously attended counselling elsewhere but had difficulty accessing appointments at times that fitted with his work commitments. In contrast, DOVE provided him with one-to-one counselling at times organized around his work schedule.

Another man went to relationship counselling with his partner, but did not find this helpful due to the turmoil he was in:

My head was ... fucked up – and I say that with the meaning of the word. It was a total mess. I was an emotional mess. My life was falling apart. And on top of all that, I was pulling it apart. I was physically destroying my life. ... So they may have been telling me stuff. ... I didn't hear it.

3.2.7.11 Effects of violence on family

Most of the men were able to see, and take responsibility for, the negative effects of their violence and abuse on their children. For example, one stated: *I have never hit my kids but ... I tore their hearts out verbally, emotionally [with] what they've seen and heard.*

The children were sometimes forced into adult-interventionist roles. One man reflected that it was: *Amazing for them trying to help their dad having conversations; to see sense, to see reason.*

Although he expressed admiration for them, he said: *They should not have to do that.*

Another stated:

I forced my kids to deal with stuff ... to view stuff ... to feel that level of fear for themselves, but also for them to feel fear for their mum, because that sort of took over. ... Their fear for their mum was greater than their fear for themselves.

The man who assaulted his stepson commented that his stepson was scared that night. The other men who attended DOVE in relation to their behaviour towards their children were not specific about any impact their previous behaviour had on the children.

One man stated that the abuse did not have any effect on his children because: *They never saw anything. They'd never get belted.* As evidence of this, he pointed out that the children enjoy staying with him.

The perceived effects on children depended on their individual natures and prior experiences. One man commented that he was not sure of the effects on one of his children because she rarely showed how she was feeling due to instability in her early life:

She has particular strategies to keep safe. One is shutting down anything that is overly traumatic. ... When something like me hitting my ex happened ... the next day when you ask her about it, she shrugs her shoulders. ... Her strategies might be to continually distract herself so she doesn't get a chance to sit with the discomfort of ... trauma. She would distract herself: jump up and down and run around.

Half of the men stated that they believed the family violence had lasting profound effects on their children's emotional wellbeing. They feared the consequences of this:

The relationship that she has with her father is what she models her own partner on ... that makes me quite anxious [about] my inadequacies as a father. I might be perpetuating a cycle of violence that they're going to be lucky to get out of.

In one case, the man believed this had led to some of his children picking on a particular sibling.

For one child who had experienced instability throughout her life it was difficult for the father to determine the extent to which her behaviour, including attention deficit hyperactivity disorder (ADHD), was a result of family violence. Similarly, the improvements in her behaviour could be attributed to her receiving counselling through the DHB's Child and Family Health Services, and to him and his partner working with her, as well as to DOVE.

Since attending DOVE the man who assaulted his stepson felt that a combination of his improved communication and his stepson accepting some responsibility for his own actions meant that their relationship was now good.

One man was able to use what he learnt at DOVE to provide advice to his adult daughter about abusive relationships. That advice assisted his daughter to leave her abusive partner. Prior to attending DOVE his only response to knowing that his daughter was in trouble would have been to threaten to *rough up* her partner. His children now know that they can depend on him as a father.

Another man reported: *I know so many people in stressful situations.* Going to DOVE enabled him to share his experiences with other men who were going through similar difficulties, thereby helping his wider community.

3.2.7.12 Summary of Men's Service effectiveness

The statistics, assessment and interview data combine to reveal a picture of a vital service that is accessible to many men who need it. Participants were from a range of ethnic groups. Both group and individual programmes made a big difference to men's attitudes and provided tools which they put into use in ways that made them less of a risk to those around them. Aspects of DOVE that were highlighted by the men include the tools and strategies they learnt, and the positive qualities of DOVE staff.

Men's comments show that both female and male facilitators were often appreciated. It has been observed that mixed-gender facilitation in Men's Stopping Violence programmes can be beneficial in modelling healthy male-female relationships (Little, 2012). Understanding healthy relationships was

noted as a positive aspect of the DOVE programme in many men's evaluations. Mixed-gender facilitation can support this.

Barriers to attendance for men included transport issues and childcare (especially for solo fathers). The option of a daytime Men's Programme could assist with these issues. DOVE's efforts to provide individual programmes to overcome barriers, such as employment commitments and hearing issues, were very beneficial.

The high level of childhood abuse among men attending DOVE programmes is revealed in the assessment reports and confirmed by them during the interviews.

Some men made less progress than others. Mandated men are unlikely to have the same level of commitment to making changes as those who attend voluntarily. The high rates of termination from the programme raise issues. On the other hand, a significant proportion of men repeated the course one or more times, and many seemed to gain a lot from this. It would be incorrect to assume that if a man has not engaged with or completed the programme on his first referral he never will.

The following words of the men interviewed sum up their feelings about DOVE:

- *I just felt a sort of aroha for us as a species – for men*
- *the service needs to take heart and know that they are doing a great thing. Whether they get the results that they want every time is irrelevant. ... Being there is all that matters*
- *I am happy with the experience from DOVE.*

3.3 Women's Service

The DOVE Women's Service provides two types of programmes to women: Support and Education, and Managing Anger Without Violence. It also provides support services to women and families that are victims of family violence. In the year to June 30 2011, DOVE delivered services to 401 women, an increase from 289 and 379 in the previous two years (DOVE 2011).

The following sections review the Women's Service over the six-month period from 1 July – 31 December 2011. First, statistical service data is analysed followed by analyses of women's assessment data and evaluation forms. Next, data from interviews with women who completed a DOVE service in this period is presented. The review of the Women's Service concludes with a brief summary.

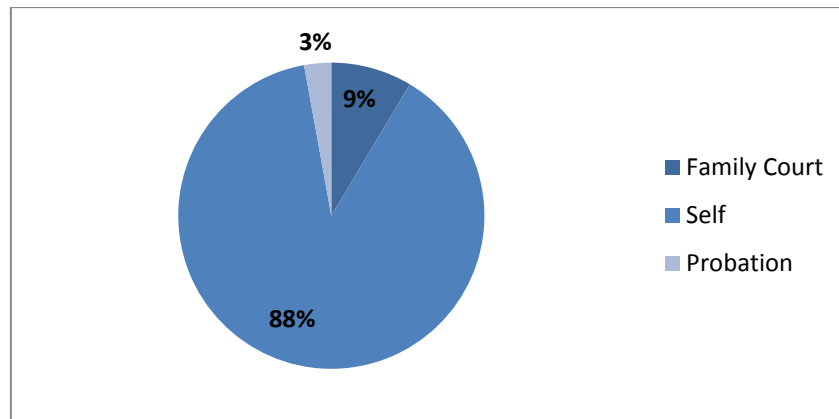
3.3.1 Service data

There were three types of Women's Services:

- Women's Individual Support
- Women's Support and Education Programmes
- Women's Managing Anger Without Violence Programmes

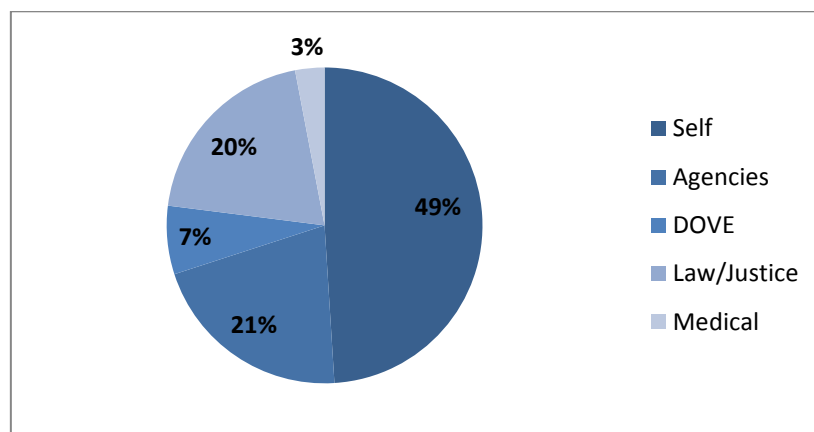
3.3.1.1 Programmes Summary

26) DOVE's Women's Programme referral sources 1 July – 31 December 2011



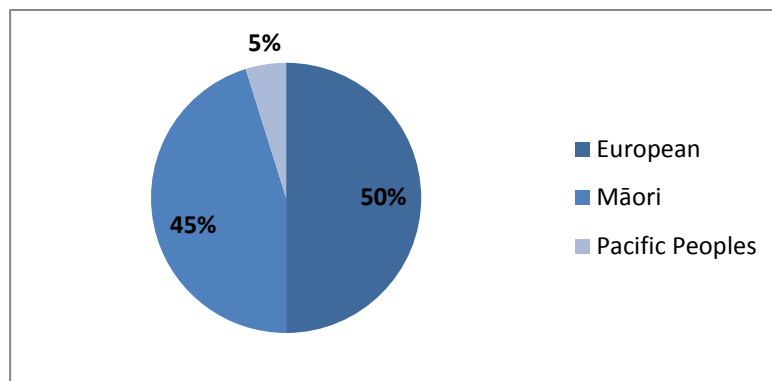
Eighty-eight percent of women self-referred. Nine percent were referred from the Family Court and 3% from the Community Probations Service.

27) Where women heard about DOVE programmes 1 July – 31 December 2011



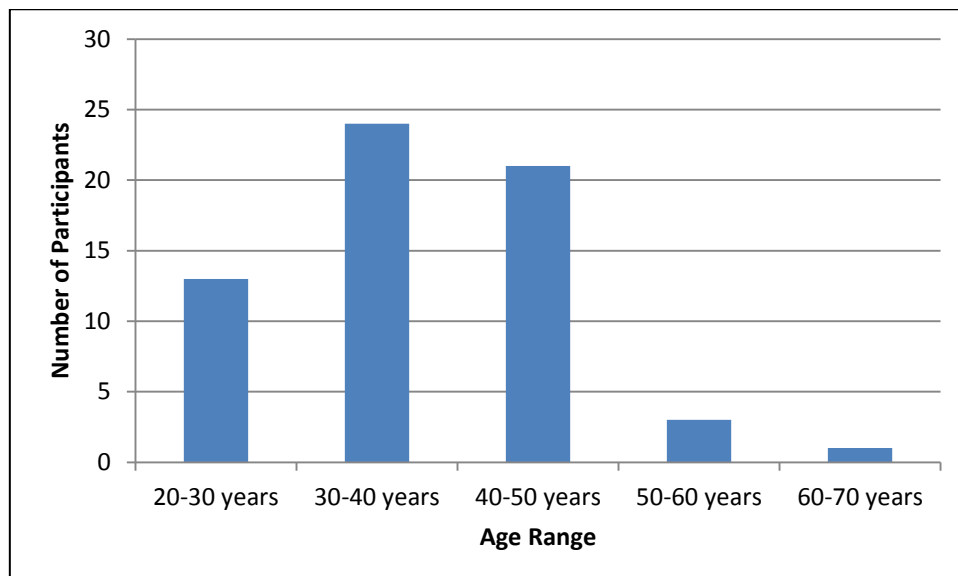
Where women heard about DOVE may be different from the referral source. This data has been grouped into five segments. The agency segment includes Āwhina Whānau Services, Birthright, Gains, Napier Family Centre, Heretaunga Women's Centre, agency social worker (not further specified), Women's Refuge, Family Start, counsellor (not further specified) and Family Works. The law/justice segment includes courts, CYF, Police, lawyers, and the Community Probation Service. The medical segment includes a doctor and a nurse.

28) Total women attending DOVE programmes by ethnicity 1 July – 31 December 2011



All of the women who attended DOVE programmes stated their ethnicity. Half of the women identified themselves as European, 45% identified as Māori and 5% as Pacific peoples.

29) Total women attending DOVE programmes by age 1 July – 31 December 2011



Most women attending DOVE programmes were between 30 and 50 years of age.

3.3.1.2 Women's Support & Education Programme

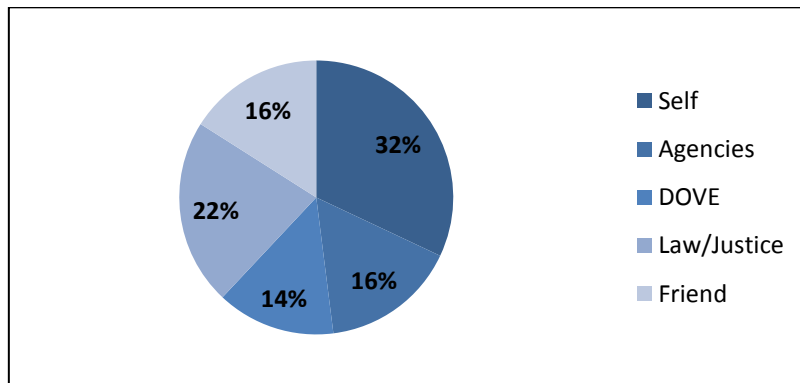
The Support and Education Programme was run for women who are or have been in abusive relationships. It were delivered from venues in Napier and Hastings. Referrals were either self-made or from the Family Court. The Support & Education Programme ran for two and a half hours for each session over ten weeks during school terms.

As the figure below shows, thirty-five women were enrolled with the Support & Education Programme. Twenty-nine were self-referrals. Four were referred by Community Probation Services and two by the Family Court. Fifty-four percent self-identified as European, 37% as Māori, and two from Pacific groups. The majority of women were in the 30 – 50 age groups.

3.3.1.2.1 Women's support and education programmes by referral source July – 31 December 2011

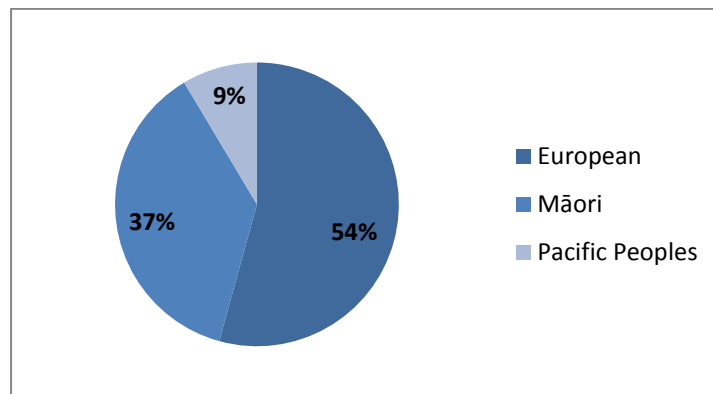
The 37 enrolled women in the Support and Education programme included two women who did the programme twice during the period 1 July to 31 December 2011, making the total number of participants 35, of whom 29 women were self-referrals and six were referred from the Family Court or Community Probation Service.

30) Where women heard about the Support & Education Programme 1 July – 31 December 2011



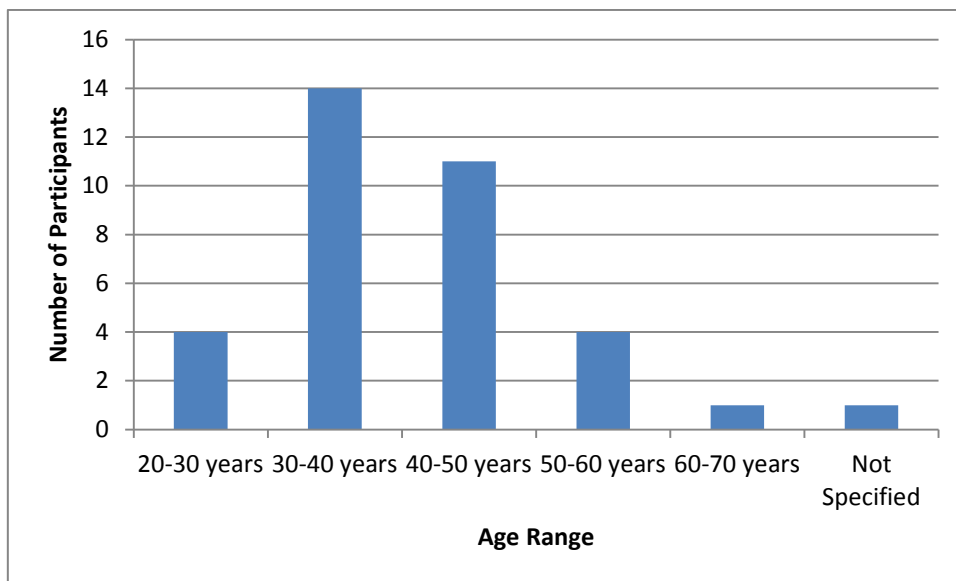
Thematic groupings have been used to show where women heard of the DOVE Support and Education Programme. Sources of information included 'self', friends, the law and justice system, other agencies (eg social service NGOs) and DOVE itself.

31) Women's Support & Education Programme by ethnicity 1 July – 31 December 2011



Fifty-four percent of women attending Support and Education Programmes were European, 37% were Māori and 9% were Pacific women.

32) Women’s Support & Education Programme by age 1 July – 31 December 2011

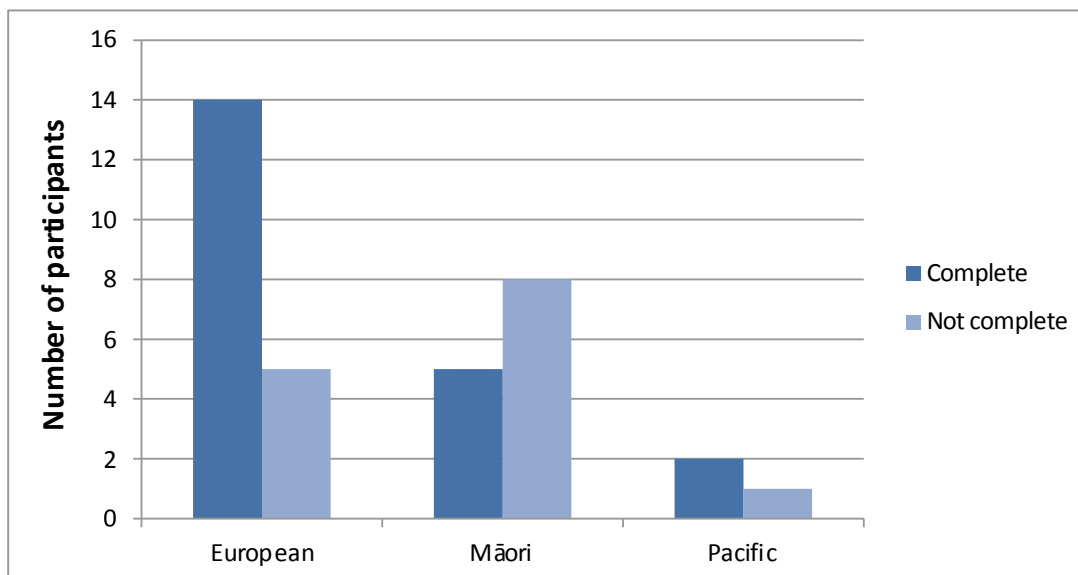


Seventy-one percent of the women participating in the Support and Education Programmes were aged between 30 and 50.

3.3.1.2.2 Women’s Support and Education Programme Completions

There were 21 women who completed programmes and 16 non-completions during this period. Two participants did the programme twice during the period. One did not complete the first but completed the second programme. One did not complete either of the programmes in this period.

33) Women’s Support & Education Programme completion by ethnicity 1 July – 31 December 2011



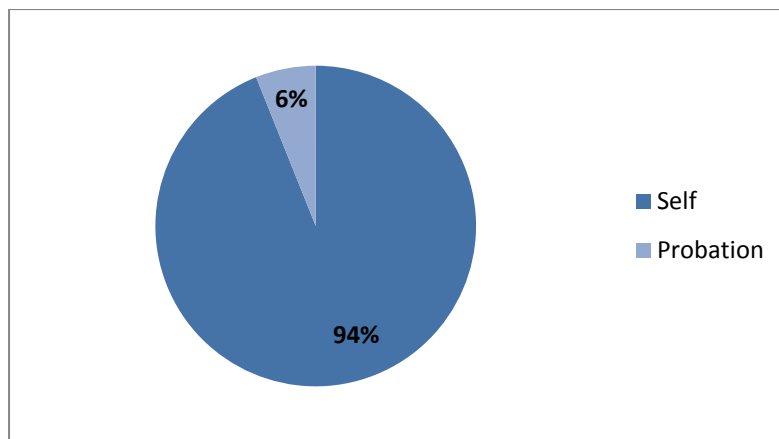
Most European women enrolled in the Women’s Education and Support Programme completed it, whereas a majority of Māori and Pacific women did not.

3.3.1.3 Women's Managing Anger Without Violence Programme

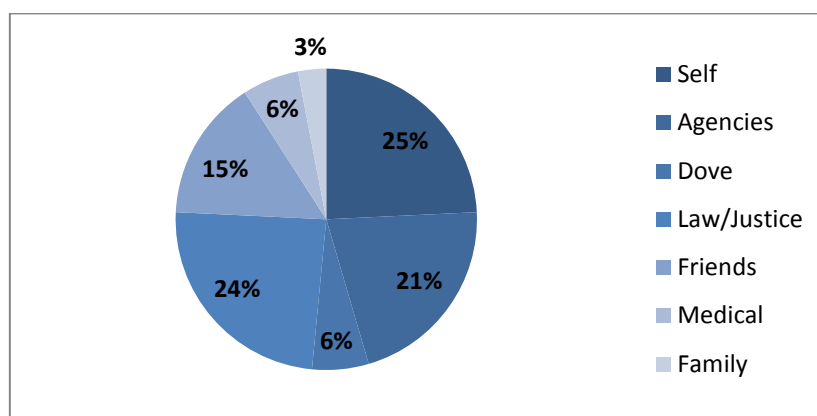
This programme offered women an opportunity to learn the difference between anger and violence. It was specifically developed to provide women with new skills and strategies to manage their emotions in a constructive way without resorting to violence. This programme was designed for women to address their own anger management issues.

Of the thirty-three women enrolled in the Managing Violence Without Anger Programme, twenty completed the programme. Thirty-one women on this programme were self-referred; two came from the Community Probation Service. Fifty-two percent of participants self-identified as Māori, and 48% as European. All were between 20 and 50 years old.

34) Women's Managing Anger Without Violence Programme referrals 1 July – 31 December 2011

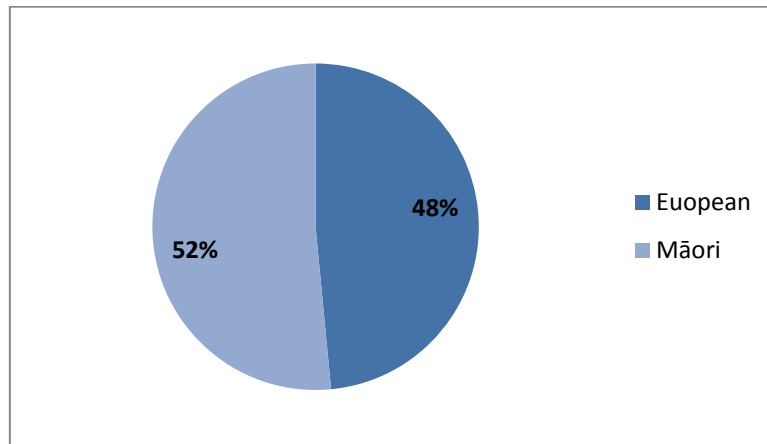


35) Where women heard about the Managing Anger Without Violence Programme 1 July – 31 December 2011



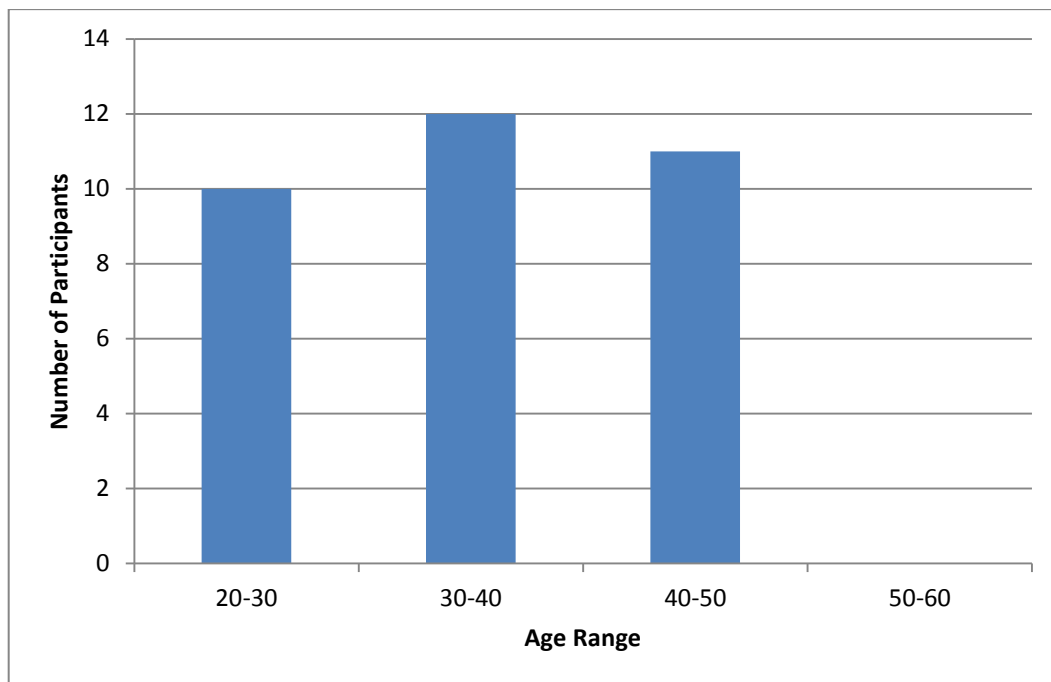
Women heard about the Managing Anger Without Violence Programme from; the law/justice sector (including courts, Police and lawyers and Community Probation Services.); agencies (including Birthright, Family Start, Napier Family Centre, Women's Refuge, counsellors and Family Works), friends, medical services , DOVE itself, and family members.

36) Women's Managing Anger Without Violence Programme by ethnicity 1 July – 31 December 2011



Fifty-two percent of participants self-identified as Māori: the balance was European.

37) Women's Managing Anger Without Violence Programme by age 1 July – 31 December 2011

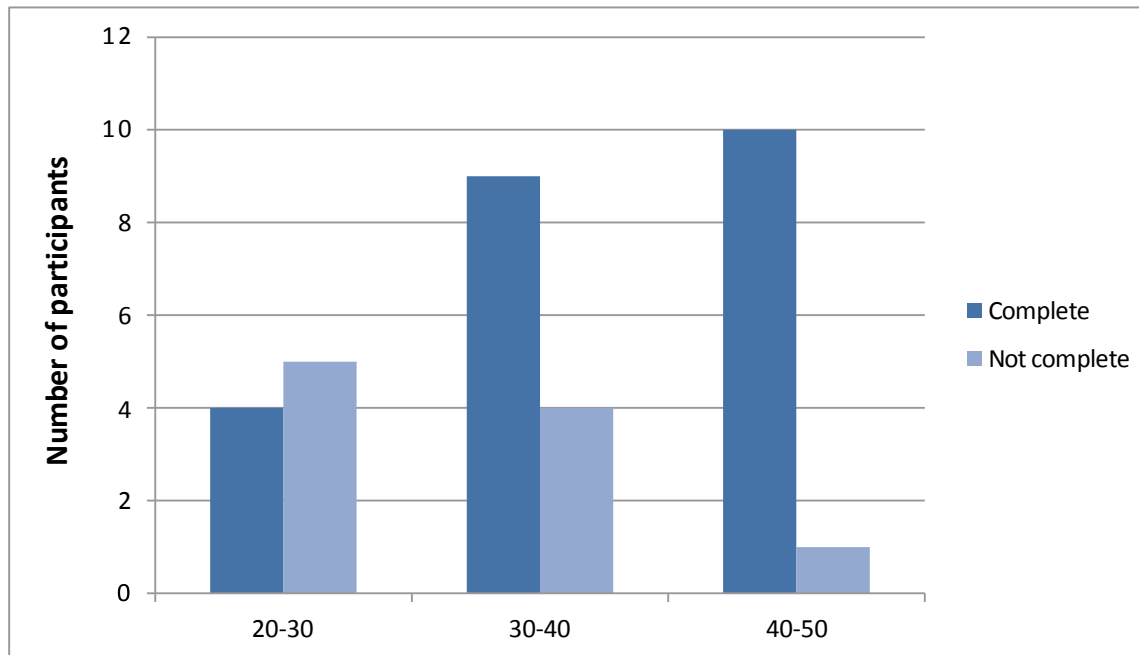


The age range was smaller for this programme than for the Support and Education Programme, with 10 women in their twenties, 12 in their thirties, and 11 in their forties. No participants were over 50.

3.3.1.3.1 Women's Managing Anger Without Violence Programme Completions 1

Twenty-three women completed the Women's Managing Anger Without Violence Programme during the 1 July – 31 December 2011 period and ten did not. Just over 50% of women in the 20-30 year age range did not complete the Programme.

38) Women’s Managing Anger Without Violence Programme by completion and age 1 July – 31 December 2011



Completion rates were higher in the 30-40 and the 40-50 year age ranges for the Women’s Managing Anger Without Violence Programme. Only one woman in the 40-50 age group did not complete the programme.¹⁷

3.3.1.4 Women’s Individual Support (92 clients)¹⁸

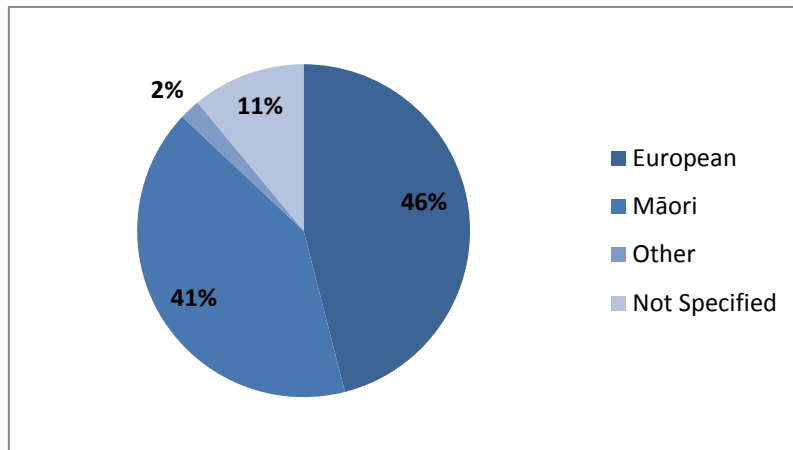
DOVE provided individual support to women who were victims of family violence and their families. Women’s Individual Support data has been collated according to ethnicity, gender, contract and whether their needs are recorded as met or unmet.

As shown in the figure below, there were 92 individual support clients in the study period. Nineteen (21%) received five or more hours of individual support. Seventy three received less than five hours (79%). Slightly more self-identified as European than Māori. There was one woman each from a Pacific Island group and another ethnic background; 59% were self-referred, 22% were referred from law and justice, 8% from other agencies, and the remainder from other sources. Age data was not recorded.

¹⁷ It appears one woman may have moved from the 20-30, to the 30-40 year old age band during the course of the programme.

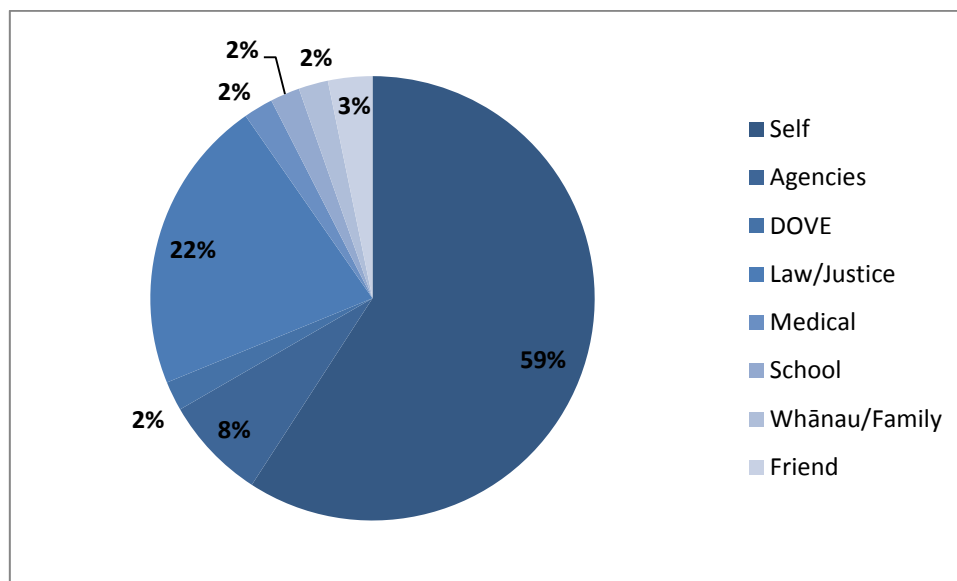
¹⁸ Ninety-one clients recorded under women’s individual support were recorded as female, one does not have a gender specified, and has been coded as female. One was male. It is unclear why a man was included in these files. Data related to the male has been excluded from the analysis.

39) Women's individual support by ethnicity 1 July – 31 December 2011



Forty-three women identified as European; 38 as Māori, 2 as other ethnicities. Ten did not identify their ethnicity.

40) Women's individual support by referral source 1 July – 31 December 2011



The data from 1 July to 31 December 2011 for the referral source for the women's individual support shows a diverse array. More than half of the women were self-referred. Law and justice referrals were from Police, Probation and CYF. Agency referrals came from Family Works, the Stroke Foundation, and Women's Refuges.

3.3.1.4.1 Women's individual support by contract 1 July – 31 December 2011

Women who received individual support are recorded as receiving either less than five hours support or five hours or more support. Eighty percent of women receiving DOVE individual support received less than five hours support.

3.3.1.4.2 *Women's individual support needs met 1 July – 31 December 2011*

Thirty-one percent of the women were recorded as not having their needs met; 69% were recorded as having their needs met. No data was available on what the needs were, or the criteria for deciding whether these had been met.

3.3.2 *Women's assessment data*

3.3.2.1 *Women's Support and Education Programme*

In the six month period 1 July – 31 December 2011, 35 women received Support and Education programmes through four programmes (two each in Napier and Hastings). Both programmes in Hastings had eleven participants. The Napier based programmes had six and nine participants respectively.

There were no further notes or assessments data known to the current Women's Programme coordinator in relation to these programmes, nor available to the research team.

3.3.2.2 *Women's Managing Anger Without Violence Programme*

In the six month period 1 July – 31 December 2011, 33 women received the Women's Anger Without Violence programmes through four programmes (two each in Napier and Hastings). The Hastings programmes had four and seven participants respectively. The Napier programmes had 10 and 12 participants. Assessment details were, however, only available for twelve of these participants, nine whom attended Napier programmes and three whom attended Hastings programmes. Participants were asked to describe their anger, including the frequency of anger, when they noticed it becoming a problem, what makes them angry, coping strategies, impacts on selves and others, and barriers to facing up to their behaviour. They were also asked about past histories of abuse, whether the anger was related to addictions, whether they or their partners had received counselling in the past, health issues, literary, employment status, children (including access arrangements and other agency involvement), transport, past experience in groups, referral source, whether they had a Protection Order against them, and level of motivation to attend.

The researchers coded these answers thematically.

3.3.2.2.1 *The anger*

The women described their anger in various ways including yelling, throwing things, and (less frequently) physical violence. Examples recorded in the notes include:

- *I just flip out even if he hasn't done anything. I smash things, broken his phone, Xbox, property he owns. Tried damaging his car. Tried to beat him up*
- *raise voice, yell and scream, swear. Pushed sandwich into partner's face, tussling*
- *swearing, arguing, partner is scared of me, punch walls. Gets juvenile.*

One woman stated she was unsure how to describe her anger. Others talked of, for example, being *just angry around ... partner*. One woman stated that she would fight with her ex-partner and any significant males in her life.

One mentioned the Police being called to an incident three years previously after aggression levels had elevated. She stated that her partner *thrives off her fear*.

Specific triggers of violence recorded in the notes include:

- insecurity between the partners about each one's past relationships
- moving in with partner
- partner's *chauvinistic* behaviour *Things are not equal. He has set views on what a woman should do*
- partner perceived to use a hearing problem as an excuse to ignore her
- frustration at being pushed away by partner
- *anything. So much shit on my shoulders.*

One woman, who said her anger had elevated quite recently, said she had noticed it since her partner has been on DOVE programmes. This suggests that, for this couple, when one partner began to actively seek change it unsettled things and possibly enabled anger from the other to be expressed more forcefully.

Several women mentioned that when they were away from their partner, or since finishing the relationship, their anger ceased to be a problem.

One woman said that as a result of her anger, her partner wanted to leave the relationship. One commented that the violence and Police calls had worried her family and made her partner scared. Another said her partner saw her *as an angry child*.

One woman stated that the situation that led her to enrol in the programme was *a one-off situation, verbal, physical, emotional*. Others reported feeling angry daily (in recent times), several times a week, weekly, or monthly. The length of time that anger had been a problem for these women ranged from, since childhood to only a few months prior to the assessment.

Some of the women associated aspects of their personalities with their anger or violence, for example the records state:

- *I am straight up with people and my approach can be hard*
- *only triggered by males. Has no insight into why*
- *always had an issue with anger and as a child remembers always fighting and being aggressive.*

One woman stated that most recently her anger had been triggered by interactions with Work and Income.

One woman stated that she had lost two jobs working with children for being *too intimidating*. She said she did not *want to be around people- self isolating, spending a lot of time on my own. Not what I'm usually like*. This was mirrored by another woman who said: *I get angry then I get depressed about it because I feel like such as a bad person. I get unmotivated.*

Two participants said their anger had occasional impacts on them. One said it had no impact. The notes record another *appears to be pre-contemplative*.

3.3.2.2.2 Past abuse

Many of the participants reported abuse in their childhoods, including witnessing family violence, witnessing father kill mother, being neglected, sexual abuse, and being beaten. Comments in the records include:

- *Bad upbringing (Dad) killed her Mum when client was 4. She was present and remembers clearly. Forgiven him. Reconnected in kaupapa*
- *one woman stated: CYF have traumatised me. They didn't take care of me. It is not clear whether this relates to her experiences as a child or as a parent*
- *main caregiver for siblings from an early age. Neglect a family feature*
- *Dad brought abuser back into house and had a beer with him. Dad's a wanker*
- *very religious parents, sees Mum but now resentful. ... Dad made her uncomfortable but didn't touch her. Tried to tell Mum and she went mad and started beating her. Dad joined in.*

One woman commented that she had experienced family violence in a previous relationship.

3.3.2.2.3 Substance use, criminal history and firearms.

Seven women recorded that they had no addictions and one that she no longer had substance abuse problems. One woman stated that she would drink when angry. Alcohol could also be a trigger for aggression, with the notes recording that one woman's partner was very aggressive when drinking.

Participants were asked about their criminal histories. Three had no criminal histories; two had no current criminal record. Another was recorded as having no history of family violence. One woman had a common assault conviction related to an incident of family violence in which she threw a piece of fruit at her ex-partner. One woman had been jailed for fraud; her anger became an issue for her after she had been to jail where she stated she received *bigger all support from friends and family*.

Six of the women stated that they did not have access to firearms. One did not answer this question. One is recorded as having access to firearms *but no concerns*.

3.3.2.2.4 Children

Eleven of the twelve women were recorded as having children. One woman stated that her children were living with an aunt. In total, the participants were recorded as having 17 children between them.

Three women stated that they did not have any access arrangement in relation to their respective children. The partner of one of these women was in prison, making him unavailable for access. Two women did have an access arrangement – in one case this was with a caregiver. One woman was seeking legal advice about access at the time of her participation in the programme.

Five of the women said they were not involved with any other agencies. Two said they were involved with Family Start, one said she was involved with CYF, and one did not specify the agency she had involvement with. No answer was recorded in relation to one woman.

Issues related to children and parenting were causes of anger for some. Examples from the records include:

- *their fights are primarily around their disagreements over the children and parenting styles. Partner favours ... own children over the participant's children*
- *recent incident involving 11 year old son. Yelled at him, but realised he was innocent*
- *partner tends to undermine her parenting*
- *depends on situation at time. Children getting hurt, when not provided for, when I get abused or feel I am doing it on my own, isolation*
- *when with her partner ... uses control tactics directed at the children*
- *client is main caregiver for their blended family and tends to hide from any affection towards her own children because her partner will start an argument or start verbally attacking*
- *issues around children. Very angry in CYF. Foster child frightens the other children. Need to watch him all the time*
- *often with ex-partner,... The more children we had the less engaged he became. That made me angry*
- *one woman stated she had noticed her anger being a problem After the last incident with her son.*

Two women recognised that their anger had negative impacts on their emotional interactions with their children. One woman, on the other hand, stated that she would not let her children see her anger. One woman's son was currently in care as a result of her anger. CYF were considering opening a case in relation to another.

Children, however, also provided powerful motivations for change, for example:

- *wanting to get son back into her care*
- *learn about teenagers and mixed families*
- *wants to be a better parent. More communicative.*

3.3.2.2.5 Coping strategies, support and possibility of change

Five participants stated they used time out as a coping strategy. Conscious withdrawal or de-escalation strategies such as going outside, cleaning, trying to stop and think, and riding it out were also mentioned. No coping strategies were recorded for three women. One reported kicking a window. One woman recognised that she might need to leave her relationship. Another was recorded as *avoidant, very emotional, overwhelmed, fatigue, physical breakdown*.

Sources of support identified by the women were Women's Refuge (which equipped a participant 'to recognise the unhealthy abusive relationships'), friends (2 responses), family (4 responses), housemates, a sponsor, a support person on Facebook, and a participant's culture.

Six women stated that they had never received counselling. One had been in residential addiction treatment settings in the past. One had received professional help in relation to childhood abuse. One stated that she had received counselling in the past and would go back but didn't have the energy.

By attending the course, the women are recorded as hoping to:

- address their anger (3 responses), including *deal with it so I don't flip out and beat people up*
- learn more tools, information and choices
- sort their relationships out
- learn to cope with their behaviour
- gain a better understanding of self, because *Don't trust very easily. ... [I'm] really judgmental, but ... a coward*
- make changes.

Three women reported that they had no barriers to change. Comments on the others include being open and recognising a need to change. One woman, however, stated that it was difficult to address. She felt ashamed and lied to cover the violence and stress her partner had caused.

3.3.3 Programme evaluations

Only four Women's Programme evaluations were located. All of these women had participated in the same course. Three had attended seven, eight and nine sessions respectively of the course. The remaining woman did not answer this question.

The women were asked to rate how much the course had helped them in relation to various measures, using a Likert scale from 1 (No Help) to 5 (Excellent).

Three said the course had been 'excellent' (5 on the Likert Scale) at helping them stop their physical violence to partner, children or others. One stated this measure was not applicable to them. One said the course had been 'excellent' at helping her stop her verbal violence to her partner, children and others. The remainder said it had been 'some help' (4 on the Likert Scale).

The following measures all received three 'excellent' (5 on the Likert Scale) ratings and one 'some help' (4 on the Likert Scale) rating:

- understanding the difference between anger and violence and that you have choices in this regard
- expressing anger in a non-violent and non-threatening way
- learning more about yourself
- overall feelings about the programme.

All rated the programme as 'some help' in relation to having calm and respectful attitudes to their partners and children. Three rated the programme as 'some help' (4 on the Likert Scale) in relation to dealing respectfully with people who disagree with your point of view; the remaining woman rated the programme as 'OK' (3 on the Likert Scale) in this regard. One woman provided a rating of 'some help' (4 on the Likert Scale) for how much the programme helped her deal with patterns of thinking and feeling that put her at high risk of violence; three did not provide a rating for this question. All four stated that they would recommend the course to other women.

The women offered a range of reasons for not dropping out of the programme. Interest in content and tools they were learning was the most frequently cited reason for not dropping out. These tools included:

- *positive strategies*
- *consider others*
- *how to stay calm*
- *being angry versus acting angry*
- *control logs. Write it out get it off my chest. D.E.S.C¹⁹*
- *putting things in a better way.*

One stated that she realised she needed to finish the course for herself and her children, another stated her children were *'the most important beings in the world'* and a third wished to teach her children the life skills she was learning.

One woman stated that she did not drop out because it was *a great group of ladies that I trusted to talk to.*

One woman stated that the importance of attendance had been made clear to her and if she missed a session she needed to go into DOVE and get the course information so she would be up to speed at the next session. Three of the women, including this one, used this space to thank the facilitators for an enjoyable programme.

3.3.4 Analysis of women's semi-structured interview data

3.3.4.1 Overview

Of the 13 women interviewed, eight identified as Māori, three as Pākehā, three as New Zealander, and one as Samoan (some identified with more than one ethnicity).

The women interviewed attended programmes and used services across the range offered by DOVE (including some who used more than one type):

- all thirteen women had attended group programmes
- eight had attended the Anger Without Violence Programme, (most identified this as an anger management course). Of the eight, five identified as Māori
- five, of whom three were Pākehā, one Māori and one Samoan, attended the Women's Support and Education programme
- one Māori woman had attended a group programme, but it was unclear which.

Six women received one to one support or counselling; of these, two were Māori, two Pākehā, and two identified as New Zealanders. While she was very pleased with the help she received, one Māori woman attended only one session because of transport difficulties. Another woman, who identified as New Zealander, said she did not finish the one to one programme because the DOVE worker *opted out*. According to the woman's support worker, the DOVE worker had decided that it wasn't going well for the client, who would liked to have discussed the decision.

¹⁹ DOVE teaches the D.E.S.C Script (Bower & Bower, 1991) assertiveness technique. D.E.S.C stands for Describe, Express, Specify, Consequences.

Several of those who attended group programmes mentioned contact and support from DOVE before, during and after the programme, with one woman stating that she did not pick up this offer as others were worse off than her and at the time she *still had that 'I'm not as valuable as they are'* belief.

Of the four who used more than one programme, three attended both Women's Anger without Violence Programme and the Support and Education Programme, and one attended both the Group programmes and one-to-one counselling.

Two women, one Māori and one New Zealander, had alarms installed in their houses for their safety. One of these also attended the Women's Managing Anger Without Violence Programme.

3.3.4.2 Children

Of those interviewed, one woman had no children. The others had between one and five children, with a total of 40 children overall. The majority of the children (22) were male, with 16 being female. The genders of two children were unspecified.

Of the male offspring, six were aged over twenty, while there were three females over twenty. At the time of doing the DOVE course, two women's children had been removed from their care by CYF because of alleged abuse by the mother. At the time of the interview, most of the children under twenty were living with their mother at home. Two children remained removed from their mother's care by CYF, and two women each have two children who lived with other whānau. One woman's two children lived 50% of the time with her and 50% with their father.

Two of the Māori women included information about their mokopuna in their responses to questions about their children. Thus some of the references to children in their data may be to mokopuna.

3.3.4.3 Ongoing Relationship with person abusing/abused

Eight women were identified as having been abused in their relationships. Seven identified as having been abusers/alleged abusers (including two who were investigated by CYF for child abuse). This means that two women identified as being both abused and abuser.

Of those identified as being abused, four maintained on-going live-in relationships with the person who perpetrated the abuse. Two of these women left the relationship at the time of the abuse, and had since re-entered it. For the women who did not have on-going relationships with their abusers, two had separated from their partners, one of these having contact only around childcare arrangements. One had no contact because her ex-partner was in jail, one because her husband was deceased, and another because her historic abusers were all dead.

Of the two women who had children removed from their care by CYF due to allegations of abuse, one had her children returned to her care. The other continued to live separately from her children. This woman considered that she experienced abuse from those who took and kept her children from her.

The six other women who identified as perpetrators of abuse continued living with the person/s they abused. One of these women continued to live with her partner while her two young children lived with her mother.

3.3.4.4 *Family members' contact with DOVE*

Five women identified that their partners had had involvement with DOVE, and five identified that they had not. One woman said her husband, whom she had since found out had been violent to his first wife too, had not been involved with DOVE because: *He doesn't think there's anything wrong with him.* Another woman explained her husband's unwillingness to engage with DOVE thus:

He's one of those males that thinks he doesn't need help. It's a male thing. They're too staunch. 'I can deal with my problems, I don't need help.'

Where the men were involved with DOVE, all five women thought there had been some change.

One woman, who saw her ex-partner only over childcare arrangements, noted that the path of change was not straightforward:

At first I thought it was actually doing him good, after everything settled down. Probably for about a month we were actually talking and he'd come over and see [child] and then it kind of went backwards a bit, so I don't know if that actually was because he wasn't taking much notice from the DOVE course. But when I look at it again, I think he has in a way. I can't really say what I notice cause I'm not with him long enough to notice, but he seems like he can listen with some things, whereas normally he was right, kind of thing.

The other four women were all continuing in their relationships, with improved communication and less fighting and violence. They attributed significant changes in their partner's behaviour to the DOVE programme. One said there had been an initial improvement, though her partner blamed her for having to attend, but that he continued to have outbursts of anger, and was jailed, which she saw as the catalyst for his changed attitude and behaviours. He had since returned to the relationship and: *It's definitely safer. My husband is not smoking or drinking and there is no more abuse from him.*

The three other women also expressed the conviction that there had been changes in the men's behaviour:

My partner is still pulling out the notes that he got from the DOVE course, cause he wants to be able to communicate better. He said it would be good if I read it too because I might be able to communicate better. I haven't used it though. My partner doesn't get as angry as he used to.

All three women said they had a more trusting relationship with better communication. One of these couples had joined a church group and changed their party lifestyle; another had married.

A few of the children had contact with DOVE. One family found out about DOVE, and realised that what was occurring in their family constituted family violence, following their daughter's involvement in a DOVE programme at school:

I didn't even know about DOVE...our daughter told us about DOVE. She goes to [high school] and DOVE did an education programme at the school, so she became educated about what was going on in her home and she showed me one of the flyers or brochures that were in a doctor's office and she said 'mum read this' and I ticked all the boxes and so that informed us.

One woman gave high praise for the single conversation her fifteen year old daughter had had with a DOVE worker very soon after an extremely scary domestic incident:

She was just lovely with her, so sympathetic and not gushy, kind of practical about what my daughter should expect to feel. She really knew how to talk to a fifteen year old.

One woman's adult son had since been referred by the court to a DOVE programme, and in another family, two adult sons and one of their partners had undertaken DOVE programmes, with another son court-referred to a stopping violence programme. This woman, who has ten mokopuna, believed that there is a lot of work for DOVE to do with her entire whānau.

3.3.4.5 Reason for enrolment / referral source

The majority (9) of those interviewed were self-referrals to DOVE. The police (4), a GP, the court and a lawyer were each identified as the initial source of the suggestion to contact DOVE. One woman's husband was referred by the court to DOVE, and as she had heard good things about it: *I just arrived one day and said 'I need help'.*

One woman was referred by a Corrections course she was attending, another's daughter (see above) brought both DOVE and family violence to her mother's attention, and yet another's father had contacted DOVE.

Reasons given for approaching DOVE were mainly to do with the effects of anger, violence and abuse in current and historic family relationships. One woman said: *I wanted counselling for me, then help for the whānau.*

Another stated that her thoughts at the time, after a second abusive marriage, were: *OK, there's something wrong with me and I don't want to do this again.*

Another woman wanted DOVE's support after leaving a violent relationship because: *I didn't want to rely on friends.*

Two women identified that they approached DOVE because they wanted to change their own patterns of anger and violence.

Another two identified that they contacted DOVE as a result of CYF interventions which had resulted in having their children removed from their care. One of these women attended both the group programmes more as a result of the allegations made about her than from feeling that she had a need for anger management:

I have to go through all these courses to have my own back and also know how to deal with my emotions because of what I was going through.

The other attended the Anger Without Violence Programme to help her deal with the grief of losing care of her babies. She found the course helpful in knowing how to talk with CYF workers: *in a non-aggressive way even though I'm upset.*

3.3.4.6 Pre-DOVE abuse

3.3.4.6.1 Safety pre-DOVE

Six women either were not asked or did not directly speak about their perception of safety before their involvement with DOVE. Those who did speak about their safety prior to involvement with DOVE interpreted the term in different ways. One woman, who attended the Education and Support programme, said that 'safety' is a variable concept and women may not identify their own lack of safety:

I didn't realise how unsafe I had been. I was at my wit's end. Through the programme I realised how unsafe I had been.

Others who attended the Support and Education programme were aware of their lack of safety:

- *not at all safe except when he was at work.*
- *towards the end, not very safe, and I feared for my eldest, which wasn't his.*
- *for a short period of time, very unsafe. It probably wasn't safe at all, speaking on behalf of my children as well as me.*

The term 'safety' could mean different things for women who were using DOVE's services to address their own violent behaviours. Two women expressed conflicting views about their safety prior to attending the Anger Without Violence programme, indicating how the term 'safe' may have multiple meanings. One stated: *I felt safe. I was being the violent one.* However, the other felt her own violence created an unsafe situation: *when my daughter came, it wasn't safe because I started lashing out at her in front of the babies.*

One woman, who did not attribute her attendance at DOVE programmes to either receiving or perpetrating violence, stated that she was not at all unsafe.

3.3.4.6.2 Types of abuse:

Women who attended the Education and Support Programme indicated that they had experienced a range of abuse. Most women identified that their abuse was from a partner or husband, although other family members were also mentioned by a few women:

- *my two sons had taken on the habits of their father*
- *it was between my daughter and myself, though my mum was involved too.*

Verbal abuse was the most common (8), with physical (6), emotional (5), spiritual (two) anger/rage outbursts (2), sexual abuse (1) and economic abuse (1) also mentioned. One woman summed up the pattern of multiple abuse: *Physical, verbal, emotional, spiritual, all of it.*

Others spoke of living with the constant possibility of violence:

- *if I said anything wrong or out of line, that would spark an argument. He was like a raging bull*

- *alcohol made it worse. Things got ugly...We had a lot of family over to our place, big drinkers. My husband would drink all night and as soon as everyone went home he would turn ugly and violent towards the family*
- *put-downs and hidings, saying nasty and ugly things.*

Three women were not physically abused, but identified other forms of abuse:

- *at the start it was verbal, and then, it wasn't physical towards me, it was like furniture and stuff. It still hurts just as much as physical does*
- *threatening texts, verbal and emotional abuse. It plays in my head, he'd say stuff that would get me down.*

One of these women identified that she experienced verbal abuse, threats, anger flare ups and spiritual abuse, which escalated until: *at the end I knew he was that far* [indicating very close with fingers] *from hitting me.*

3.3.4.7 Past experience of abuse.

3.3.4.7.1 Childhood

Childhood experiences of abuse ranged from none to extreme situations. Four women said they had experienced no abuse as children: *growing up my parents were loving and kind.*

One woman said *not really* and identified *I used to fight a lot with my siblings but that's normal.* Childhood abuse from family members was reported by five women, who named parents, aunts and uncles as the abusers. Types of abuse covered the range of physical, verbal, sexual, economic and cultural.

One woman said: *yes, Mum gave me a hiding if I did something wrong,* but added that she did not see this as violence, *just normal.* The same woman identified though that she suffered from *bad verbal violence,* which she *still struggles even now to talk about.*

One woman was raped several times by family members, which was still deeply distressing and largely unaddressed. This woman carried shame from these events, which continued to torment her. She knew she needed help but did not know who to get it from. She described it as: *A horror I've lived with for (almost 50) years.* Her experience had led her to protect her children and mokopuna: *that's why I don't allow alcohol in my home.*

The role of alcohol in historic family violence was also mentioned by three other women:

- *in my family there was a history of abuse: parents, aunties, uncles, all around me. But it really only showed up when they were drinking*
- *I was very protected from abuse, my mum would make sure I was safe, especially if there were parties*
- *he [father] was an alcoholic drunk. He wasn't very nice. I remember one night when I might have been about seven or eight, I'd woken up and he was dragging mum around by her hair with my brother in her arms. I've seen him punch my sister, there was a time when he ripped a necklace from my neck, tipped a hot drink all over me, and broke my stereo. This was all on*

the same night. Broke a window, wasn't very nice. He hit me twice when I was pregnant with my eldest.

Two women compared their situations with their own mothers', one saying:

My mother was very abused and there was nothing. Even the police didn't help her. I always told myself I wouldn't get into a violent relationship like my mum. That didn't pan out so much, but at least I didn't carry on for years. I got out pretty quick. When I look at my mum, she stayed with him for 23 years, and it's like two years is nothing compared to 23. But it's still enough to make me realise I don't want that around my kids. Or myself.

3.3.4.7.2 Previous abusive relationships

Several women who attended the Anger Without Violence programme indicated that they had been in other abusive relationships as adults:

- *I was in two relationships that were abusive prior to this situation with the children. I learnt behaviour where I started to defend myself from my partners ... I ended up being like them, if I got a hiding, I gave it back to them*
- *physical violence, verbal and emotional abuse from my girls' father, my ex-partner.*

Women who attended the Support and Education Programme also identified previous abusive relationships. One mentioned an earlier relationship with the same man, in which he had used similar tactics of violence, and another a relationship which she judged as more violent because it had involved firearms and her being knocked out.

3.3.4.8 Experience of DOVE

3.3.4.8.1 First impressions

The feedback about women's first experiences of DOVE was all positive, characterized by a description of feeling safe, at ease and welcomed. In light of information about how emotionally difficult it was to approach the service, or to open up about their situations, the level of support and acceptance described is of vital importance.

Sample comments are:

- *they were lovely, very professional, friendly and communicated well*
- *it was lovely...would you like a cup of tea? People made me feel welcome and acknowledged me when I was waiting*
- *really friendly, very sensitive*
- *she was very nice, which made it a bit easier...having someone nice and someone that wants to be there to support you*
- *like a whānau member greeting us. The lady accepted my son with open arms. (This woman attended DOVE both for herself and as a support for her son.)*

The importance of follow-up and on-going encouragement was underlined by one woman who took some time after ending a violent relationship to decide to attend the Women's Support and Education Programme:

She did call me a couple of times before I decided to step out of the boat [and go to a course]. She didn't let up on me, was persistent but gentle.

Another woman, who was contacted by DOVE after police intervention in a single domestic incident of extreme danger mentioned several times during her interview that the professionalism of the DOVE staff was what led to her choosing to be involved with DOVE. She described the first contact as *very friendly but no pressure*, and elaborated thus, comparing the way DOVE workers presented with workers from some other agencies, who had also experienced trauma and wanted to: *tell me their life story*:

I was contacted by lots of providers for support. The reason I spoke with the DOVE people was it was all very overwhelming and there was no pressure, no push that they needed to come and see me. It was all about when I was ready to take those steps. And that's why I originally had DOVE support me...When the DOVE lady rang she was just about 'what can I do to help you, where can we go, is everyone, including my husband, ok?' She gave me options but with no pressure that I had to go with DOVE.

3.3.4.9 Barriers to attending

Most women had no trouble finding DOVE's premises. It is, however, worth noting the number of comments made in the interviews about difficulties with transport to the DOVE services. Comments included:

- *the biggest challenge was transport to and from DOVE*
- *transport was challenging...Finding a ride to the course and finding a ride back. I had to plan it, catch a ride with a friend or a parent at the kids' school. Then catch a bus back from Hastings to Flaxmere, then get a ride from Flaxmere to X*
- *some of the ladies couldn't make the sessions due to lack of transport.*

One woman stated that she now has a vehicle, so transport would not be an issue for attendance if she was going to a course now. However:

Transport was difficult at the time because I didn't have a car so I had to catch a bus and that meant getting the bus at 8.00am to be able to attend the course at 9.00am. I had young kids and it was hard.

One woman relied on family support to get her young children to school, so she could get to the programme. Another woman mentioned that the timing of the courses while children were at school made it easy to attend, saying that she only missed a session the day her son was off school sick and she needed to care for him.

Women not attending group programmes were grateful that DOVE staff could either come to their homes, or pick them up and transport them to services. For example, one noted: *She came to me. It was easier because I've got no transport.*

This woman also appreciated that DOVE staff could organize their visits around her childcare needs. *[DOVE Women's Service coordinator] is going to pick me up and take me to the appointment.*

3.3.4.9.1 *Hardest thing about involvement*

All the women interviewed, regardless of their position as abused or abuser, identified that the hardest thing about their involvement with DOVE concerned having to open up about the reasons they were there. This was summed up by a woman who said: *it takes a lot of courage to come to that group.*

She went so far as deliberately attending a course in the other city because she was so ashamed about her circumstances.

Representative statements from others were:

- *being open with a bunch of ladies I didn't know and letting them know why I was here*
- *feeling overwhelmed with having to open up*
- *I had a huge meltdown, a panic attack and fled the first group meeting*
- *probably the first time I met her [DOVE social worker], just explaining to her what happened*
- *the hardest thing is telling them why I was there, opening up to people.*

Almost all the women went on immediately to say that because everyone in the group was in the same boat, they soon became more relaxed about talking in the group. Comments about the high levels of support acknowledged both DOVE staff and the other group participants. The following comments are representative of those made about the other group members:

- *that was the good thing about that group is they were all going through similar things*
- *the support was awesome, the women were really nice*
- *relaxed atmosphere, I knew they really cared*
- *initially I didn't want to tell the people I had bi-polar, but when I did I felt supported. They weren't judgmental, that's what I liked about the group*
- *the best thing was letting it out and telling others about what had happened, reaching out and getting some help.*

One woman spoke at length about the experience of being in the group, describing how difficult each session was, especially at the beginning. The understanding and reassurance of the facilitators was crucial to her continued attendance:

It was a very helpful positive experience, but in the beginning it was awful. You have to face this stuff. They kept saying keep coming, it gets better. Those promises are what kept me coming back ... it was only because you were facing stuff that was so raw.

Another woman echoed these thoughts: *the first couple of sessions I felt out of my comfort zone, then after that I started to feel better about being in the group.*

3.3.4.9.2 *Staff*

All the women spoke very positively of the levels of support, acceptance, and professionalism they experienced from the DOVE staff. They commented about the importance of being listened to with patience and understanding:

- *that was the best part, to have people actually believe in me*
- *so compassionate*

- *she was interested. Asked me questions and was interested in me*
- *being treated like a human being. I felt safe with her*
- *[the facilitators] were awesome, the environment was great*
- *the staff set the bar. When we trusted them, that they were actually what they said, we started to relax with each other*
- *I got quite emotional in the group. The tutors awhi'ed me. I hadn't really told anyone what had happened.*

3.3.4.9.3 *Practical benefits of attending DOVE*

Several women also mentioned other forms of practical assistance offered and facilitated by DOVE staff, for example, a woman whose partner withdrew all the money from their joint account said:

she came to the first Court thing which was good cos I had no idea what I was doing or anything like that, so that was really good. She got me a food parcel because I didn't realise WINZ, you had to have a stand down unless you went through Women's Refuge. So she helped me with that.

Other comments included:

[DOVE staff member] talked about putting a Protection Order in place, all that sort of stuff, Parenting Order, which was good, and good I ended up doing it.

I didn't know what to do. I was overwhelmed, lost, scared. They supported me to take control over decisions. They didn't make decisions for me, which was really nice. They were really practical and not pushy. They did make the decision about the alarm with me, which I was grateful for. I had the feeling they were like a safety net. If I couldn't have made the decisions, they would have made them for me.

This woman appreciated that, when the person who had been violent died and there was no longer a possibility of violence, the DOVE worker's role changed. She made suggestions and referrals about the kind of support the family might now wish to access, then rang to make sure they had taken steps to get appropriate support.

As an example of the timely, practical support offered by DOVE, one woman who came to an interview was experiencing some financial difficulties. She was given a lift to the interview by the DOVE Women's Programme Coordinator, who had organized a food parcel for her by the time the interview was over. This woman commented that continuing contact with DOVE *could turn out to be useful.*

3.3.4.9.4 *Emotional benefits of attending DOVE.*

Many of the women identified increased understanding of their past, their own responses and the actions of others as a result of their attendance at DOVE programmes. It seems that for some women, coming to terms with and developing new understandings of their childhoods was an unexpected outcome of both programmes:

- *understanding my childhood because I wasn't brought up the best way. I wasn't expecting that. Help with getting over the past and that, you know, building and mending things between myself and my dad*

- *it was good at helping understand why I did what I did and what kind of help was out there.*

3.3.4.10 *What DOVE could do better*

The women had very few suggestions for how DOVE could improve their services. That the women attending the programmes needed support and encouragement to face their issues was reiterated here:

I don't know how you can do it any different. You have to face that fear and you have to face that stuff otherwise you just keep doing it. I don't know how you can make it any less scary.

One woman noted that at times she had difficulty getting hold of the worker who supported her, and said: *I understand they are busy. Maybe they need more people working for them. That's about funding I guess.*

Another woman, who received extensive one-to-one support from a worker, stopped using DOVE's services when that worker left DOVE. The woman said she would perhaps have carried on had she been introduced to another DOVE staff member by the woman she had bonded so closely with, as there were still practical issues to do with her case that she needed information and support with.

One woman suggested that the men's Stopping Violence programme be offered free for self-referrals, as the Women's Programmes are. This woman would also have liked free one-to-one counselling. Another woman's partner had had to wait six weeks before he could join a Men's programme, and she thought this was too long. This woman, who was interviewed along with her husband, would have liked DOVE to offer more support for the whole family, specifically targeted for helping families and couples stay together. She identified a gap:

For me, even though it's really unbiased and really it's your decision and responsibility, to me the underlying thread was always that you should separate, that it is not going to work, that there's no hope ... We were there so that we can be together, so that we can be the happy family and sorted and we can get help , and with us both being on the programme at the same time, it would have been really great at the end of it for something to bring us together as a family. Our daughter was seeing a DOVE person as well, so we were already, the three of us, attending the DOVE programme but separately as individuals, and we were going there as a family wanting to be together and that was never encouraged.

The couple suggested there was a need for a follow-up group programme for couples who wanted to stay together after their attendance at the individual DOVE programmes.

One woman missed attending the group meetings, and thought a follow-up support group, which met occasionally and for less time than the two and a half hour group sessions, would have been beneficial.

3.3.4.11 Cultural Fit

3.3.4.11.1 Respect as Māori

All eight Māori women were positive about the cultural appropriateness of the services they received from DOVE. All said that they felt respected as Māori by DOVE staff, with representative comments including:

- *most certainly, by everyone, Māori and Pākehā*
- *they made me feel safe and welcomed*
- *even though she was Pākehā, I still felt respected as a Māori*
- *there wasn't any bias or judgment ... they treated us all the same.*

The use of karakia at the start and end of sessions was specifically mentioned by two Māori participants.

3.3.4.11.2 Respect for other cultures

Three Pākehā women also felt that the programmes offered a comfortable cultural fit. One said that she was *fascinated with the Māori stuff*. Having been initially worried about cultural differences in the group, she found that they became irrelevant as the women were *all in the same boat*. This woman identified her culture as Kiwi and Christian, and was *devastated at how many were from church and had been abused*.

The one Samoan woman interviewed said that she felt respected as who she was. She did have other comments, though, about the need to adapt the programme for Pacific women. As a New Zealand born Samoan, she believed she felt at home in the group because she was brought up the New Zealand way.

They respected all the ladies in there, no matter what. I wasn't walking into a group of Samoans though! We might have come from different backgrounds but we were all there for one reason, for support. If it was all Samoans, it would need to be a little different.

3.3.4.12 Self/Life Change

There were strong statements about self/life change made by most of the women who were interviewed. Most of the women felt safer now. Women indicated that they had improved self-esteem and confidence, that they had different ideas about what was acceptable in relationships, and that they have made changes in their domestic relationships and their social support networks.

3.3.4.12.1 Safety

When asked about how safe they felt now, all of the women said that they were safer, and that there was less violence in the home:

It made so much of a difference for the whole family, that's what I was looking for, safety for the family, for our children and for our grandchildren.

The reasons for the lessening of abuse included that the abuser was no longer present for a variety of reasons. In one case, the perpetrator had died, and in another, the perpetrator was in jail. Two women were no longer in a relationship with the male perpetrators. In two instances, the women who were, or were alleged to have been, violent towards their children, were not living with the

children. In eight cases, the amount of violent behaviours between adults still living together had lessened.

While how much violence remained varied from none at all to some, none of the women said the levels of violence were the same or higher than previously:

- *there is definitely less abuse in the whānau*
- *definitely less abuse and violence. There's been a big improvement*
- *my husband and I have less violence. It's down to a manageable amount, there's seldom abuse*
- *I haven't let my anger get as out of control*
- *violence has definitely reduced to almost never.*

Overall, the women who remained in relationships where they had previously experienced or committed acts of violence were optimistic that things would keep improving, with the following comments being representative:

- *it's still early days*
- *I'd still like to get more help from DOVE for my sons and for me*
- *there's definitely less abuse now. Maybe at times we verbally abuse each other still*
- *I would like more counselling sessions for myself, working out why I don't communicate with my partner ... it takes me a long time and I really want to be able to talk to him about everything*
- *we are learning to trust each other and moving on with our lives together. Instead of yelling at each other we will walk away and calm down*

[3.3.4.12.2 Confidence and self-esteem](#)

Increased confidence and belief in themselves was a prominent theme. Women said that they were stronger, and felt better about themselves. A few women talked about taking some time in their lives for themselves since their involvement with DOVE. One of the most common expressions of these changes was a shift in the women's reliance on a male partner to make them feel all right about themselves:

- *my self-esteem has changed. I feel better about who I am. I am happy to be single. Before I felt I needed someone to be in a family unit*
- *my self-esteem was quite low. Through the course I learnt to stand taller, take care of myself and not worry about stretch marks and stuff, because they are a reminder of my children. If my husband doesn't appreciate it, someone else will*
- *doing these courses made me realise I was okay and there wasn't anything wrong with me. Its believing in yourself. Knowing you deserve better.*

[3.3.4.12.3 Higher expectations:](#)

Increased belief in themselves had led several women to be very clear about a shift in their views about how they and their children should be treated in relationships. For example, one woman, who had very recently reunited with her husband, had been clear with him that things needed to be different:

I've taken what I've learnt and told him I'm not taking any crap. It's made me a lot stronger to be able to say that. ... He knows the things that make me tick and all the heartache I've been through. We've talked about that ... If it happens again, I'm strong enough to say we've got to call it quits because I don't deserve this.

Another woman, who had attended DOVE courses as part of her efforts to regain care of her children, said:

the course I did was for anger management, and I didn't feel that's what I needed. It did open my eyes to how much I could be dominated by the opposite sex, and what kinds of things I can do to protect the children.

Other women made similar comments: *I'm not going to carry on in a relationship that is abusive any more.*

One woman said she had changed her ideas about the sort of man she would consider being in a relationship with. Previously she might have been with men who wouldn't be *good* for her children and she would not have let them meet the children. Now she wouldn't bother with them at all: *I'm not having any 'random' for my kids. Not having anyone near them that I don't feel comfortable with.*

3.3.4.12.4 Protection of children

Such determination to meet the needs of their children for safety and protection both now and in the future was echoed in a variety of ways by several women. Most of the women who had children named them as the most important factor in bringing about change. One woman didn't think she needed an alarm, but a large factor in her agreeing to have one was to make her children feel safer. Others said:

- *I don't want my sons to treat their wives like this. I don't want my daughter to be treated like this, oh my gosh*
- *keep boys away from them [her daughters]! [Laughs]. In the home, I'll keep them safe, which I'm already doing*
- *I didn't want her little eyes to see that and grow up thinking that was acceptable*
- *one son is still caught up in violence. We need to sit down and talk together as a family about the problem, how my son's behaviour is affecting the whole family.*

3.3.4.12.5 Lifestyle changes

Some women described major changes in their lifestyles, particularly around the use of drugs and alcohol:

- *our whole world has changed since October, as in we go to Church now. Now we hardly ever have those drinking binges, just on birthdays. ... We want to spend our time with family on a way that doesn't focus around drinking. I realise now that there is another world out there that doesn't involve alcohol.*
- *I got help with my alcohol and drugs through counselling and rehab. I'm not drinking and suppressing my feelings. I'm more in control of me, not as passive aggressive as I was. I don't associate with people who do drugs and alcohol.*

Some women have found a new social circle:

- *the friends I did have would not be the friends I would have today*
- *having a loving partner who's there to support me, who's not bringing me down, who's uplifting me.*

One woman had commenced a Te Reo Māori course, one identified that she plans to enter tertiary education in 2013, and another is seeking work.

Several women's comments indicated that they now felt more able to seek support. This is interpreted from the comments about the need for additional counselling, from the references to the ongoing roles of helping agencies or professionals peppered throughout the interviews, and the comments about now talking with friends and family about their situations. One woman said a change for her is: *knowing when I need help and accessing help when I need it.*

3.3.4.12.6 Family relationships

Several women commented that involvement with DOVE had strengthened their couple and family relationships:

- *my extended family are supportive. The biggest thing is I have my husband's support now*
- *it helped us cope with a lot of things like grief. Connected us together as a whānau*
- *I got closer to my dad through all this*
- *now we have great family support.*

Others expressed a wish that their families would come closer together and experience similar changes:

- *I would like to see changes in my family, with my brothers and sisters. I just want all my family to come together*
- *I want more quality time with the family.*

3.3.4.13 Other support accessed

All those interviewed had accessed services other than DOVE, with the range of other supports numbering from one to seven.

Four women mentioned their lawyer as support and two the Women's Refuge. Six women had ongoing contact from the police. Three women included their doctor as a support. Three women mentioned CYF involvement, but this was not experienced as supportive. Four women named other NGOs as supportive services, and two their pastors and Church community. Two women had contact with Mental Health services, and one continued to see a psychologist. One woman received counselling during the time she was with DOVE, two had gone on to have relationship counselling, and one woman's family had extensive counselling after a number of traumatic events including a single very violent incident. Two couples received the free Family Court relationship counselling during the time they attended DOVE programmes. One woman said that DOVE had suggested she seek counselling, but she hadn't done so as they told her she would have to pay for it and she could not afford to. Another woman identified that she needed to seek counselling relating to past sexual abuse, but had not done so at the time of the interview. Another identified that: *there's still a problem between myself and my daughter. We need some counselling. We are both not happy.*

Surprisingly few women mentioned friends and family as supports, with most of those who did being very specific about who amongst their circle was supportive in their situation, naming, for example: *one particular friend; my first husband*. Some women mentioned the support of others in their DOVE group. One woman identified that her father, who had contacted DOVE on her behalf: *wasn't really the supporting type*. She also said she had been pleased not to have to burden her friends.

3.3.4.14 Effects of violence on family.

As stated above, all the women who have children named them as the most important factor in their making changes. Only one woman said that her children had experienced no physical or verbal abuse, with one adding that they may have seen the parents arguing. Those who had attended both programmes, and those who had received individual support all commented on the reduced levels of violence and abuse their children were exposed to, and many commented on changes in their own parenting to make their children's lives more peaceful. That these changes were not accidental, but hard won, was summed up by one woman's statement: *it got me thinking about my actions and not wanting to do it again, having a plan there on what to do if I do get angry*.

It seems that, while some women had not realised the damaging effects on their children of witnessing adult/adult violence, or of their own parenting styles, others had been acutely aware of the effects of violence on their children. All the mothers interviewed expressed a desire that their children experience more harmonious family relationships.

3.3.4.14.1 Changes for children

All the women interviewed who had contact with their children, reported that the children were safe and experiencing less abuse and violence. While some were "back to normal" others were still showing signs of being affected by the violence they had experienced or witnessed. Several women expressed regrets about what their children had witnessed or experienced from them:

my daughter said to me last week that she still has bad dreams about this particular one day when me and my partner had a fight and I threw a bottle. I took the lid off a bottle of tattoo ink and threw it all around and at him. And that made me really sad because she was only three or four years old and yet she still remembers it and that really made me sad cause I don't want her having those memories and those nightmares.

The sorts of effects women noted prior to involvement with DOVE included:

- *they were shutting down. It was affecting my son's schooling, my daughter was getting an attitude, and the kids were fighting. She had seen a few of the beatings that I got. My daughter got really clingy, ignoring her father, which made him worse*
- *she used to tell me he'd do things to her and it got to the point where she couldn't even be in the same room with him without anyone else. And like if he was in the kitchen and she was in the hallway wanting to come to see me, she'd go round the long way instead of walking past him. She was very scared. And if I'd go out without them, she'd cry.*

Those who believed their children were no longer showing effects of violence said things like:

- *they are much happier ... gone back to her normal self, how she was before it happened. Even like, it's not just me that notices. My nana and dad did see how she was and that she's changed*

- *it feels like before he came now*
- *the children are happy now because I'm not yelling a lot. I used to yell at their father on the phone.*

Other women noted that there were on-going effects for the children:

- *the children are still dealing with the effects. There's mistrust, especially of men. They feel safer, but it's still a long journey, even though he's gone*
- *my ten year old son is very aggressive. He hates males, he gets aggressive with males and he gets verbally abusive. These issues make me wonder what's going on for him. I'm concerned about my son*
- *my children live with less violence, though one of my sons is still angry and there's violence as he is drinking too much.*

3.3.4.14.2 *Changed parenting style*

Some women reported a change in their parenting style following the DOVE programmes. Two women said there was more focus on family time, with less alcohol and better communication. For example:

- *there's no yelling in the house. Cos when I told them off, it was like rrrrr! Tell off. Now it's like time out, or you think about it. There is a need to tell them off sometimes, but it's just in the way you do it*
- *more fun now, they see that I'm more focused on them, which is good.*

3.3.4.15 *Summary*

All of the women interviewed were positive about their experience of DOVE, and considered that the input they had received had been useful in their lives. Few had any suggestions for what DOVE could do better. All were grateful for DOVE's assistance at difficult times in their lives. The following statements capture the sentiments expressed by those interviewed:

- *I was very grateful. They were fantastic when I needed them*
- *I know that I can go to DOVE. They will always point us in the right direction*
- *I'd highly recommend it to anyone that feels in a low situation or they can't get out as they're too scared. It gives that extra support*
- *I would definitely recommend DOVE but I don't know if I'd ever want to use them again. I'm not going to ever have to use them again.*

The findings reveal the value of staff having knowledge of their clients' life events and stressors. Staff accessibility, and the importance of never letting clients down on promises made were highlighted. Clients benefited from services that were reliable, but not rigid. They were accepting of limitations in the service that could be provided as long as this was honestly conveyed. Walking alongside clients was of great value to them as they navigated the path to putting their experience of family violence behind them.

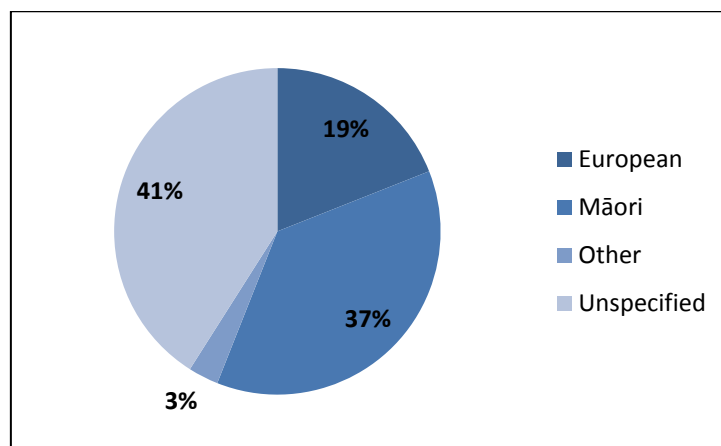
3.4 Youth Service and school-based programmes

3.4.1 Service data

Youth Individual Programme and Support Service data was examined. Data from school-based services such as Safemates or MASSISS was excluded from the analysis of records. Youth individual programme and support service assessments and records appear to have been held by individual youth workers rather than in a centralized system. The Youth Service did not use an evaluation form as this was thought to be inappropriate and of limited validity with their client group. As a result, assessment and evaluation records were not able to be analysed for youth.

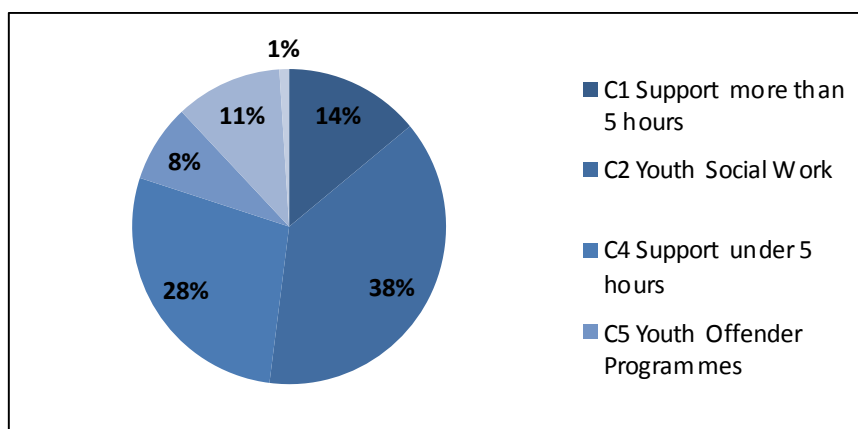
Individual and Support Services involved 84 clients: 48 male and 36 female.

41) Youth Individual Support & Programmes by ethnicity 1 July – 31 December 2011



41% of youth receiving the service did not have an ethnicity recorded. 37% self-identified as Māori, and 19% European.

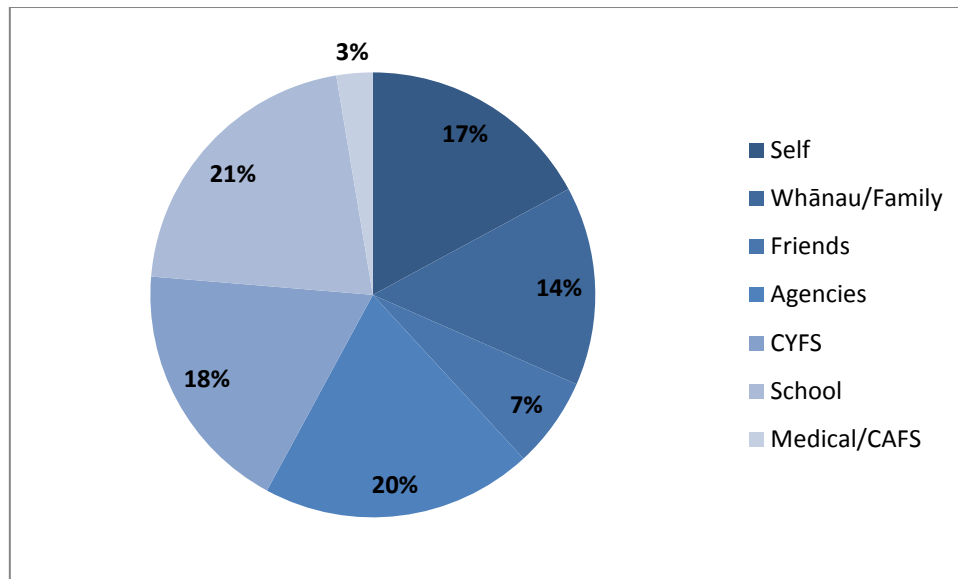
42) Youth Individual Support & Programmes By Contract 1 July - 31 December 2011²⁰



²⁰ C1, C2, C4, C5, F1 are codes for contract types.

Services provided to DOVE are recorded under five categories, based on the contracts they are associated with.

43) Youth Individual Support & Programmes by Referral 1 July – 31 December 2011



School and agencies accounted for 41% of referrals, followed by 18% from CYF, 17% self, 14% from family, 7% from friends.

The agencies referrals came from included Family Works, Roopu a Iwi Social Services, Teen Parenting Unit, Birthright, Open Home Foundation, Women’s Refuge, the Pleroma Trust, and the Police.

Of the Police Youth Aid referrals, four went into Youth Support Programmes and four went to Youth Social Work. None of the eight Police Youth Aid referrals were recorded as being in Youth offender programmes.

3.4.2 Analysis of youth semi-structured interview data

3.4.2.1 Sample

Seven young men who had attended DOVE programmes were interviewed. Two had individual interviews, one of whom attended a group programme at school, and one who attended a programme at school and had individual sessions at home. Five, who had attended Safe Mates programmes, were interviewed together in a group. Of these, some had attended two programmes, and one three.

3.4.2.2 Reason for enrolling/ referral source

Five of the seven had been referred by the Guidance Counsellor at their school. One said that *school decided* he should attend, and one was referred by Epic Ministries, a youth service, after acting out at school.

Some indicated that they had an idea of what the programme was about before attending, for example because the Guidance Counsellor: *explained it to me*. Others did not know. One said: *I thought it was just an anger management course*.

For some of these boys, the programme was not something they immediately wanted to attend. One identified a feeling of shame and not initially accepting he had problems managing anger. Another said: *kinda didn't want to come but Mr _ asked me to and asked me to and told me why I should. And I kinda agreed*.

One did not want to attend a second programme because of several difficulties he had experienced the first time: *cos I wasn't getting on with some of the boys that were in the group*. He also identified that the first programme had not really worked for him because there was too much talking, and: *I don't really talk that much*. He had found the content and *big words* used were too hard to understand.

3.4.2.3 Experience of DOVE

One boy misunderstood the times he was expected to attend, having thought that he would receive reminders through the school system, so attended only two sessions. He believed he did not achieve the reason he was sent to the programme, which was: *to deal with my anger*.

All the other boys reported positive experiences and outcomes from their involvement. Being able to talk in the group, getting information and strategies and learning to deal better with anger were all commented on. *Getting out of class* was reported as a bonus by three boys.

Several boys spoke of feeling at home with the facilitators, and also of strong relationships that developed with the facilitators. Some appreciated hearing about the life experiences of the facilitators, saying: *they'd gone through it so they knew what you were talking about*. It was agreed by the five boys interviewed together that this made it *way easier* to talk to them than: *like if he was just a normal person that had never been through bad stuff*.

Positive youth vernacular terms used to describe the facilitators included *gangsta*, *mean*, *awesome* and *he the man*.

There was appreciation for a friendly and non-judgmental space to talk about themselves and their situations:

- *it let us express our feelings*
- *people understanding ... it was good to be able to talk to people about it*
- *the openness. You could say whatever you wanted to say*
- *it was kinda good ... Just cause people were so understanding and they knew what to say. They understand why it's like that and how to fix it.*

Some of the boys struggled to recall detail about the information and content of the sessions, but most were clear that a lot of the content was about controlling anger: *ours was about anger, fighting ... At school and out of school as well. On the weekend and stuff*.

One boy did not agree, saying his group wasn't much about anger, and mentioning what may have been the processes that allowed other boys to feel free to express themselves: *just about feelings, emotions. What we do each week-the good things and the bad things that we've done*.

One boy spoke in an individual interview about learning the taiaha, which taught him control and discipline and which was delivered as part of the DOVE programme. Other content areas named included domestic violence, family violence, drug use and emotions.

It was interesting to note that the boys who participated in the group interview believed the content and style of facilitation had differed between various offerings of the programme. One boy complained that some of the material seemed irrelevant to him and to the topic:

I really didn't get some of the stuff they related to, like ... one of the questions they asked us was if you're on a boat and there was a certain amount of people, who would you throw off? And I didn't really get how that related to anything – to anger. So I didn't really understand some of the questions they were asking.

The next boy to speak said that his group had not had questions like that: *it was just him asking us how's life and what did we get up to in the weekends ... how was schoolwork, helping me out.* It seemed these boys had a preference for the latter style of facilitation.

Given that some boys knew that DOVE's reputation is for working with family violence, it is salient to note that not all the boys had experienced family violence, but were aware of group members who had. While there was some confusion about what constituted family violence: (*Abuse, like not really child abuse but men abusing women. Is that family violence?*) at least one boy believed that if you had family violence, DOVE would make you safer:

because your parents usually get told about it and they usually think about it, and understand and say like 'ah yeah, maybe I'm doing something wrong,' stuff like that ... so they're not just pointing it on you all the time. They're saying 'ah yeah, maybe I'm part of the problem' and stuff like that.

One facilitator was described as giving the group advice and talking about what he had done when he was a boy their age experiencing violence in his home *to stop the after effects and that.* This boy believed that it helped those in his group who were in such situations: *they said it helped them.* Another boy said that the programme helped him to know that:

I'm not the only person [to have experienced family violence]. There's more people out there. There's way more people.

3.4.2.4 Change

3.4.2.4.1 Controlling anger

All participants but the boy who had attended only two sessions identified that there had been positive changes in their lives as a result of the DOVE programme. For the most part the changes identified related to having better control of their own anger responses, and having strategies to support that control.

At least four boys identified that they did not get as angry or fight as much as they used to. One assessed himself as being: *more [safe], because I can control my anger and know I won't do anything stupid.* He gave an example of meeting a past antagonist:

we are all right now. I saw him at a party and my friends thought I was going to fight him, but I only wanted to talk to him, so things are pretty sorted.

Another boy said that, as a result of doing the course two times, he doesn't want to fight as much. One boy, who said that recognizing his own behaviour had been the most important factor in bringing about change, identified that he had moved from having no respect for authority and acting out.

A number of strategies and tactics to support a less angry and fighting lifestyle were attributed to the DOVE programmes. The boys spoke of *coping abilities*, which included some general approaches and attitudes, such as:

- *take your time and think about things and understand that other people could be hurting as well*
- *move away from a situation before trouble starts*
- *learning about the system, not to fight it*
- *tips on how to control anger and for at home getting angry with my brother.*

More specific strategies named were:

- *I don't get angry. I go to my room and listen to music*
- *ask for help*
- *let off steam ... I have a boxing bag*
- *writing things that make me angry and things making me happy*
- *[DOVE worker] taught me listening skills.*

3.4.2.4.2 *Experiencing less abuse*

Two boys mentioned that they were experiencing less abuse themselves. One had been picked on at school, naming physical and verbal abuse. He now had new, supportive friends, and his living situation had changed. The DOVE worker taught him how to *blank out* being picked on by other boys, which meant he did not hit back. He knew more about who is in his family. This boy identified learning who to go to for help as the most important factor in creating change.

One boy mentioned tangible rewards from changing his acting out behaviour, including being allowed to use his Xbox and having his basic needs met. He had previously been deprived of these things as punishment for fighting. A further result of his changed behaviour was being able to negotiate a change of living situation to one he was better able to cope with: *I've started getting a lot more things, personal stuff, like food, and clothes.*

3.4.2.4.3 *What DOVE could do better*

Several of the boys who participated in the group interview expressed keenness to do the programme again, but offered some suggestions to improve the programme. One boy in particular had struggled to understand the words used, and thought that others had too. Another boy said: *the only ratshit thing for me was writing heaps. I had to write big words and stuff.*

Several boys thought that only having one session a week was a disadvantage as: *you forgot about all of the stuff that you learnt, then you'd have to revise it.*

One boy made the point several times that the programme would have assisted him more had there been a tighter focus on managing anger: *and hopefully they talk more about controlling your anger, instead of emotions.*

Another boy, whose first experience had been marred by dynamics within the group suggested that the groups needed to be managed so that people were not put in a group with those with whom they did not get on. One boy noted that, while most people participated, shyer boys would not speak until someone else had the same thing. Then they'd say 'yeah, that's the same with me.'

3.4.2.5 Summary

The youth interviewed were positive about their experience of DOVE reporting that they had learnt to deal better with anger and now had better control and strategies to manage anger responses. They liked most of the facilitators and related easily to them.

As one young man put it: *It was kinda good. ... Just cos people were so understanding and they knew what to say. They understand why it's like that and how to fix it.*

Four of the five boys in the group interview stated that they would recommend the programme to other boys. Their dialogue was:

- A person with anger problems –
- that just loves to fight and stuff –
- yeah –
- yeah, I know loads of boys like that.

3.5 Staff perspectives

Eleven staff provided data for the research. They worked across the range of DOVE services.

44) Staff areas of work²¹

Area of Work	Number of staff
Men	4
Women	4
Administration	2
Pacific programme	2
Schools	3 – specific mention of working with Pacific groups, special needs students, Māori boarding schools
Youth	2 – specific mention of working with Pacific youth, Central Hawke's Bay youth, and Youth Justice via the Breaking Free programme
Whānau	2
Interagency	3
Prisoners	1
Mental health consumers	1
Families	1
Couples	1

²¹ Total adds up to more than 11 because some staff stated more than one area of work.

3.5.1 Length of time working at DOVE

Eight staff provided details of how long they had worked at DOVE. Three of the staff had worked at DOVE for more than three years, each. Two had worked for DOVE for between nine months and three years. Three staff had worked at DOVE for less than nine months.

3.5.2 Highlights of DOVE services from a staff perspective

Staff were asked what they saw as the highlights of DOVE's service provision. The following themes emerged.

3.5.2.1 Service provision to clients

Highlights of service provision included working holistically so families could make life changing decisions (4 responses). This included a whānau ora approach (2 responses), systems, approaches, and collaboration between services to provide wrap-around support to families. The breadth of scope of DOVE services and DOVE's preventative focus were also seen as highlights.

Whakawhānaungatanga was mentioned by three staff as a highlight. Being able to work with families in a way that recognized whakawhānaungatanga was appreciated.

A strength was seen in the way DOVE met specific needs and overcame cultural, learning style and accessibility barriers (2 responses). This could include picking up and dropping off clients. Manaakitanga was seen to be a specific highlight.

The quality of DOVE's programmes overall was mentioned by one staff member. Others specifically mentioned the Women's Service (generally) and the Women's Managing Anger Without Violence programme, the commitment to working in schools, and Youth Services. In relation to the Men's Service a highlight was seen to be making men accountable for their actions. The use of cognitive behavioral therapy based programmes and providing opportunities to review behaviour were also mentioned.

Education was seen as a highlight by several staff. This included public education campaigns and specifically providing education *to people who need help with family violence*.

3.5.2.2 Impact on families

Highlights in terms of the impact of DOVE on families included people getting the changes they needed in their lives (mentioned by 2 staff). A specific example was given of addressing childhood abuse that was seen to lead to people becoming perpetrators and or victims.

3.5.2.3 Organisational features

A number of organisational features were identified as highlights, particularly the quality and extent of supervision, and the use of cultural supervision which included the exploration of whakapapa (3 responses). The benefit of this has been described in the literature (Little 2012). Training was featured as a highlight (2 responses), with group training and regular Treaty of Waitangi training rating specific mentions.

Acceptance of individual ways of practices was also seen as an organisational highlight (2 responses). This appears to be related to organisational features of leadership (including having an open door policy and acting on staff feedback), inclusive strategies and support for innovation.

Other organisational aspects mentioned were manaakitanga, kotahitanga, staff professionalism, teamwork, support and openness, secure funding and job security.

3.5.2.4 Community reputation and collaboration

Staff felt that DOVE was regarded 'very highly' in the community (5 responses), and this was the single most frequently mentioned highlight. The rapport with others in the community was said to open doors, making 'it easy to practice.' DOVE's expanded community networks to organizations such as Rotary, Lions, Hohepa, and the Community High School was noted as positive, as was the existence of committed advocates such as a Flaxmere Kaumatua, a former Parliamentarian and a highly regarded social change pioneer.

Collaboration with other agencies was seen as a highlight in its own right (3 responses). Two significant collaborations were mentioned: the Family Violence Intervention Response Table (FVIRT)(2 responses) and LIVE Hawke's Bay.

3.5.2.5 Personal highlights for staff

Staff were asked about their personal highlights with DOVE. In some cases these were the same as the highlights of DOVE services.

3.5.2.6 Support for people addressing family violence

It was evident in staff responses that a great deal of satisfaction was obtained from the work they each did. Helping to reduce family violence was, itself, a source of satisfaction: *having a job in a place I have a passion for - to help decrease family violence.*

The most frequently reported highlights involved working with clients to address family violence. Two mentioned supporting clients in a journey of change. Pride was expressed in the work done within specific DOVE services:

- two mentioned aspects of the work with men, such as the Men's Individual Service, and developing effective relationships and supporting men in their journey of change, whether they were willing or reluctant
- providing a Pacific Islands service (2 responses)
- two mentioned proactive whānau work
- work with women, including supporting women through the Court process, lawyers' appointments, and child custody mediations was mentioned. This included working with some 'counsel for the child' who were perceived to have little understanding of family violence
- one mentioned doing individual youth work
- one mentioned providing programmes for clients with difficulty accessing services, such as mental health service users and families involved in gangs
- one mentioned working with couples: Opportunity to work with couples as they sought together to have non-violent relationships (Clearly individual groundwork already achieved)

- one mentioned providing the schools programme, especially in Wairoa where the work was particularly challenging and rewarding.

3.5.2.7 *Scope and style of practice*

Working in a team, listening and being open were highlights for some staff. The ability to be a ‘free-range social worker’ under the particular style of leadership that existed at the time was important to one staff member.

Development of leadership experience, skills and training was a highlight. This included being given roles to manāki a government minister, senior government official and High Court Judge. Presentations to national workshops and involvement in a national policy forum were also great learning opportunities.

Developing cultural ways of working was significant. This included working in kaupapa Māori ways. One person expressed this as: *to be able to develop work practices under Māori constructs, whakapapa, whānaungatanga, etc.*

Two mentioned that the ability to work with one’s own community was welcomed. Highlights expressed were to be working with:

my own people – hapū, whānau, - kuia, koroua ... often we are discouraged from working with our own, but I welcomed it.

and

helping out my Pacific Island communities and supporting of what I am trying to achieve. ... I can reach out to the people in my communities who really need help.

3.5.2.8 *Collaboration and community education*

Three staff had particular pride in their contributions to DOVE’s collaborative work, including developing and sustaining external networks and relationships in a range of roles with the Police, and Child Youth and Family. Raising the profile and credibility of DOVE in the Central Hawke’s Bay was a highlight of one. For others, their work with LIVE Hawke’s Bay (We’re OK in the Bay campaign, ongoing campaign work, White Ribbon Day) and FVIRT were highlights.

One staff member noted that being able to bring existing Hawke’s Bay community networks to DOVE was a highlight, in that it allowed her to extend DOVE’s work to new areas.

For three staff, education projects also provided personal highlights. This included opportunities to educate and challenge Police, hospital staff and Bachelor of Social Science students on family violence issues.

One noted the collaboration with EIT on this piece of research was a personal highlight. She felt it was: *long overdue [to] give us a snapshot, affirmations, and development.*

Another stated a highlight was: *the range of impact I have been able to offer over the years, from management, client work and community development to the wider community.*

3.5.3 *Areas for improvement*

Staff were asked about areas where DOVE’s services could be improved. It is worth noting that some areas identified for improvement were the same as those identified as highlights. There were also

differences of opinion about the direction some improvements should take. This is likely to be because of the natural diversity in opinion across a vibrant organization. It appeared to also reflect differences in how DOVE's change of management and restructuring were perceived by different staff members, both current and former.

3.5.3.1 Organisational issues

The most comments under this theme related to management and governance issues. This is unsurprising, given the staff data collection occurred after a period of management change and restructuring. Organisational areas where a need for improvement was suggested were:

- management and governance roles and training, including the need for governance to follow complaints and grievance processes
- conflict resolution
- financial management
- vertical communication between the different organisational levels (governance, manager and staff)
- funding
- implementation of outcome measures
- organisational focus to: *work from the grassroots up/out.*

3.5.3.2 Māori dimensions

Some staff members indicated unease with the service's ability to integrate Māori kaupapa and ways of working. One stated there was a: *lack of cultural understanding, racism and prejudice.* Another felt whānaungatanga was a needed improvement.

Another was concerned that the response to Māori clients: *tends to rest with individual practitioners, when they go, so does the service.* One staff member suggested that DOVE should be *linking more closely with kaupapa Māori services.*

These comments suggest that there may be a tension between a vision of DOVE that is inclusive of Māori values at a core level, and a vision of DOVE as a more mono-cultural organization that leaves kaupapa Māori ways of working to other agencies with whom it will seek close collaboration. This has significant implications for the way in which DOVE programmes and other services are run.

3.5.3.3 Services

Areas for improvement suggested were to:

- respond better to different clients, especially gang members (2 responses)
- better meet client needs by reducing the prescriptiveness of programmes
- provide programmes in new venues (such as a Men's Programme in Maraenui)
- continue to promote stopping family violence to different Pacific, as there is lots to do in this area
- address the lack of consensus among staff on how the Duluth model works and how to implement it
- evolve an evidence base for programmes
- change the punitive patriarchal attitudes towards men and violence. Address the decontextualisation of family violence and see it as a symptom of dispossession:

[The] Prison Industrial Complex requires we fix the immediate problem – human misery has a context – all violence has history. ... Funding and administration often ignore the context in which violence [and] dispossession occurs. DOVE fixes, doesn't contextualize, doesn't want to.

- require both partners to attend programmes (it was not clear how this would be achieved)
- introduce peer support from clients who have made changes and have the ability to support others.

Most comments about specific services related to the Men's Service (5 responses). Staff members suggested updating the men's programme, making it simpler and more culturally appropriate, and improving the logic of the programme sequence.

One staff member saw a need to address the Youth Services which were stated to be *a mess*.

3.5.3.4 Staff skills, training and attributes

One staff member felt that staff needed therapeutic training to deal with the variety of issues encountered, including group dynamics, transference issues, addictions, mental health, socio-economic, cultural, collusion, trauma and psychopathic behaviours.

Residual tensions between staff were apparent in a small minority of comments. One staff member suggested that some staff were violent and did not role model desired behaviours. Another perceived role confusion, for example, someone providing staff training using their role to challenge management.

3.5.3.5 Community

Networking with a range of groups including gangs, truancy officers, prisons and the Community Probations Service was raised as an area for improvement by one staff member.

3.5.4 Summary

Staff interviewed were overwhelmingly positive about the quality and community responsiveness of DOVE programmes and were proud to be part of a team that enjoyed a strong profile and credibility.

Staff recognized that family violence was a *huge issue in Hawke's Bay* that the community needed to address; and that DOVE's role was seen as *invaluable and unique*.

In terms of what DOVE could do better, staff had many ideas but the theme of how to better respond to Māori clients predominated. The impacts of restructuring and the loss of experienced staff raised concerns for most staff. Optimism was, however, expressed that family violence prevention services in the Hawke's Bay would regenerate to address pressing issues. As one staff member commented, this would occur because of staff commitment to *openness to each other and trying to find out how to move forward*.

3.6 Stakeholder perspectives

3.6.1 The stakeholder representatives

Fourteen stakeholders participated in the research; nine through individual interviews and five through a focus group. Four worked in the NGO social services sector, including two from kaupapa

Māori organisations. One of the Māori stakeholders shared her whakapapa and journey to her current role as a precursor to the interview. She stated she did this to *bring my tupuna into the room*.

Three stakeholders were secondary school staff (two guidance counsellors and a teacher) responsible for running DOVE Safemates programmes in their schools. Seven stakeholders worked for government agencies; one each in child welfare and law enforcement, and five in criminal justice (who were based in the same office and took part in the focus group.)

The stakeholders' professional backgrounds included social work (child protection and criminal justice), psychotherapy, school guidance counselling, teaching, church ministry, law enforcement and community work. Three were primarily in team leader / management / administrative roles; the remainder had face-to-face roles with clients.

Most had worked in roles in the Hawke's Bay where they dealt with family violence for a number of years. Three had graduated with professional qualifications in their areas of practice in the previous five years.

One stakeholder had been a DOVE board member in the past, but chose not to talk from this perspective. Two stakeholders had previously been asked to facilitate DOVE Men's Programmes. One agreed to do so but was unable to follow through due to other commitments, the other did facilitate programmes for a time.

Ten of the stakeholders were female and four male. Ten were based in Hastings; four in Napier.

3.6.2 Interaction with DOVE services

Family services provision in the Hawke's Bay is, as a generalisation, characterisable by strong networks and on-going collaborative relationships (Ehrhardt & Coulton 2013). Staff in the sector may establish strong personal networks over a long period of service to one agency, or move between different agencies creating linkages as they go.

In this context, stakeholders recognised DOVE as family violence / anger management specialists. They interacted with DOVE in various ways; as referring agencies, as contracting agencies, and through interagency collaboration: *it is very valuable for us to know that DOVE is there and we work well together. ... DOVE is open for everybody and helps out where they can, and takes referrals when they can.*

One stakeholder reflected that working with DOVE could have unexpected personal resonance: it was only when she sat in on a DOVE course that she realised that a relationship she had previously been in had been abusive. For her, this highlighted the insidious nature of family violence:

That's a really important message ... that being in an abusive relationship is something that can happen to everybody ... it almost becomes the status quo ... and when you question it, you almost think you're going a bit crazy.

3.6.2.1 Referrals

Stakeholders noted referrals to DOVE came from an array of sources, for example:

- weekly FVIRT Tables that go through each Police family violence record (commonly referred to as a POL400) refer many youth, men and some women
- the Child Youth and Family Differential Response group suggests to CYF social workers that families identified as having *a need rather than a care and protection issue* be referred to DOVE in a partnered response
- Family Start workers may refer men and women either to group programmes or for individual counselling
- Community Probations Services refer court-mandated offenders to DOVE programmes. It is estimated that 90% of these referrals are male. Women offenders may be referred to DOVE's Managing Anger Without Violence programme as part of their sentence
- Police recently began referring first time offenders to DOVE for diversion and will email the DOVE programme cycle to prosecutors in cases where diversion might be considered.

Referrals may relate to violence between siblings or between child and parent, as well as intimate partner violence.

Stakeholders may also encourage people to engage with DOVE without making a formal referral. For example, the Community Probation Service may suggest that an offender's partner would benefit from DOVE's services. The Police may also sometimes suggest DOVE to an alleged offender:

because at least they're getting engaged with a programme ... Sometimes the judges are going to order it anyway, so if they want to do that off their own bat ...[the Police might] recommend it.

3.6.3 Multi-agency collaborations

3.6.3.1 Family Violence Intervention Response Tables (FVIRTs)

DOVE provided support to the Napier and Hastings FVIRTs. This was undertaken by the LIVE Hawke's Bay coordinators, who were DOVE staff members. The support provided was seen to be very efficient and effective.

FVIRTs, consisting of about seven or eight key agencies, meet in Napier and Hastings on a weekly basis to review all call outs to family violence incidents attended by Police (referred to as POL 400s) in the previous week, and decide which agency would follow them up.

The following week FVIRT revisits those referrals to check what action has occurred, and whether the family's needs have been met. If there has been no progress, reasons are identified and solutions generated: *let's have a look at it again and see who else we can refer to, or what other intervention we can do.*

each POL is gone over with a fine tooth comb. By the time of the meeting, some of those POLs will have occurred days before, so different agencies bring to the Table what work they've already done with that family, so we're not ... double dipping Also, we can challenge the different agencies if we believe more work is required.

If a family presents again following an intervention, the agency that worked with that family will report on what was done, for example, the person referred may not have completed the intervention.

FVIRT are highly valued by both government and non-government agencies in the Hawke's Bay: The members of FVIRT are seen to have;

gelled really well. We all kind of had the same ethics, and ways of working. ... We developed ... home visits and stuff like that. ... Depending on the POL400, we'd all go through it and discuss it and say ... this looks like something that DOVE should be involved in,' for example, so DOVE and the Police would go out and do a visit, and quite often ... get participants involved in DOVE.

Prior to interventions being recorded on the Police computer (from 2012), follow up of any family violence homicides required reviewing all the FVIRT Minutes to try to work out what contact the families might have had from agencies.

Stakeholders noted that *it's a small community* and different family members involved in an incident will often be known to the different agencies at FVIRT. Combining this knowledge allows agencies to determine who to refer individuals within the family to. There are a number of agencies that do not sit on FVIRT, but which FVIRT refers to in order to *spread the load and work out who's the best fit for that family.*

FVIRT members found it particularly useful to have DOVE's involvement as an agency that youth and men could be referred to. The availability of the Women's Managing Anger Without Violence Programme was also appreciated.

3.6.3.2 LIVE Hawke's Bay

LIVE Hawke's Bay is a community collaboration devoted to 'working together to support the Hawke's Bay Community family/whānau in developing opportunities to prevent family violence (LIVE Hawkes Bay, 2013). The LIVE Hawke's Bay coordinators operated out of DOVE. The collaboration was seen as less successful than FVIRT, due to the large number of members (30 – 40) and a lack of clarity about purpose. It was not locally initiated: *Government told ... the community that we had to collaborate.* Numbers attending meetings could range from 40 to 3, with the actual work falling on a few members. In this context the LIVE Hawke's Bay coordinators were seen to have floundered. It was suggested that DOVE management needed to give them clearer direction to cope with a difficult role

3.6.3.3 CYF Differential Response Table

Stakeholders who sit on the CYF Differential Response Table comment that:

a huge proportion of notifications of concern are for family violence ... CYF always picks up those cases for further investigation. ... We are always recommending that the fathers or men are referred to DOVE if they haven't been charged or are in jail. But DOVE can deal with them in jail too, so that's good. Women who are victims of violence, we refer to either Women's Refuge or DOVE ... it's a fifty/fifty split. [Attendance] is not mandatory ... it does have an impact potentially on access to the children or whether the children are removed.

Participants working with child welfare and protection were very positive about DOVE's awareness of children, and effectiveness in protecting children:

if anything, they'd probably put the children first in terms of their relationship with the adults. ... Whereas a lot of agencies the main focus ... is to work with adults they are

sometimes a little bit reluctant to make notifications ... or give information that might get those adults into [trouble] ... mark them as an abuser, or whatever. But I've never found that with any of the DOVE staff.

3.6.4 Community presence

DOVE's presence in the community was seen as vital to building trust and enabling families to access their services. For example, when a Family Start Dad's group facilitator suggested a man go and see DOVE, the barriers had already been broken down and the person was more likely to agree to being referred.

DOVE's schools programmes were mentioned as a way in which families became aware of the service.

In Hastings, DOVE is co-located with another social services provider in a building which also houses Child Youth and Family and other agencies. This is seen to work well.

All stakeholders believed DOVE played a vital role in family violence prevention. They commented positively on the way DOVE collaborated on service development, particularly in relation to establishing innovative services for Māori and Pacific clients. Nevertheless, one stakeholder rated DOVE's relationship with agencies serving Māori clients as *very average ... they could do a lot better by working closer with other agencies*. This stakeholder reflected that all agencies, including her own, needed to better address the epidemic of family violence collaboratively: *I don't think that one agency can resolve it, but certainly together we can do more*. She reflected:

with your basket of knowledge and my basket of knowledge – together we can come up with a cunning plan. ... I feel excited ... but also frustrated. I don't know why it's not happening in a way that's more streamlined, more integrated.

3.6.5 Collaboration in relation to services to individuals and their families

DOVE's work in collaboration with other agencies was seen as essential in making families safer: *if it's referred to DOVE, it's not just DOVE working with them, you'll find that they'll be a couple of different agencies overlapping in that one particular family*.

Working collaboratively emerged as a key theme to successful work with families. This is summed up by the following stakeholder comment:

we work in a multi-systemic way, so the social worker may be doing a number of things for that family, but she may also be referring the family to budget services, to DOVE for family violence services To CAFS [Child and Family Services, at the District Health Board] if the children are self-harming. ... We're not the only people who can do this work. We recognize the value of DOVE, budget services ... other services.

Agencies may ring DOVE for advice on situations relating to family violence. Similarly, DOVE staff may approach agencies for advice within their areas of expertise, such as mental health, whānau safety and support, and care and protection of children.

Where other agencies and DOVE have a shared client, information may be shared between the two. Several participants stressed that they would only do this with the client's consent. Similarly, various family members may be receiving services from different agencies. For example, a man may be

undertaking a programme at DOVE at the same time as his partner and children are receiving support from a Women's Refuge.

In some cases, clients would undertake a DOVE programme and then seek assistance from another service, for example because *earlier trauma has been activated* through their participation in DOVE. Such clients might return to DOVE to undertake a further programme once their underlying issues had been addressed.

Occasionally the Police will accompany DOVE staff on home visits in high risk situations: *just a two-pronged approach so that families know that the Police are aware but also that here's an agency that can help you, support you.*

3.6.6 Stakeholder perceptions of DOVE Men's Services

Most stakeholders believed the Men's Programme was effective in reducing the frequency of family violence among attendees. Numerous examples were given of changes in men's behaviour and consequent improvements in family safety. For example, one stakeholder could:

absolutely see the value of ... having them providing the Men's Services, because our theory is it's not much use doing work with mum and kids ... to just send them home to Dad who's done nothing.

It was noted that in a family, a man can destroy all the work a woman is doing to get services such as Family Start into the home, if he chooses. Therefore, to improve the situation of families generally, it was vital to be able to refer men to an organisation such as DOVE.

Another stated:

from what I've seen [DOVE is] pretty effective. I mean ... you'll get the odd offender who comes through the POL 400 and he's done three courses through DOVE, and you know – but at the end of the day it's not about whether the work DOVE did was effective ... it's around whether the person's ready to make those changes and actually take that stuff on board. Generally I think they are effective ... they do their work really well.

Changes were observed to stick over a number of years, for example one interviewee spoke of a Māori man and his partner who learnt a lot from his participation in DOVE fifteen years earlier:

he didn't understand the cycle of violence and how much it impacted on his family. From that ... they both realised that she was actually a part of it and so ... they went and had ... couples counselling. They managed to recover ... for them it was a significant turning point [realising] that things could somehow, perhaps be different.

Several stakeholders noted that some men had to do the programme multiple times before changes were evident:

some of them have to do it two or three times before they actually get it, because they're too frightened to ask. With males, some of them ... are going 'yeah, yeah' but they don't understand what you're talking about.

Some thought that for some men, the learning at DOVE was partial. It was perceived that in these families there was a reduction in violence as the men implemented some of the strategies they had

learnt, but family violence still occurred: *family violence isn't something that you can just cure over night with a course. It's something that's ... on-going learning for people.*

Not all families were safe following a man's completion of DOVE. Some stakeholders reported working with women who said their partner: *went and did the DOVE programme but it's changed nothing.* One stakeholder commented: *I've got one fella go on it ... four times and he still hasn't learnt.*

For many stakeholders, DOVE was the only provider of men's stopping violence services that they referred to. One agency also referred men to another provider. This agency had mixed views about which option was better.

The difficulties of measuring change in men's behaviour from a programme like this were noted by a number of stakeholders.

3.6.6.1 Group Programmes

Some stakeholders thought the group dynamic of the programme could be beneficial:

I've had people who've been quite relieved when they've been to a group, because they've been relieved – without saying their offending's ok – that there are other people that share the same issues. It's helped them to find ways to deal with those issues by talking to other people... that's been a positive.... That's probably quite dependent on the group, and that's quite difficult to organise.

Some men were required to attend a group programme, but did not like it because they did not want to talk to others, they felt their needs were not being met, or they felt that they were treated as a *certain sort of offender*. For example, there had been instances of men perceiving that they were treated as wife-beaters, when their violence had not been directed towards their wife.

A group may not be a safe environment for men with gang associations to share information, because a gang member is sitting in the same room.

Scheduling of DOVE's Men's Programmes in the evening was seen as a positive by some in terms of *allowing people to work ... a good thing.*

There were divergent views about the timeliness and adequacy of information sharing from DOVE in relation to referred or shared clients. Some stakeholders believed strongly that DOVE should be more proactive in this regard. Even if individual's information could, in many cases, not be shared without the person's consent, some stakeholders wanted to hear more from DOVE about what was covered in each session. Others felt that the level of information shared was reasonable, and commented that DOVE was very helpful in providing information if a stakeholder asked for it.

Staff of an agency with a major contract with DOVE noted that they received very quick feedback on attendance records, being sent that information the same evening or following morning. They noted that these records were linked to funding.

In general, stakeholders reported that DOVE staff were friendly and helpful in providing information when asked for it. Some would have liked DOVE to be more proactive in offering information about

referees, for example: *myself, personally, I'd like more contact – how my person was participating in the groups, and also the content of the programme.*

One noted that it is hard to challenge a client who seems to have misunderstood the material, without knowing what has actually been covered in a session. The same applied where clients claimed to have been talking about the same thing for multiple weeks.

On the other hand, some thought it would be unethical for DOVE to be sharing information with referring agencies unsolicited and without the client's consent. One stakeholder explained that he always asks a client's permission before contacting DOVE for an update.

Fuller notes were requested at the end of each module of the Men's Programme, although others noted:

the final reports I've had in more recent times have been very full and very good. ... It would be nice to get them a bit earlier ... so you have a chance to work with the [client] on what DOVE are working with. ... A progress report or course guidelines so we can support the learning that they have there.

3.6.6.2 Individual services

Individual services stood out as the highlight for those stakeholders who referred men to programmes. Strengths of the individual Men's Services included: *they tend to bring in the partner as well, whereas the group programme doesn't. ... progress made in that couple's counselling situation is immense.*

A number of stakeholders mention that they experienced good information sharing and feeding back about clients receiving individual Men's Services.

3.6.6.3 Prison service

DOVE's work in prison was seen as an important aspect of the work DOVE did with men. The same DOVE counsellor would often work with men in prison and their partners outside of prison: *they're getting some good work done before they come together as a couple. I find that effective ...*

One stakeholder was concerned that this was only available to sentenced prisoners. She thought it would be beneficial to have a programme available to men in prison on remand. She noted that these men are a *captured audience*. If they are found guilty, the time spent on remand is taken into account on sentencing, and they can be released into the community. To offer the programme while they were on remand would be an opportunity to *strike while the iron's hot*.

3.6.6.4 Pacific service

DOVE's services for Pacific men were seen as a highlight by several stakeholders. For example, one observed:

Pacific Men's Programmes ... were quite successful. ... Certainly they got LOTS of men here. There was always a lot of noise. It was quite different, but it was wonderful, and at the end of the programme they would invite the whole family in and have a feast in recognition of the work the men had done on the programme. It's a different way of working and I thought it was wonderful. ... It just seemed appropriate.

Another said;

I've had someone that ... did the programme ... with the Samoan facilitator. ... Originally it was suggested that he didn't need the programme ... because it was the first incidence of reported violence in the family, but my concern was that because of his different cultural beliefs and those of his partner, and because he wasn't a fluent English speaker ... I couldn't work with him enough to ensure the safety of the family. ...

As he went through the programme it became quite clear that there had been a lot more going on in the relationship than had been acknowledged by his partner or ... himself previously. He talked about the power thinking: that he was in control of everything in the home, and he was learning to let that go through doing the DOVE programme. ... he made some really good insights into it, so that was really helpful.

Interviewees commented that a Pacific Service worker was *very flexible and goes out of his way to do things*, including home visiting clients.

3.6.6.5 *Mandated v Voluntary attendance*

Many stakeholders believed that the Men's Programme had a significantly greater chance of success if men chose to attend, rather than being forced to go. One stated:

[men's feedback is] pretty negative ... because they're there because they have to be ... but when you see them refer themselves ... you see a big change in their lives – a real big change.

It was stated that non-engaged mandated participants:

don't open themselves up to the opportunity. ... unless [they] really want to go and make some changes they're not necessarily taking much from the programme.

In response, another stakeholder stated: *that isn't DOVE's issue, that's the offenders' issue.*

It was felt:

If they choose to go themselves, they're obviously a lot more ready to do the work than if they're made to go by the Family Court or Probation or something. if you tell them that they have to go ... and they're not ready to, they're not really going to get as much out of it as if they are actually ready to make those changes. ... [but] even though they're forced to go ... they at least gain some strategies. ... even if it's a small thing like going for a walk when things start to get heated ... it's better than nothing.

One stakeholder thought the criminal justice system's approach was counter-productive:

they [the criminal justice system] are actually behaving in a way that provokes and invokes violence, how is that supportive for anybody? ... They [the men] are doing the best that they can with the resources they've got at the moment. ... so by the time they get to DOVE they are totally pissed off ... it really reinforces all of the stuff. ... There's this anger that's bubbling away underneath and they have to keep smiling and suck it up.

This person believed that mandated attendance at DOVE did not ever effect positive change for Māori men *because it's coming from the wrong place:*

It's a real struggle for them [the men] to get from here to here when they have to jump through all these hoops ... hard core resistance is there.

In her view tikanga-based intervention could hold the possibility of change, even if not voluntary. Whakawhānaungatanga and overcoming *that dominance, that power and control thing [between service provider and recipient]* was seen as necessary if helping professions were to ever know what was going on for the people that they are trying to help.

Nevertheless, many observed that attending DOVE could lead to change for men who were required to go by the justice system. Comments include:

- *even the ones that go kicking and screaming and saying 'No, I'm not going to do anything' – there sometimes are changes because if you go to a programme for 16 weeks and sit there for an hour ... you're gonna get something.*
- *I have known some men who have changed their behaviour having been stuck [on the DOVE programme] by a court. ... The numbers are probably quite low, but, yes, I have seen that.*

Sometimes it could take repeated referrals to DOVE before a man grasped the programme content in a way that influenced his behaviour: *I've had a number of guys go through DOVE. Some of them take three or four times to do it, and then they're eventually there.*

3.6.6.6 Effectiveness for Māori

There was a divergence of opinion about the effectiveness of DOVE's approach for Māori clients. One stakeholder from a kaupapa Māori NGO was very positive, stating only that DOVE might be *too soft* on some Māori clients. This stakeholder felt that DOVE should be: *a little harder on our Māori people [who] take things for granted sometimes [and] get a little bit too laid back. But [DOVE] covers the Māori perspective really well.*

Other interviewees believed that DOVE had built up its capacity to deliver a service specifically for Māori in recent years, and that by 2011 DOVE was usually doing this well.

The other stakeholder from a kaupapa Māori NGO, however, believed that DOVE took a punitive and patriarchal approach to Māori men which was counter-productive as these men wanted to change:

they're really quite motivated. Some of these guys do want to make some changes. these guys are in their late 40s, 50s, 60s entrenched, and it's only now that they've got mokopuna that they realise they want to have something different for their mokos. So they're choosing lifestyles free of alcohol, drugs and violence.

This stakeholder believed the psycho-educational approach used in DOVE group programmes was fundamentally unsuited to Māori:

I don't think the group stuff works ... for Māori men ... partly because the facilitators, from the sounds of it, haven't actually done their own personal work around violence and decolonisation so ... they find it really difficult to get that same sort of wairuatanga, that real limbic resonance. ...

Some of the real basic tikanga is missed. When tikanga is missed, that wairuatanga in never going to happen, even after ten sessions, even after ten years. If you don't have the wairuatanga right at the very beginning with that whakawhānaungatanga, that real connection is not going to happen. When that doesn't happen, the healing can't happen. ... it becomes the psycho-educations, information giving thing which ... doesn't sink into the wairua. ... It's not integrated, therefore they can't apply it.

When they've actually finished the course, the recidivism rate is really high. They find themselves feeling like shit about themselves, about their families because they're not able to integrate. ... this is just the feedback I'm getting from some of the men coming into our office.

The service was seen to ignore the fact that violence is structural and systemic:

Everything that goes with anger and anger management, underneath is trauma and abuse in their own history. We're really interested in looking at the whakapapa of violence, looking at violence as a mākatu. ... Pākehā might not be able to fully understand about the significance of whakapapa. Violence is just one of the many things that threaten the vitality of Māori. One thing that needs to be really clearly understood is about the impacts of colonisation on Māori ... that's why we're filling up the prisons, filling up the mental health stats.

It's that level of being misunderstood and non-compliance. I'm certainly not trying to justify anybody's behaviour but trying to put a wider context around these things and how they manifest.

The punitive approach was seen to 'takahi the mana'²² of the men, making it difficult for them to engage. This could be particularly challenging, for example if one was a kaumatua who sat on the paepae.

The punitive approach could also backfire with Māori gang members:

these are really angry men. ... who are really staunch. ... they're actually frightened little boys but they can be really intimidating. They have a lot of stuff they carry around authority and ... Pākehā. If it's part of their court order that they have to go to do a DOVE programme, immediately there's resistance ... so it makes the job for DOVE much harder before they even start.

The safety of DOVE's approach was questioned because this stakeholder felt the men *don't actually feel fully seen or heard. And they're not contained. ... they're there to learn about their anger, but their anger's actually not welcome there.* She identified a risk that participation in DOVE programmes could trigger past trauma which was not addressed in DOVE programmes because of the focus on anger management, rather than healing.

This stakeholder likened anger to a taniwha which everyone has inside them, and which the person must learn how to *ride ... put a leash on train.* Instead the men:

feel really punished and shamed if their anger kinda arrives while they are actually in the room 'that's inappropriate, that's unacceptable' – you know, they have to suck it up. They're not really exploring actually what it is.

She perceived a need for an agency to provide a programme grounded in tikanga, that included the impacts of colonisation on Māori and how it manifests in behaviour such as family violence.

This stakeholder suggested that DOVE needed to become involved in a multidisciplinary team whānau response for Māori mental health clients for whom violence might be just one of a number

²² Trample on, or abuse their mana (Moorfield, 2013).

of issues to be faced. This was seen as being preferable to completing the DOVE programme prior to making a referral on. The stakeholder observed that to *weave key people* into a team requires *flexibility within the parameters of their employment which is a challenge in a silo'ed accountability environment* and that this is a shared challenge for everyone working with these clients.

3.6.6.7 *Holding perpetrators to account*

Many stakeholders liked the strictness of DOVE's approach to accountability. For example, one said:
you're going to get the odd one that no amount of work from any type of agency's going to help them, but DOVE make them accountable. One family in particular – he's a nasty guy and he couldn't complete his DOVE programme – he was abusive towards them and they put him back before the court.

That was good to see he didn't get away with it. This guy ... was abusive towards staff and that was his problem towards everybody. They stood up to him and said 'you don't treat us like this. This is why you're here in the first place.' And so he got resentenced and that's important.

Because DOVE and the stakeholder's agency communicated with each other about their *major concerns* about the risk this man posed, the stakeholder says *I was able to put a really strong child protection notification to CYF. That type of information is extremely important.*

Another stakeholder said:

If you miss ... three ... you'll get kicked off it, which is really good because you want them to come. ... they go back to court ... but some of them don't listen, they think it's nothing they'll just miss again, miss again. But when the Judge says they need to go to jail ... they're jumping up and down. Sometimes DOVE won't take them back because they've missed so many programmes ... So we look around for another service ... not as good as DOVE, but covers it.

Some stakeholders, however, had concerns that DOVE's approach to compliance in the Men's Services was too rigid, especially with regard to terminating men's enrolments in the programme. If a man twice missed his assessment interview, he was excluded from the programme. The same occurred if men missed three sessions of the 16 week programme. Given that the Men's Programme had a policy of locking the doors five minutes after the session start time, and recording anyone who was not present at that time as absent, seemingly small attendance issues could result in their enrolment being terminated:

if they fall off one programme, you can't automatically get them on to one the following week. It might take another whole term. That's probably the biggest problem.

In the case of men required to do DOVE as part of a criminal sentence, this usually resulted in the Community Probations Service being required to *breach* them, and return their case to the Court for resentencing – creating a serious negative consequence for the men and frustrating costs and workload issues for the criminal justice system. (It appeared that the Community Probations Service may have a slight degree of discretion around *breaching* but this was rarely exercised.)

3.6.6.8 Barriers

DOVE was seen as responsive to individual needs and barriers to attendance. For example, a stakeholder mentioned DOVE had provided a one-on-one programme to a deaf client.

Nevertheless, there were times when the assessment process was believed to fall down, with DOVE not picking up on individual needs and barriers to undertaking the course. An example was given of the lack of planning for sole fathers:

a few week's down the track the kids are sick and he can't go, and he's still withdrawn from the programme. ... if they're exited [Probation] quite often have to breach [them].

The men's group programme is delivered as four modules, each lasting four weeks. Stakeholders suggested it would be beneficial if men who were exited for non-attendance could be allowed to redo the failed module, rather than waiting for the next programme and being required to redo everything. There was a perception that the requirement to redo the entire programme was related to funding issues, as DOVE gets paid per enrolment, rather than per module completed.

Stakeholders wanted men to have more options for contacting DOVE if they were unable to attend or would be late. Ideally, it was suggested there be an 0800 number or cell phone number that men could text.

One interviewee said a client had *felt put down because of his limited literacy*.

Physical accessibility could be a problem. This included the unaddressed transport and timing issues:

if they've been mandated by the Court to go and they have to take time off work and then find their own transport ... it's really, really hard.

Some stakeholders perceived a need for a programme in Flaxmere:

Cos that's where a lot of guys that would access [are]. If it was run by some really competent facilitators in Flaxmere the attendance would be a lot higher and it would be much more effective. Accessibility is a big one.

A number of stakeholders mentioned that they would like to see Men's Programmes made available in the day. Going out in the evening was difficult for sole fathers. Evening programmes presented difficulties for men living in areas such as Flaxmere where there was no public transport to get home afterwards. Some men were perceived to have difficulty avoiding temptations to go off track as they returned home from the programme. One stakeholder also highlighted the exacerbation of partners' fears and jealousies when men went to a programme at night. Both of these factors were seen to have the potential to trigger negative outcomes in volatile relationships, undermining the intended outcomes of DOVE.

DOVE requires self-referring men to pay a token fee (described by one interviewee as a *koha*) for attending. This fee was seen as a barrier to self-referrals although some stakeholders suggested that self-referring men were, in fact, allowed to attend even if they did not pay. Funding arrangements created a perverse incentive for men to be mandated by the Court (and therefore be fully funded by government agencies to attend DOVE) rather than self-referring. This could be a problem for men seeking diversion through the Police, and men who were under the Community Probations Service.

It was seen to work against getting men to take the initiative and be empowered to refer themselves, as well as creating additional costs for the criminal justice system.

For example one interviewee believed:

Court-referred programmes are paid for and non-Court referred from the [FVIRT] Table or whatever, are not paid for by any agency, so whoever we refer does need to stump up some money. ... I'm not entirely sure how much, but that sometimes can be a barrier.

The timing of DOVE Men's Programmes also created access problems. There was seen to be a window of opportunity in which men would voluntarily seek help for family violence, but:

for men ... to get on a course actually takes quite a bit of time from when we refer to when they're accepted onto the programme or met for referral. Unless it's a real high-risk situation, ... there is a bit of a time delay ... It can be up to a month [before their assessment meeting].

When men were mandated to attend, waiting for an assessment appointment and then to get on a course could create added difficulties. For example, a man might be required to complete an anger management programme while on a six month sentence, providing a very limited window of opportunity for undertaking the four month DOVE programme.

Other circumstances might also make attendance at an anger management course urgent. For example, one stakeholder spoke of an older man who had thrown an object at work. The workplace stood him down and ordered him to do a DOVE course. He was unable to be seen by DOVE for ten weeks, during which time he could not work. When he finally did have an assessment interview, the DOVE worker decided he did not need to do a full programme and instead undertook *a few one to one sessions*. The stakeholder commented:

at the end of the day it comes down to funding ... but still it was incredibly frustrating for him and his whānau ... he felt pretty hoha about the whole thing.

One stakeholder noted the need for better services for male victims of family violence, including men in heterosexual relationships where the female is the perpetrator and the male is purely a victim, men in same-sex relationships and men in other family relationships where they are the victim of violence, such as a father and son, nephew and uncle, or brothers. She noted: *in the Hawke's Bay there's not really anything for them.*

In addition, a number of stakeholders noted the need for a service that worked with couples and families to address violence, not only with individuals. Focus group members explained:

if it's about a male power thing, then DOVE do well. ... if it's about a dysfunctional relationship, then just dealing with one half of the relationship isn't so good. ...

a lot of times men say they're changing but people around them ... still have the same attitudes and it's hard for them to sustain what they're doing.

3.6.7 Stakeholder perceptions of DOVE Women's Services

Stakeholders stated the Women's service was *definitely valuable* and made a difference for women and *absolutely* made a difference for their children.

3.6.7.1 Support and Education Programmes and Services

Women's Support and Education Programmes and Services were appreciated. It was noted that Women's Refuges provided similar services, but:

Refuge isn't always the right organisation to be working with a woman. If it wasn't working for a woman with Refuge, we could refer into DOVE ... see if the woman would engage with their services.

Highlights of the women's Education and Support Programme included providing transport for women, and supporting them at court. One stakeholder stated:

I've found them to be really supportive of women who are in violent relationships. I know of a lot of work that they've done where they've gone over and above really to support.

The Alarms programme was seen to be working well, with clear communication lines between those involved. It had increased the safety of the most at-risk families. For example, *little kids press the alarm*. When Police arrived the woman might say the violent man was not there, but a search of the house might reveal him *hiding under the bed ... in breach of his bail conditions*.

3.6.7.2 Women's Managing Anger Without Violence Programme

The existence of a Women's Managing Anger Programme was seen as very important. Stakeholder representatives on FVIRT commented on a slight increase in women offenders appearing in the POL 400s. They appreciated being able to engage these women in the Women's Managing Anger Without Violence Programme.

Positive changes in clients had been observed. For example one stakeholder described a client's experience:

she's just over the moon with her certificates of completion. ... I can tell that has helped by the way she talks to her children, the ways she talks to her partner, the calmness she has when things are down [and] when she's stressed out – not to just nut off. It's been really good.

Another stated:

I've spoken to a lot of women who talk about the strategies they've learnt. ... it's not always 100% effective, but ... even if they ... use one of those strategies at one time during an angry outburst ... that's gotta be better than nothing.

One stakeholder commented on the way in which intimate partner violence could be directed solely from the male partner towards the female for a considerable period, until the female started to attack their partner as well: *they're the perpetrators of violence on this occasion. Because of that dynamic ... she was probably the victim many, many a time*. DOVE's specialist knowledge of family violence was needed to deal with these complexities.

3.6.7.3 Effectiveness for Māori and Pacific women

A stakeholder suggested that in the past, DOVE had been perceived as a very Pākehā organisation, but that by the research period (July – December 2011) this was changing. Māori and Pacific women were, in her view, more comfortable using DOVE's services than they had been.

3.6.7.4 *Barriers*

Transport to women's courses was seen as the greatest barrier to women accessing DOVE services. This was perceived to be a particular issue for women living in Flaxmere.

3.6.8 *Stakeholder perceptions of DOVE Youth Services*

3.6.8.1 *Schools*

3.6.8.1.1 *Safemates Programme*

Schools invite DOVE to deliver Safemates and other programmes to their students. One of the stakeholders was involved with trialling the Safemates Programme in 2001.

There appears to be variation in the way DOVE delivered its schools programmes, due to the specific needs of each school.

At two schools, DOVE delivered gender-specific targeted programmes once a term to students who had been referred by the guidance counsellor. Students were taken out of regular classes to attend. At one of these schools the programme was structured around age groups, so that, for example Year 9 students would not be in a group with Year 12 students. Participation was voluntary, and required parental consent. On one occasion the Board of Trustees made completion of an anger management course a condition of returning to school for a student who had been stood down.

One of these schools expected DOVE to interview every student prior to attendance in order to tailor the programme to individual needs. Pair interviews were sometime done so that students did not feel isolated in the interview process and were more at ease.

Students at one of these schools frequently attended DOVE more than once, and one stakeholder felt this was very beneficial. A stakeholder from another school stated he did not see any point in students repeating Safemates and if a student continued to demonstrate difficulties around violence (e.g. bullying or being bullied), they would more likely be referred for a one-on-one intervention. One of the schools also invited DOVE to present a 2-hour programme to all students to provide basic information on family violence.

At a third school, DOVE delivered Safemates to all Year 10 students as part of the Health curriculum in the second term.

All of the schools saw Safemates as covering more than family violence. One stakeholder said that this was deliberate, as it allowed issues to be discussed without singling out students as coming from violent families.

It was noted that other organisations such as Police Youth Aid had begun to deliver programmes to senior high school students, with for example Sophie Elliot's mother as a speaker.²³ While the material covered with younger students in Safemates was seen as providing the groundwork for this, some surprise was expressed that DOVE was not filling this gap.

²³ Lesley and Gil Elliott founded the Sophie Elliot Foundation as a legacy to their daughter Sophie who was murdered by her ex-boyfriend (Sophie Elliot Foundation, 2011).

One school stakeholder noted that Safemates had not been reviewed since its development in 2001. He suggested that the programme be evaluated to see if the ten week course was still the best approach. A modular approach might be preferable. Several stakeholders commented that there was a need for a programme to focus on the risks of abusive behaviour associated with social media.

The guidance counsellors interviewed reported having significant involvement with DOVE youth workers. This was treasured. DOVE had also been used to co-deliver professional development for teachers around indicators of family violence and as a resource for White Ribbon Day.

3.6.8.1.2 Other youth

DOVE's Youth Services were seen to fill a gap for secondary school aged young people who were living in environments of family violence, and complemented services for children provided by Women's Refuge. DOVE was seen as:

really useful to work with those kids around what's going on in the house and how to build some confidence that they don't need to be violent

DOVE was also seen as meeting a growing need for a service to work with youth who were violent within their families. An increase in multi-generational family violence was noted, with five or six POL 400s relating to child to parent violence coming to one of the FVIRT Tables each week.

DOVE was seen to be:

always very accommodating ... one doesn't have to wait till the kid drops off the end of the cliff before somebody would engage with them.

Another stakeholder, however, commented that it was:

very hard to find people to work with youth before they become offenders ... particularly boy children in a family – you can see that this boy is psychologically struggling and you know if you can get to him now, perhaps he won't go on to repeat Dad's behaviour.

It was frustrating to be aware that there would be no help for such a boy unless he had gone on to hurt others, such as by abusing his sister or becoming a school bully.

It was noted that *quite a few* young people in CYF care had gone through individual programmes with DOVE. This was *again, very effective*.

Several stakeholders mentioned that they were happy to pay for these services, and were disappointed that DOVE had suspended their provision. Comments included:

- *a real missed opportunity*
- *hugely gutted*
- *it's a huge cavernous gap at the moment*
- *it's going to impact on us, I'm pretty sure*
- *they have provided us with a fabulous service and anything that's going to be less is going to impact on us and on our families out there, but not a lot we can do about that.*

A possible opportunity was seen for DOVE to extend into Social Workers in Schools (SWIS) work in primary schools. Alternatively, one stakeholder saw a need for DOVE to work with primary school children identified by SWIS social workers:

I do see DOVE as the experts in the area, they have built up this expertise and ... it would have been nice if they could have worked with the primary school kids as that is where the violence is brewing, because often these kids come from very violent homes. We even have five year olds who are extremely aggressive and who don't have a repertoire of appropriate responses because they have been exposed to huge violence and they don't have many pro-social behaviours ... by the time they get to years five and six, seven and eight, they can be hugely aggressive and hugely problematic in schools.

3.6.9 Staff attributes

DOVE staff were seen to be professional, friendly and helpful, from the manager to the administrators to the service coordinators, facilitators and social workers. Their commitment and passion were noted. The ability to lighten up serious matters by using humour was noted. Staff quality was seen to be linked to high-standards of evidence-based practice set by the manager. One stakeholder, in particular, commented on the quality of supervision DOVE staff received.

Stakeholders talked in detail about particular DOVE staff. A wide range of names were mentioned, but four staff were talked of exceptionally highly by all those who mentioned them. These staff brought Māori and Pacific values to their work.

One stakeholder made the point that although these values were located in Māori and Pacific frameworks, *they'd be pretty generic as well*. In relation to the Safemates Programme, one representative stated:

a lot of the things they bring aren't strictly Māori, aren't strictly Pacifica. What they bring is the genuineness to be able to meet [clients] where they are, and do things with them on that score.

Some variation in the skill of DOVE staff was noted however. This included occasional youth facilitators who used a lecture style, or were not adept at managing groups of adolescents with complex needs, and some Men's Service staff who were perceived to be stuck in rigid ways of doing things, not being proactive enough in communication about referred clients, or taking a punitive approach.

One stakeholder felt strongly that some DOVE facilitators had not done their own work on violence, and therefore could not deal effectively with clients' violence.

3.6.10 Monitoring and evaluation

Stakeholders were positive about the current evaluation. Several had suggestions about the desirability of further evaluations looking more deeply at specific issues, such as outcomes of programmes 6 - 12 months post-completion, schools programmes, and the impact of social change, including emerging technologies, economic stressors and unemployment, on family violence trends.

Establishing performance measures to determine the long-term success of services on an on-going basis was recommended, with the suggestion that a Results-Based Accountability™ Framework be used (Friedman, 2005).

3.6.11 Funding framework

Many stakeholder representatives were acutely aware of difficulties and perverse incentives posed by the funding framework: *that's the biggest thing, the funding ... It always has to be about money.*

One explained that self-referring men are meant to pay a small koha:

I think most of the time they don't because they can't afford it. But that doesn't seem to stop [DOVE] doing the work with those men. ... I was impressed with that ... particularly from an organisation that obviously relies heavily on funding from charities and contracts.

However, because DOVE relied on contracts for a significant portion of its income, and some of this was attached to individual referrals through an organisation, DOVE was unable to accept client self-referrals from this stakeholder's organisation. This was a frustration for staff working at the coalface of the organisation who believed that their clients would be more motivated and empowered if they could refer themselves.

Contractual issues could colour the way in which DOVE's services were perceived by referring agencies. For example, sine focus group members felt they received inadequate feedback from DOVE given their organisation's role as the contractor as the following discussion shows:

- given that we pay for the service, it would be nice to have a little bit more feedback –*
- quite a lot of money, actually –*
- particularly for the Men's Programme.*

Other stakeholders stated that they proactively contacted DOVE when they wanted information and it was always provided.

The competitive nature of the funding environment also posed a challenge for collaboration. Usually this was managed through the goodwill of all not-for-profit agencies working to reduce family violence:

I don't think I've heard anything bad about DOVE, and that's a good thing because it's a very competitive environment: people compete for the same pot of money, so it's not always as nice as we would like it to be. It's harder for some services [but] I think DOVE are a little like us, and [2 other social service NGOs] in that we do use evidence-based programmes, but we all compete for funding.

A few stakeholders noted occasions when relations between DOVE and individual other agencies had been strained, due to personalities or contracting issues. Examples of these being constructively addressed were given.

Open discussions and clear frameworks, such as formal Memoranda of Understanding reduced the risk of strained relationships. On one occasion, however, a stakeholder believed that DOVE had refused to sit on the FVIRT Table with an organisation it was in competition with, which was seen as unfortunate.

One school-based stakeholder was very disappointed that the cost charged to schools as a contribution to providing Safemates Programme had doubled from an estimated \$100 to \$200 per course: *that just put it way out of our league ... because we're all living off the smell of an oily rag.*

On the other hand, a number of stakeholders stated that they believed the Youth Services were a very worthwhile area to invest in, and that they would be prepared to pay for these services for their clients.

3.6.12 Restructuring

High levels of concern were expressed at the cancellation of DOVE's Youth Programme. This may have been linked to the fact that this news had just come out at the time of the interviews, and stakeholders were still processing the implications.

The loss of skilled staff at DOVE was also a concern. It was hoped that these staff would continue to work in family violence in the Hawke's Bay. Some stakeholders mentioned that they would use the services at which individual ex-staff were now working, if that was an option. Stakeholders also mentioned that they would need to build relationships with new staff in key positions at DOVE. Some felt they already had a strong relationship with the new manager to build on.

At least one stakeholder organisation had recruited former DOVE staff, thus benefiting from their expertise and keeping this in the area.

DOVE was universally seen as an important and longstanding organisation in the prevention of family violence. Great confidence was expressed in the resilience of DOVE to come through a period of change successfully.

3.6.13 Summary

DOVE was seen as a highly trusted evidence-based service:

They have provided us with a fabulous service and anything that's going to be less is going to impact on us and on families out there.

Despite competing for the same pool of funding, other family violence intervention agencies stressed: *we do rely on the collaboration with [DOVE]. There is too much work in the community around domestic violence.*

4 Narratives from DOVE participants

4.1 Introduction

The commissioned research included interviewing participants who had attended a DOVE programme with the idea that the participants would share something of their experiences in the area of domestic violence as well as that of DOVE. Nine participants were interviewed. All participants had been part of a DOVE programme, although the timeframes for their involvement and completion of programmes varied. One had first used DOVE's services up to 10 years ago. Others had attended DOVE very recently. The participants were identified by DOVE staff who considered that the potential participant had an illuminating story to tell. Some participants or their family continue to be involved with DOVE.

The participants came from a range of ages, backgrounds and ethnicities. Four women and five men were interviewed. Some continued living with the partners with whom they had had an abusive relationship while others had made a break from the relationship. For some the relationship had changed while for others domestic violence may still be present. Some participants identified as perpetrators and some as victims. At some stage in their life some of the participants had been a victim and then at another point in time had been a perpetrator. Motivations for attending DOVE were varied, as some attended as part of a Court order while others attended voluntarily, and a number had been referred by other social service agencies.

Most of the participants identified a range of supports, e.g. other community social service agencies, police, Child Youth and Family Services, family/whānau, church and friends, with DOVE being a key support. A number of participants talked about developing and getting in touch with their wairua. The participants were quick to identify how their experiences of DOVE and participation in groups facilitated by DOVE had been a central part of transforming their situations. Some narratives revealed that the person had moved on a great distance from the time of abuse, for others the struggle of transformation was on-going. Transforming family violence is complex and multi-stranded.

The narrative enquiry process was used and involved asking open-ended questions as a tool to invite participants to share their experiences. It is based on the assumption that, "narration is a major way in which people make sense of experience, construct the self and create and communicate meaning" (Chase, 2002, p. 79).

The narratives are rich and detailed and evoke strong and distinctive images of the participants and their contexts. The descriptions of abuse are graphic and at times the stories felt harsh and raw with sufficient detail to etch a clear picture in the interviewer's mind. At other times poignant memories were shared and gentle experiences were woven into the narratives leaving lasting impressions of hope and resilience, positive change and dreams. The narratives are not presented in any particular order. Although each story stands alone they also contribute to a broader picture of domestic violence and the work in this field.

As the researchers unravelled the spoken stories to form them into concise and meaningful short written narratives, there was the ongoing awareness that, “as part of everyday lived experience, narratives themselves are messy and complex” (Chase, 2002, p. 67). The stories have many dimensions and perspectives and narrating one incident would lead to the telling about another event. Estes, a traditional Mexican American storyteller, talks about the way his people answer questions with a story and this leads to another story and how, “a sequence of tales is thought to offer broader and deeper insight than a single story alone” (Estes 1993 as cited in Speedy, 2008, p. 45). The participants in our study were generous in the telling of their stories. They each had their own interconnecting stories which individually and collectively have provided thoughtful and thought-provoking material.

The process of gathering the stories and developing them into short narratives involved the researchers being the listeners and allowing, “...the participant the freedom to talk and ascribe meanings while bearing in mind the broader aims of the project” (Noaks & Wincup cited in Silverman p. 129). The full transcriptions were distilled in order to capture the essence of each narrative. The process involved taking the condensed narrative back to the participant, sometimes up to three times so they were able to rewrite parts, or tell again aspects of their story. Reading their stories took participants considerable courage. For some it was poignant and emotional. A number expressed how if their story would help someone else or DOVE, then this work had been worth the time and effort.

Chase (2002) suggests, “We need to think about who could benefit from, and who needs to hear, *our* research narratives” (p.83). The stories have the potential to challenge, encourage and inform a range of audiences as within each story there are the threads of despair and hurt, anger and brokenness which are juxtaposed by the threads of possibility and potential, achievement and strength in the face of overwhelmingly difficult circumstances. As one narrator said:

now I recognize life is beautiful, it is what we create inside us. No-one can come to me and say, you must smile today and be happy. I'm building this pyramid, like in Egypt, and that takes time.

4.2 *Everyone has a story – Woman's narrative*

Physical abuse didn't happen often but when it did it wasn't very nice. Disagreements turned into put downs, put downs turned into physical stuff. I didn't talk to my own family about it because how do you talk about bad behaviour when that is exactly what had happened in my own family. My husband and I were married for a number of years.

I was really looking forward to our next baby. In the beginning the baby was unexpected but I had learned how important my role as a mother is to a newborn in their first year. I wanted the baby to know that they were loved and wanted. I had plans of spending a lot of time with our baby. Their name was chosen as soon as we knew the gender and we referred to our expected child by name. As time passed my husband would become disappointed I was pregnant as he didn't want to be 'tied down' by the baby. I would put his hand on my tummy and he would just pull his hand back. That was very hurtful for me.

One day I felt that something wasn't right with the baby and we went to the hospital. I held both monitors until my hands cramped because I was determined to find the heartbeat. No heartbeat. Our baby was born still two days later. This triggered a lot of depression for me. I found it really difficult to cope with. I wish I didn't but I did.

My husband started to become quite aggressive and abusive to our children when I wasn't around. The children were threatened not to tell me. After about a year the children started telling me about it but they would say, 'don't tell or we'll get into trouble.' Then there was one major incident when I heard a funny squealing noise. My husband had our child in a stranglehold. It was a turning point for me seeing that. My husband said that it was my fault because if I had dealt with my child's behaviour appropriately he wouldn't have had to resort to that.

He used to ask if he could have other women and still be part of the family unit. At this point I asked him to do something for me: 'Stop hurting our children.' He agreed. But there was no change, so I said to him our home is our safe place for our children: 'Time for you to go.' He became angry and told me I had become unattractive and he didn't want me anymore. He said he didn't want to be intimate with me anymore.

After my husband left we kept our joint bank account. One time he was so angry that when my salary came in he withdrew it all and left us with nothing. It was a real scary time as we had to survive with very little. I couldn't even ask my family for help.

When he left he wanted to take some valuables. I saw something in his body language that said he was going to really hurt me bad so I just let him take it. The Police and a lawyer gave me advice about getting the stuff back without him knowing. He would have smashed my teeth out and broken my arms if he had found me after I reclaimed my stuff.

Child Youth and Family were very helpful. Matters went to court. My child had to testify. I was scared. I was terrified because there was just so much stuff around it, like in the grief for the loss of our baby, the grief and the loss of a marriage, the grief about the abuse that he had done on our children. I was wondering how I got here.

The Police and my church as well as Child, Youth and Family were very supportive. I also had a great doctor. There were times when I would feel so low and unable to stop crying. I would make an appointment with the doctor. I would turn up embarrassed with red eyes unable to stop the tears. I would apologise and tell her, 'I don't know what's wrong with me, I don't feel good and I can't stop the tears and I don't know what to do or where to go.' She would reply I did the right thing by coming to see her and she supported me and helped me look at ways of coping. My colleagues were great supports too.

At one stage one of my children was in a bit of trouble and was ordered to go on a DOVE programme and that is how I came to go on one too. In the beginning I was really nervous. Just felt really vulnerable. You kind of feel that everyone can read you and see your story. At the beginning of the DOVE course all I could do was say my name. The other ladies helped me. As

they said their name and they started to tell their story I started to feel more confident and then by the third session onwards I was talking and having a lot of input and asking questions. It was really really brilliant. It has been a real life changing experience for me.

My children would say, 'Why you are going on a DOVE course? You don't need to go on a DOVE course.' I said, 'I need to learn more about what is okay and what is not okay so I can teach you.'

One very profound part of the DOVE course was that we had a Māori and European facilitator. I felt that for me the Māori facilitator had these very important connections to my wairua. She had a gentle, kind and sincere approach and would acknowledge me calling me Whaea. I interpreted this as a deep respect for who I am as a woman and the aroha she had for me. When you hear your language it does something to you, it pierces you to your heart and you feel like you can relax, you can let go whatever is on your shoulders. This made our meetings feel like a whānau sharing our life experiences – making sense of them and having our eyes opened to what is acceptable behaviour and what is not.

I really enjoyed it when we would do activities and were asked to pick a special object from a collection. The facilitator would chant a small karanga. It made it very special. It made me think of my mother who had passed on. I wanted to break down and cry – but I didn't because I feared I would not stop. I thought I had lost this part of me – the part that feels. The karanga and mihi had woken my wairua to feel again.

DOVE also gave me a perspective on myself growing up and on my family home as a child and that it was abusive. It actually brought to light the abuse that did go on physically and sexually and also emotional neglect. You were seen and not heard. I just remember from a young age falling, hurting myself and knowing that no one is going to come and so I am going to have to take care of myself. The abuse happened within our home and all of it was by family.

As a child I think church might have saved my life. I learned and I watched other people and I started to excel. Maybe I was trying to be good, trying to cover up for the reality of what my family was like, maybe I was trying to hide. Church taught me good principles but I knew that they weren't happening in my childhood home.

I had grown up with no boundaries. Everything crossed over. Growing up, I couldn't really be myself – didn't even know who she really is. What I really used to do is analyse and observe other people's behaviour and just try and blend in. As a girl my goal became to leave my family home and try to make things work the best I could. But in my marriage I didn't have anywhere to go or anyone to talk to. I lost myself and all the attention was put on my husband.

DOVE gave me a sense of hope and helped me to feel human. I see more clearly now and when you see clearly you can make better life choices. I have gained priceless skills. Something clicked for me when each woman would speak and share their experiences. I would look at them and say to myself I will never see you the same way again and my heart would explode with compassion for them. To the beautiful women who shared their story with me I will be

forever grateful to you – you gave me the strength to speak, participate in life and trust again. Everyone has a story.

4.3 *I'm not sugar, I won't melt, I only get wet*²⁴ – Man's narrative

I tell you, I don't know why I got grumpy.

When I was a child in my home country, I asked my mum, 'Can you please tell me what love is?' Mum says, 'I don't know.' Then, months or years later she tells me, 'Love is when you care about a person, when you share with this person, when you worry about a person, when you lift them up. It's a lot of things to put into one word, all together.'

I would be very respectful to women back in Europe, and very respectful to the girls at school. I still know those girls now. I will talk on Skype with them and it is like we are again twelve years old, laughing.

But in the country I grew up in, I always see how the men treat the women. Men just go to work and women must look after kids. And if something goes wrong, men go sort of grumpy and abusive, you know.

I am over forty years old now. I lost my job due to ill health, and I started drinking, having misunderstandings, and having trouble with debt collectors. I thought my life was finished. I thought I'm not a man anymore.

When Angie, my ex-partner lost a baby, she did not cope. I didn't try to make her feel guilty however I saw that women could be high maintenance.

Friends would come and drink and say 'fuck her, don't worry about her.' I used to think they were right; she's just a woman.

I'd buy a dozen beer. Angie wanted \$3.50 for a hair dye, but I'd think she doesn't need that because she looks beautiful to me. I never saw that she wants the colour for her, because she looks in the mirror and feels ugly. And I'd spent our ten dollars.

I'd just go in a cycle all the time, using Angie like a punching bag because I felt in pain. Then when I wake up in the morning I would say 'what have I done!'

Police come and arrest me don't know how many times, and take me to the Police station and send me back home in the mornings. The Court directed me to go to the DOVE course.

I should have done a DOVE course when I was 20, but I can only change from now. It's taken me 25 years to get to this stage.

²⁴ Names have been changed in this narrative.

I had a good listen at DOVE. The facilitators tell where they have been in their lives. They've not just done a degree or something. They've also come from a hard life and they come to us and they help us. They believe lives can be changed. People build from there, follow that lead.

I've recognised that old ways have changed from when I was younger. It's been in the past a long time. Now woman and husband – it's like equity.

I talk with the facilitator because I always get grumpy and argue on the phone with my parents. I have kids from previous relationships. My parents say bad things about them; don't talk about them the same way they talk about their other grandchildren. Then I'd go and have a go at my partner, because I'm angry that my parents do not love my kids. The facilitator has similar situation. She says 'don't get grumpy. This is your parent's loss.' It was like some switch was switched on in my brain. Now I'm looking on everything different.

And guess what, I'm enjoying my life. Now when I call my parents I say 'How's your day? How's your health?' If my mum tries to say something bad about my kids, I just say 'I've got to go now. I love you, Mum.' I'm not hurt by the dirty words. I just finish and carry on having a good afternoon.

Now I recognize life is beautiful, it is what we create inside us. No-one can come to me and say, you must smile today and be happy. I'm building this pyramid, like in Egypt, and that takes time.

I'm in a new relationship, but I know how to build this pyramid. I recognize my partner, Cath is not just who I go and have sex with. With your partner you're in bed for maybe 8 hours – sex and sleep. What do you do in the other 16 hours? You must like to be together. With Cath I see she works hard. If she's doing her paperwork, I come and start helping her. When she worries I say, 'Love, what happened?' One day I saw a shop with clothes on sale. I text Cath up and say 'what size are you?' She was like, 'don't buy me clothes.' But I want to buy her something, so I bought her some hair dye. She comes home and says 'thank you, you shouldn't have done that'.

About two weeks later, after we sit down for tea, I tell her why I did it. I tell her what happened with me before. I cannot hide my past, and I tell her, if I'd not done the DOVE course, I would not have bought her that gift.

And I'm friends with Angie now. I see she is a good mother, looking after our daughter. I try to send her twenty dollars to help. When Angie introduced me to her new boyfriend on Skype she tells him I'm not like I was.

I'm still not on big money, but I find money is not everything in life. To make sure we are happy and we look after each other, this is more important.

I used to wake up and say 'bloody rain.' People used to say 'hello, good morning' and I'd groan. Now in the street, when it rains, I say 'I don't care, I'm not sugar, I won't melt, I'll only get wet.' If we all smile and be happy, maybe there'll be no rain.

I'm in this position now like I'm the good guy, everybody loves me now. No-one calls me grumpy arsehole or whatever.

4.4 I want to be a good father – Man's narrative

I'm in a drug free life and barely drink alcohol so my job's good and relationships a lot better. Me and my partner talk a lot more about things. I'm actually doing a lot better now. I still get angry every now and again but it's about checking yourself and trying to control yourself. I never used to question or stop myself from doing things like fighting. There used to be a lot of verbal abuse as much as fighting. It's got a lot better and my partner is a lot happier with me. When I had that shit in my life it was hard, very hard, like a never ending story going on and on and on. Just drugs and alcohol and abuse. It was mentally draining, made me anxious, depressed, really unhappy. I couldn't really cope, trying things like suicide. Hurting other people, like robbing people, just robbing things to get more money and stuff because I never had enough money. I thought about drinking and going out all the time and I thought about going to jail.

I didn't have a job: that was the hardest time. With my partner at the time it was not good. It was an abusive relationship. Never struck my partner, though it could have come to that. I was punching walls, throwing things and slamming doors. I was actually intimidating without even realising it. We couldn't talk about anything. It wasn't till I changed later on that I realised it must have been even harder on her. There was no understanding on my behalf. Drugs and alcohol sort of fuelled all that.

When I was twelve I got into drugs and alcohol. They were always around me. My stepdad's friends were junkies, they used to leave spoons and things lying around the house. At eleven or twelve I started smoking quite a lot of pot, and then it was cigarettes and drinking. During that period it was confusing. My mum was always beaten up by my stepdad. He was always in jail. There was just me and my mum and he came back and dealt to us. Took all my mum's money, fucked off again, got out of jail, came back. Just that never ending cycle, growing up with my mum I wasn't even allowed to see my father, my stepdad stopped that. I just had devotion towards my mother no matter what. I loved my mother, no matter what. Now I don't even see my mother. She never actually helped herself. I'm quite bitter with my mother, but back then I absolutely loved my mother and hated my stepdad.

When I was a child I got moved around heaps of primary schools because we were always moving away from my stepdad. I didn't really have any friends. I would be at school and my mum would come and take me out of school and I would never go back there again. When my mum finally got away from my stepdad I had been to many different schools. Got picked on a lot, so I retaliated with physical violence. I was a big guy so kids would always pick on the big guy so you hit them and you look like the bully.

In Standard 4, I robbed school, I stole shit that I didn't even need just because my stepdad did it. My principal sat me down and I was crying, he put in a good word for me and said I was good at English and things like that and I was able to go to Intermediate. I started, drinking, and fighting all the time; don't know how I got through that. Mum was always drunk. The only thing that saved me at Intermediate was music and jamming with people. I wanted to learn guitar you know so when I got into Intermediate I learned the songs I knew that if I was at parties people would always sing. Went to Intermediate for music. I became that good at it that I didn't even sit the test. It was cool.

I got to High School and it was different. I hated it. I wasn't an athlete, I didn't play rugby anymore and if you weren't a sportsman you were not really respected. I found that really hard because people that were really good athletes got pushed and pushed, but I wanted to be a musician and there wasn't much for them so that was the big bum out for me. I did well at English and computers; I think I left at about the beginning of the fifth form, just dropped out.

A lot of my ideals, what I thought was right my whole life, completely changed when I met my new partner. We had been brought up in different ways. One example of this is I was brought up by my stepdad to hit the dog if it doesn't listen to you. When I got into a relationship with my partner I got a pit-bull. I would give him a smack in the head and my partner would get upset and yell at me. I would always think, 'it's a dog', but now I'm starting to realise that's not how you go about doing things. You don't smack kids if they don't listen. Why would you do it to an innocent animal? Now it makes me realise how stuffed my childhood really was. Just crazy the things that I heard and saw. Now I don't ever want to expose my kids to that sort of stuff. I never got shown how to do the simple things in life that people need to grow up with, like budgeting. It's been a big wake-up call to be with my partner, learning from her. She's usually right.

I started working down the road and it was just such hard work. The work was awesome, got me fit, but it was the mental abuse, the way people talked to you. There's no communication, really hard, 4 in the morning till 5 at night. I never got to see my partner. I was always angry, frustrated with my job. What made it worse I'd seen a few deaths when I was a child and a recent suicide brought up a lot of shit for me. I became real angry and I was also trying to stop taking drugs and alcohol as well at the time.

I'd had a partner who killed herself when I was 18. They said it was suicide. I was a completely different person when I was a teenager. I was a control freak, I drank all the time. I was abusive to my partner, not so much physically, I never hit her, but with my mouth was really cruel. It started to come back into this current relationship - that person I never wanted to be. I got angrier. It was just really hard.

Someone dying makes you really wake up and I questioned everything I did. As I turned into a man, I became more aware. One of the major things, I realised that I needed to help myself. I didn't want to turn into the person I hate the most and that's my stepfather. I'd

been brought up with women my whole life. I never wanted to be someone who would hurt or upset a woman, children or animals but I was slowly heading that way.

My partner said, 'why don't you do this DOVE course?' I rung up to do it. It was awesome. I'm glad I did it. I wish I'd done it sooner. It's like going to rehab, you go there for the right reasons or because you got problems. When I went it was really refreshing because everyone else had similar problems. It just helped me heaps.

I did the 16 week course and I was stoked. I think I was one of the only ones that I did one hundred percent. I was pretty keen on learning as much as I could; it was cool. The things I never thought about, like body language. One of the biggest shocks was about rape. They showed us a video where a male made his wife feel so bad and low. She felt like she had to have sex with him just to not argue, like another form of rape, actually sort of intimidating making someone feel guilty enough that they feel like they have to do something like that to make you happy.

The safe time out thing helped. Sometimes I'd be a little bit drunk and I'd go take the dog for a walk just to get away from the situation. The main thing I learned was questioning and voicing everything in my head that I was about to say and do in a conflict. Instead of going 'fuck you,' I'd think if I say that I'd start a fight so I might as well just get out for a while. It's just little things like that but it makes a big impact.

During my time at DOVE it got easier and easier. My partner was quite happy. I was happy about going. I was quite proud of myself: I'd actually stood up and said I've got a problem and should get some help.

I still struggle every now and again to take everything on board all the time. It's about keeping good company, staying away from drugs, not slipping back into the same routine. I went from hanging out with people that were taking drugs every day and drinking to working with people that don't drink. They're really good people and they have more fun. Hanging out with these people has been a bit of an eye opener. I've just got into more music, things that I stopped doing for a while. I've stopped drinking quite a lot. I think it's been really good. I want to have a normal family. It's taken a long time but I am slowly starting to respect myself a lot more. Even in work it's like: I am worth this, I do a good job, I deserve this so give it to me. It's taken me ages but I'm getting there.

I actually paid money to do the course to help myself. I needed to change, DOVE helped me. We'd talk about our childhood and I'd say something like, 'being starved because you've been naughty' and people would turn around and go 'Bro, that's not fucking right!' For someone else who's had a bad childhood to say that's bad, it made me sort of feel that, 'Yeah, it's not normal.' I found it really easy to open up. I give the facilitators big praise because I don't know how you can take that many people's problems and not go home and pull your hair out. They were very patient. I'd do the course all over again if I didn't have to pay. At school they don't teach you those things. They teach you not to hit, but not about the consequences. I'd wished I'd learned it as a teenager.

With me and my partner it's really good at the moment, we're looking at buying a house. We've been engaged since last Christmas and looking at getting married. She wants to have a kid. I've always wanted to have a kid but I just always worried about having children because I don't want to fall back into that trap. Its good having a partner that's honest with you as well instead of being scared. Emotionally I support her as much as I can but sometimes I do things wrong. If she's upset or sad or sick I'll help her. Lately I've been really tired but I try and cook and clean the house, do dishes, because if I don't and she's not home no one's going to do it. I used to think this is a drag, I don't want to do it. But you stay with a person because you care about them, so you need to work on it.

I was 24 when I started this course, I'd been molested as a child as well, so I've experienced a lot for someone even before the time I was twenty, compared to some. I have definitely had experiences that have made me understand a lot more and understand people more. I've always wanted to be someone that could help people, because I always wanted that as a kid; to have someone around to talk to, someone that wasn't under the influence. I just love being able to talk to people and help; there's nothing better than that; must be satisfying. I just find it fascinating as well. Everybody is so different. Everyone's got a different story. Everyone's had something happen to them. Everyone needs help.

I caught up late in life with my father and he still looks after me, helps me. If I could be half what my father is towards me I'd be definitely happy. I honestly think that the DOVE course should be compulsory. If I had done it earlier in my life I might have been a completely different person. I am happy where I am. I am glad life's worked out the way it is. It's definitely a learning curve.

I want to be a good father I want to give my children everything I can, absolutely everything.

4.5 Sharing the light at the end of the tunnel – Woman's narrative

The worst situation in my relationship? Well, having to run to Refuge for help. That was pretty hard for me. Being brought up in a mob family, reaching out for help is called a nark. Whether it's to go to the police, which I did. I just had to do it for my own safety. The Police round here are actually ok.

I was just reaching out. I went to my partner's father and said, 'We need help. I need to make a stand and say, "I've had enough, I don't want anymore."'

Strange thing is, my partner was brought up in a loving, caring environment. Whereas I came from a background of all violence, drugs, alcohol. Violence was done to me, violence was done around me. But I ended up being the passive one.

The altercations could be verbal or emotional, not just physical. It's still abuse. I'd rather get a hiding than be yelled at: 'you fucking useless black fat bitch' because it stabs you. It sticks in your head and then you become it and you are it.

Within myself, I wasn't very safe. I didn't deal with things the way I should have. I used to do some dumb shit like putting the kids down, telling them 'you're dumb, you're a little shit;' only because that's how I was treated.

The children were affected hard. I didn't realise how traumatising it is for children to see their mother bashed – that's gotta be real hard. They love their mother so much and then to hear them argue and put each other down.

It really affected them. I know because of their behaviour to each other and to the kids at school. One started stealing. I don't know if that was a way of dealing with anger – stealing from shops and family members.

When I seen DOVE's 'Whānau Wellness – Reaching Out' pamphlet around the neighbourhood with the Mongrel Mob emblem on it kinda put me off. I know what they're like.

But good on DOVE for being persistent and getting people to come on the course. We jumped on because we'd lost our kids through allegations others made. CYF had them. We had to prove ourselves to the system.

We did lots of courses. The facilitators on DOVE's Whānau Wellness course were different. Just their honesty. For people like me that's where it really matters.

Whaea was awesome, probably because she's been in a same sex relationship. To be honest, they should have run a lesbian violence prevention programme – that many people on the course were in same sex relationships.

It was whānau oriented. Our pepeha had to be shared every morning. It brings everybody together. I know they had their plan but they pretty much done what they needed to do but gave it over to the students who were participating on the programme.

They let us speak whatever. Real personal stuff where you just don't blurt out to anybody. Over the weeks we all felt comfortable to share stuff. There was some really touching stuff that people thought they had dealt with, but hadn't really.

For me, my parents died in a violent situation. They were shot. That was the most horrific violence that I know that has happened really close to me. I was just a little kid. I didn't see it happen. Even to this day, it still bums me out that no one has actually sat down and told me about it; how they died, and who done it and stuff like that.

It's very hard to find people with that experience to be able to share it. Two of the facilitators had been through the hard life, gangs, drugs, ya know, all sorts of stuff. And the youth worker could share his history with a gang whānau, because he's related with them.

Just knowing the tutors have been there. There were some really empowering stories. I hold them close to me, because we were going through a rough time at that time and for five awesome people to come into our lives – they were there for the people – awesome as.

Now we have got our kids back. I wake up in the morning and say, 'I love you.' I get involved in how their day was. Before they used to come home and go to their room or go out roaming. Now we actually have whānau time; we sit down at the dinner table and talk. Self-esteem really means a lot. I just try to encourage them in that aspect of feeling safe. I feel a lot safer, a better parent.

Me and my partner are communicating now. Stuff like this, it's not stuff you can learn in an eight-week programme or a twelve week programme. It's something that needs to be an on-going thing. We don't always agree on stuff, but not big blow ups, not physical altercations. We are actually taking an interest in each other and what we like and stuff. And having individual time with our own children, cos we're a step family.

Biggest changes for the kids are getting involved in sports, in the tamariki programme with the Refuge, just giving them space to be able to understand that they can talk about stuff. There's some good korero going around in the community. With the teachers and our kids at school, they have seen their behaviour has changed.

I feel more confident in myself, being able to deal with the conflict that I might face during my days and stuff. I wanna get more involved in the community. One day I can see myself doing what that youth worker was doing; giving his experience to the community to show that there is light at the end of the tunnel. I want to let people know, it doesn't have to continue, there may be a way to break the cycle of violence.

4.6 A better father and a better man – Man's narrative

DOVE changed me. It changed me a lot from when I was young seeing my father hit my mother, drinking all the time and big parties at home. All you saw was Mum and Dad drinking with their mates and then after that arguing.

When I was an adult and working, all I thought about was being like my father – an alcoholic who goes to work comes back and goes to buy alcohol. On pay days he splashed it all on alcohol.

I hardly drink anymore. Mum and Dad after work all they wanted to do was have a beer. In the mornings they were off to work so my older brother he got me up. When we did see them, they had a bottle in their hands, were pissed and invited all their mates over to drink.

My brother was the one that took all the hits for me if anything went wrong. I was the youngest and Dad knew not to hit the youngest. When I did do something wrong he'd yell at me but he won't hit me. I smashed the front window. Dad came home from work and said, 'Who smashed the front window?' We sat there quiet; I didn't want to say I caused it. I was

scared but my brother got up and said 'Yeah I did it.' He was the one that took all the hits for me.

I'm trying to block it all out. Every time me and my partner have a domestic it comes back. It's like a flashback. What I do is go for a walk and get those flashbacks out of my head. When my Mum and Dad were hard out on the booze she says something to him and he just whack... That was how my father was and that's how I thought about myself. Now it's changed. You touch your wife you go to prison. If me and my partner had a domestic I just hit her. I didn't have anything to stop me from doing it. I just keep hitting her, having flashbacks, remembering that my Dad used to do it so I got the right to do it. A year and a half back, when me and her had an argument and I touched her. It wasn't a very good sight.

I ran to my stepmother's house and asked her for help. She told me, 'you stand up, you stand on your own two feet and you go to the Police Station and you hand yourself in!' I did. I knew I did something wrong and that was put my hands on my whānau. If I didn't go to see my stepmother I would've run away from the cops. They arrested me and asked me my side of the story. I couldn't tell them that I had a flashback and I just told them that I hit her. I've never been to jail.

The Police told me that I have to go to Court. The judge told me to do a DOVE programme. I didn't know anything about DOVE. I didn't want to go to DOVE. In my first session I didn't know what they were on about. I didn't want to be a part of this group.

In your first week you don't want to know anything. They were always wondering why I didn't want to say my side of the story. In my fifth week I started listening. I had no contact with my partner for at least seven to eight weeks. From the sixth and seventh week I started realising what I was becoming and who I was going to be. I was going to turn out like that man I didn't like.

I watched a video at DOVE. This person wanted a housewarming party. He invited all his mates. He shops and mostly filled up the trolley with beers. This reminds me of me. His mates reminded me of my mates.

The first time I did the DOVE programme in my last week I wanted to keep going maybe for just a little bit more.

It is up to partners if they want to do something about it. My partner did. I'm glad she did it, really glad. DOVE did make us see a lot we didn't know was happening.

My boy, he's two and I don't want him to be like how I am. When his mother and I have an argument I just go for a walk. I don't want my son doing the same thing following in his father's footsteps. I don't want that. I can't even tell my son that his grandfather is not going to see him. He can see his Mum's papa but not my Dad.

I couldn't handle my alcohol. I was wondering why I couldn't handle it like I used too. I got on the piss with my mates and I just went nuts. Then I thought to myself better go and see a doctor. She told me that I was a diabetic. I'm Type 1, so now I'm on insulin, not very good. I knew that my mother and father had it.

I'm doing DOVE a second time. After the first time I did DOVE I exploded again, in front of my son. I ended up back in the Napier Police Station. This time there was no alcohol.

I still didn't want them to know my side of the story. Other people that were next to me were telling their story. What they went through made me think I should get it out or this is just going to build up and stay there. I got up and finally did it and I was sort of proud, I was very, very proud of myself because I've never told anyone else. I just kept it to myself. I didn't want to tell these people about my life. I was too whakamā.

At DOVE there was a person that had been there twice. I asked him what happened the first time. He said he exploded. I had done the same thing, I saw him and his partner and his kids going to the park. I was saying, 'Aw, too much!' The next day I thought I'll do that. My partner wanted to go somewhere else so I had to change plans. I'm trying to help myself to be a better father and to be a better man.

I needed to make a change to myself. I was ashamed that I hit my wife. I didn't want to tell anybody that I hit my wife. I probably would've been inside if I hit a man but I hit my partner – still the same thing. It's worse if you hit your wife. If you hit your wife and you go to jail and you tell them that you beat up your wife, they love people in there who beat up their wife. That's what they say anyway.

It's not a thing to tell anybody else that you hit your partner. I felt guilty really, really guilty. I can't even talk to my wife's family cos her family knows what I've done to her. That's the same as my family; they know that I've touched my partner.

My stepmum said, 'You don't want to be following in your father's footsteps. That's what your father used to do.' I reckon she gives the best help of all. I couldn't run to my mates. If I go to my mates they'll pass a bottle saying 'Fuck her this, and fuck her that, who cares?' That's what mates do if you want to go and talk. If I go there, I'll be stuck there, just drink, drink, drink, hate, hate, hate and all those bad things come back.

I really love her as a stepmum. If I get myself into shit she'll tell me, 'Get your shit and go to the fucking Police Station.' She made me smile. I sit there and have a good talk. She doesn't want to talk about the bad things just the good things. I feel good. I've got to be strong. If I don't I'll probably be in the corner with a bottle but I'm not going to go that way – there's nothing in the corner.

4.7 DOVE has supported me: I support DOVE – Woman's narrative

Two things lead me to DOVE. I am a fixer – whether it be children or problems, I have to fix it or find a way to make it better that probably comes from the second thing; I grew up experiencing a lot of abuse and I have also been raped a number of times.

I was about three years old when I was first molested. I couldn't climb on the bed that is how I know I was little and I remember everything in the room, everything. The next time I remember I was about four years old. My mother's friend put me to bed and the next thing I know I am being abused by her. Neighbours molested me and so did my music teacher.

In my mid-teens an older man tried to get me to have sex with him and when I refused he dragged me into my room. He held my arms above my head and raped me on my own bed. I didn't realise it was rape because he was a friend and he just pushed me into having sex with him. I finally gave in because I didn't want him to hurt me and because I gave in that was sort of consenting to me. It wasn't until a couple of months later that a friend said to me he has raped you. I was asked if I wanted to press charges. All I could think about was being put on the stand and they'll make me sound like I'm to blame. I didn't want to go through that. I just wanted to forget it because it was disgusting.

I can remember every single person's name who offended against me except for those that hurt me when I was very, very young.

My mum never used to smack us. She would just put us in the room. We would come out when we were calm. When we did get hit we got strapped on the hand by our stepfather. We had to make sure all the housework was done, me and my brother: doing dishes, hanging the washing out, making the beds, vacuuming the floor, cleaning the bath, the toilet, the washhouse. We were about six and seven. Every single job we missed or didn't get perfect we got a strap on the hand. The belt was soaked in water. He would strap us because we were always naughty in his eyes, so he would send us to bed with no food. We got really, really skinny.

I am on antidepressants and have been for a very long time. My children ask me why I take antidepressants. I said I was so sad growing up my brain thinks sad is normal. I have to have tablets to help me feel normal and cope with things better.

When I was 16 years I met this guy. We got together and I was with him for six years. After I went out with him everything seemed to go right. Never had any problems – my life got so much better. Best six years of my life. During those six years I was training, I got my truck license, at 18 I worked in orchards; I did a computing and business skills course. My goal was money and I didn't want to live in poverty like I grew up in, so I did everything in my power to work.

Not everything is permanent or goes the way you expect it. There was only one thing I hadn't done and that was move to Auckland. I had always wanted to go to Auckland because you can

hide. There are so many people up, there they can't find you. I had that dream since I was 13 to hide and get away from people who hurt me.

I wanted to get away from the pain. I was sick of going into a fish and chip shop and seeing these perpetrators that had done this to me. I would freeze up and I didn't like having fear for my life every time I saw someone in a shop or going to my mother's shop and seeing the person who raped me sitting there having lunch.

In Auckland I applied for a job in a strip club behind the bar. I walked into this flash strip club and I was blown away with how beautiful it was and how clean and classy. There was money, there was beauty, and there was a social life. I ended up wanting to try stripping. I was fascinated. They got to wear these costumes and they were so gorgeous and I was just in absolute awe of this place and the girls.

I changed to dancing and stripping and absolutely loved it. I had been in it for about 6 ½ years and I had been to Japan, Sydney and the Gold Coast when I finished.

I had the two children to a guy who was on drugs and shit like that. He gave all that up and followed me back here to raise our babies. Sometimes we were together sometimes we weren't.

When we would fight he would yell in my face and spit at me. He is a big man. He would use his body weight to hold me down and abuse me. He fucked my mind over so much. When he would back me into a corner I became physically violent towards him. I punched him to get him off me. As soon as I punched he would say, 'I am the victim.'

I would call the Police on myself because when the police turned up the fighting would stop. I wasn't proud of this. It is not actually me. He twisted things around. I was lost. I was a mess. I was absolutely miserable and was completely broken.

One time the Police sent our information to an agency because we called them out three times in the month. The counsellor there helped me. I rebuilt myself and then me and my husband, we went for two years and never fought once. We were still distant but we got on so well. Then later something went seriously wrong again. I had slowly forgotten the things the counsellor had taught me. I knew I needed to remind myself and couldn't remember how.

I accidentally fell into DOVE. One of my children has an explosive nature and hits out. The school put him into a DOVE course. They told me about DOVE's women's groups.

There weren't enough people for anger management and so they just did the women's support group. Quite a few of the girls were having the same problem, getting angry and snapping at the kids and exploding. I learnt about the cycle of violence.

As the weeks went on I realised I got up in the morning on the Thursday thinking I need to go because this is the only support I have. Everyone worked and so I was really quite alone. Once I went there it set me up for the rest of the week.

I gained so much from this course information: education, understanding, knowing that we can actually make a change and a difference and there is a better way to do it. I totally believe there is a better way to have a relationship, a better way to do things.

Towards the end of the group we were asked if we would swap numbers with girls in the group to keep in touch. I don't want that in my personal life because I want to leave their problems there and my problems there. It is hard enough handling my problems let alone having text messages and having friends with problems come over.

I got more out of that course than I could possibly have imagined. Instead of saying 'oh my god I can't do this', say what you can do. The DOVE programme had lightness and fun.

Now the abuse from my younger days sits in the back of my mind. It impacts my daughters' lives. They don't go out of my sight. My daughter only just started biking to school for the first time at twelve. I am very, very protective, not just of my children but any children. I will do anything in my power to make sure the same abuse does not happen to my children. I have taught my daughters how to poke someone's eye out if they are grabbed. Once you stab someone in the eye it makes the person let go. I know those things that happened to me were wrong and that's not right. It should never be like that. No child should ever be put through that.

I truly believe that this should be taught in schools to my son's age group. Through the DOVE course my son has become a lot happier because he knows how to handle himself. He slams the door and goes to his room and when he comes out he's calm. He's learnt strategies. Now if I had learnt these coping methods when I was his age it would become a habit throughout my life. I am trying to work extra hard to make this stick because this is a new learning. It is hard trying to remember things when you are older. When you are younger you are a sponge.

I have looked back at various times at my abuse and dealt with it. I started making myself remember the pictures in my head. Each time I remembered I would start forgetting what the picture looked like. It would just get blurrier and blurrier. I faced my demons. I faced them and I dealt with it. I know that a lot of what happened to me triggers responses in me now. The impact of DOVE is fantastic and has helped me marvelously. I have benefitted so much from it.

People will never get help until, like me – I really desperately want it. I realised I couldn't cope anymore. It shouldn't get to that point. There should be a lot easier access to the information.

I think there needs to be some form of advertising because I know how hard it was for me to find the information that I needed. I actually drew a picture to explain the cycle of violence to my ex-husband. I had done it in a way that was understandable – something like that needs to be out there on the walls to say 'hey we can help you with this'. We can help stop the wind up.

I start studying on Monday – Art. I know that will help me. It will help me express myself. I want a career this time. I am sick of not knowing what is happening in the future. Maybe do a degree. I lost out because mum couldn't afford school fees. I am going to have a career. I want to do what I love doing. I want to learn. I am getting excited. I have no idea if I will ever make money off it. It is a hard industry to get into but I think I will cope and I'll try, hopefully make an income where I can support myself and don't need the help of the government. I want to have sanity of mind as well.

If I can make some paintings and advertising for DOVE oh yeah– I am definitely pro DOVE.

4.8 Violence relocated – Man's narrative

Before I met my partner, I was violent anyway. Not trying to sound like superman or anything, but I grew up with violence. I got a hiding all the time from my dad for no reason. So did my mates. If I got a hiding from my old man, I went around to my mates, and I realised he'd been beaten too, that made it alright. Our fathers would nut out for no reason. You would be playing and they would say, 'Come here you!' And –. It was a reality. Seeing my friends getting beatings, I didn't think I had it so hard. We just laughed.

We were thinking everybody must get hidings. Even mums must get hidings, even though we don't like it. It used to make it easier for us to use violence. I learnt everything by watching and I seen violence. In my family, none of them really had an idea when it comes to relationships.

You see, I had this hurt inside. My hurt made me so angry that all I wanted was to rage back at the world. It started when I was really young. Offending was my way of dealing with it. I had good friends and they ended up being my co-offenders. I stole any chance I got. I was a regular in the Police Station.

I met my partner when I was put into care. I was 16 and she was 15. She stayed around the corner. One of my real close friends was going with her cousin. I liked her because she wasn't like the other girls. I was hurt inside, so there were things that were wrong with me. I couldn't actually be around people. I didn't know what to do around females. But I liked being around my partner. She understood me.

Then I started hurting my partner, thinking she'd been mucking around on me. I used to drink heaps and the alcohol fuelled my anger. I used to assault these guys because I thought she was cheating with them. But the reality is I'd cheated ten times before she'd done it once.

I used to do some freaky things to her. I didn't care if I booted her or if I killed her. When she left she thought I wouldn't find her, but I did. But I just didn't want her to be gone. I hated her at the same time. I used to turn up and kidnap her. I'd tell her 'Get in the car!' I never used to ring. I'd just tell her to get in the car. So she stopped running away. All her family and her were all scared of me.

A whole lot of my troubles were thinking of my past, my hurt, my father. It makes you go psychotic, that kind of thinking. When I was younger, any slight was an excuse for a fight. It

was my way out. I wish I had actually talked about it. That was part of my problem: I hadn't learnt how to communicate properly. If I had learnt how to take criticism, my life would have been better. They were only small things but they got bigger because nothing was done about it. You know criticism ain't bad, it just lets you know.

I chose to go and help myself because I hurt my partner one too many times. One time she was hurt, hurt real bad, someone had beaten her up, but I didn't know who'd done it. I accused everyone, asked the bros. It was me, eh! Too drunk! That had never happened to me before. I was already on probation for assaulting someone else, so you see my life was going around in merry go rounds. My kids were scared, eh. My partner was scared of me.

When I was younger, 19 or 20, I met a guy from a men's group just by chance. I was at the court house, just coming out. This guy told me to come on a course, cause we'd get to stay out in the bush. I gave up alcohol and went on this course because I didn't want to do any more harm. On this camp, we were all violent offenders; all assaulted our partners, or assaulted people on the streets.

Staying in the hut was what affected me most. That was awesome. I learned heaps. So the violence stopped for my kids when I was about 21. The violence wasn't gone. I just took it out onto the streets. Even when I used to swear at my partner, I could see the fear in the kids' eyes and I knew I had to turn away. I knew it was getting me nowhere, so I decided to go and see friends and always ended up in trouble.

It's funny how like attracts like. Out on the street I used to find people who just wanted to fight. I didn't go pick on them; they were having the same thoughts. Like, I'd walk to town and he was from the other side of town and, bang, we were fighting. Negative thoughts always attract someone negative, eh. So I was taking my violence to the streets.

A lot of the time I was in jail. There's a different set of rules. I'd done all the courses except anger management.

When I was away, it didn't help me because I always thought my partner was fucking around on me. I wasn't sleeping. After three days with no sleep, all it took was one little slight. All of a sudden all that hate is focused on one person, eh. I didn't get any satisfaction from it even. I always went away feeling empty, then that same thought came back. I would just suffer within that thought. I used to train all the time to get the thoughts to go away, just make me so I could survive if anything happened when I was inside.

I found it difficult to leave jail; I was stressing my partner out. My time was coming to an end. I said to one of the officers, I don't want to get out, cause I know I am coming back here for violence. I didn't want to go home either, cause my partner was happy for me to be home, but she was stressing on me too.

I used to vent with my fists in jail, so I saw an anger management worker about that. She didn't work for DOVE then, but later she did. In jail I've seen her calm real violent offenders. I

mean real violent offenders. I knew these guys and I wouldn't want to muck around with them. Like, I've been in the same lock-up area as them and things would happen and she just comes in and calms the situation.

She kinda sees what's happening with the whole family. Not a lot of counsellors can do that. She could see a wider view.

I used to see this worker go out of her way for some of these offenders; guys who I didn't think deserved her time of day. I told her I didn't want to get out and hurt someone – that was my fear. So I caught up with her and started talking about things.

About four years ago, that worker was with DOVE. She helped my kids ... I got this phone call from the school because my boy had tried to hang himself.

He had been bullied while I was inside. These bullies were at high school – much older. When I got out, the retribution was not nice for the parents, or for those teenagers. I just went visiting. I caught up with one of the fathers in town and he knew straight away about my boy. I pulled him over and he just fell over - hurt himself. I knew I'd be straight back off to jail because I was already on probation. But I just didn't care. My boy talks about what happened a lot. I don't want to find him – you know – it'll wreck my life.

I don't think it's the courses that change people. It's the person realising it. That's why it's taken me so long. With my kids now, I'll boot them if they need it. I saw my boy take a swing at his Mum so I punched him. But I wouldn't visit violence on them like my dad done. They're a whole different class of children compared to how we were.

But at the same time, I want them to stick up for themselves. Not the old 'toughen up, boy.' I did nothing for me, being tough. Now I just don't want to hurt anyone. I'd rather my kids have confidence, if anything.

4.9 *It has never been far away from me: Wanting to be a good husband and partner – Man's narrative*

A defining thing that influenced me was growing up in an alcoholic family. My mum was an alcoholic. My parents split when I was about 5. I had older brothers and sisters so I was the youngest. I grew up quite young knowing that my mum was drinking. I withdrew quite a bit. I can remember parties at different times, friends coming round, going to friend's places, sitting in the car at the pub. I remember waiting for her in the evenings often. She did a lot of drinking at home too. I have to say that I also have some amazing memories. I remember we always went on picnics to the river. A lot of good stuff mixed up in the bad stuff.

It is hard to know how, but looking through my life I generally seemed to make sensible decisions and never really got into much trouble. I never went looking for trouble. I was interested in sports at school and I was quite athletic. I had this real connection, being the youngest, with my mum.

I was a passive person and what I have learnt is that passive people can tend to be passive-aggressive. We really need to be assertive. I saw the pattern of myself being passive-aggressive. I would be very passive at home and see arguments and things happening and I would bottle it all up. Then I kind of explode. Just being a young kid it didn't happen very often at all. Once watching my mum and brother argue I just exploded and put a fist through a wall. That was sort of letting out steam. I didn't know another way of getting rid of it.

Another thread running through my whole life which has helped me a huge amount is just my belief in the Lord. From a young age, I knew there was a God. For Mum it was kind of weird, when she was drinking she knew that if she didn't stop something was going to happen and it wasn't going to be good. She kind of cried out to whoever was there and strangely enough some Christians turned up. Mum went for treatment and also attended AA. I think it used to have a Christian thread running through it. For Mum it was just amazing and it really worked. It was the beginning of a journey with the Lord.

It was kind of tough for me because I didn't drink, I didn't smoke, I believed in the Lord but I didn't have any Christian friends, so all the friends I knew were just kind of like normal Kiwi blokes. It was a tough time being a teenager because I kind of had a foot in both camps. I didn't really feel a bond anywhere so I just felt I didn't know where I belonged.

You hear that siblings or children of alcoholics will go either way, for what reason I don't know. All I could see was a crazy world: why would I want to have anything to do with it? I couldn't understand it so I kind of kept away from it. Being sporty as well, I think that even if my mum didn't drink I don't think I would be a drinker.

We shifted towns but my dad wasn't around. I went to see him as often as I could. I would hitchhike to his place. I would do whatever I could to get over there to see Dad. I ended up leaving school before the end of the fourth form. I really just wanted to get out and do something, so I sort of did odd jobs until I was about twenty years old.

I had an opportunity when I just turned twenty to go over to Europe. I had a girlfriend and she went over there to do her OE. I thought, 'this is my opportunity to get out'. I loved my mum but I think I just needed to get out. It was the best thing I have ever done. Overseas I taught myself to be a carpenter and I was in London about eight years. My girlfriend's and my relationship eventually ended. After a number of years of travelling I came home.

When I came back to New Zealand I worked in business. Eventually I started working for myself in carpentry and this has become a successful business enterprise.

I got married and my wife had her own personal struggles. Quite big things were happening. We had our house broken into and everything was stolen. My dad passed away that year and my marriage broke up too. It was pretty tough.

After this marriage break up there were some very tough times. I wasn't quite sure what I was doing and started to get a bit lonely. I got a little bit of depression at times. One thing that has

got me out of that is my faith. What you tend to do in depression is a battle in your head really and it is just negative thoughts coming in and dwelling on them. That is what I just love about my faith is that you are kind of swapping your thoughts in a way. You're removing one and putting something else in there. I think it is a really positive way of tackling depression.

My second wife is pretty straight on things and sometimes we have different perspectives. We approach problems differently and very occasionally her approach triggered me. It was all about me, it wasn't about her, it was about me.

What I recognize is that I take things very personally and then I react. This was where it all led up to DOVE. All the stuff would just boil up. I would explode. It happened three or four times before I realised I needed to do something. A friend of mine told me about DOVE.

What was good about DOVE is it just makes you sit and think. Shows you the damage you are doing and that it is all about your own choices not about anybody else. It was bringing back a lot of things that I knew and I learnt a lot of new things as well. It really made me stop and think about the damage I was doing.

We are starting a family and things have been better than ever. It has been quite amazing. I got counselling at church. It really, really helped as well. It was going back to one point I remember as a kid. My mum would go to the pub and I used to sit on the kitchen bench looking down the street just crying my eyes out. I would be sort of looking at cars coming up the road just hoping it was Mum. That was something that came out in some Christian counselling. It was deep. In the last five years I have been going back to church a lot more regularly.

One thing I did notice was my wife mentioned that she saw that I made an effort and the thing I noticed was she kind of softened as well. I think that all just helped the whole mix. I like to think of other people and so when I am walking in the door at home it is always on my mind, 'what I can do to help around the house?' So it has never been that far away from me to want to be a good husband and partner and so that comes reasonably easily.

My wife and I, we have not had one argument since. We've had disagreements and I've learnt not to take things personally. One of the big things was realising that we are all different. My dream for the future is being the best dad I can and being violence free.

4.10 Fear doesn't live here no more – Woman's narrative

From the age of six I experienced abuse. By the time I was ten I was looking after my sister. Then around twelve I went on the streets in Wellington. I met my partner at thirteen and became involved in the gang scene.

Once when I tried to tell my Mum about the people doing stuff to me, the Police got involved. The family got involved and the first thing they said to me was that I was looking for attention. After that I just shut up and didn't say anything about anybody. If someone was going to touch me then they were just going to touch me.

When I was in the gang scene I just became their mattress. It was either have four or five fellas or get a hiding. It was better than being at home.

Anyway, that's how I met my husband. He watched me get 'blocked' and then he was the one who took me away from that. I looked at him as my protector. Remembering I was thirteen. He took me away and kept me safe. None of those fellas could touch me again.

I didn't know that he was exactly like them. But I wouldn't give him up because I knew, even though all this stuff was happening in our relationship, it was still better than what it had been.

So when my husband went to jail, I went to DOVE. By this time I was thirty-four. This was one of the first times I had spoken about my abuse, you know, just being someone's sex-toy.

I spoke with Whaea and that was the first time I had broken down. She helped me go back to the child, that little girl, and some words that she said to me have stayed with me, 'You know, they have taken your mana away and your wairua away. ... You get it back!'

Those words were the beginning of my healing journey. I had to find myself, find the courage to face my hurts and where it came from, then give it back, let it go, it's not mine.

I never used to be able to do that, but God has given me that, allowed me to talk about it and to know that it is safe. God does that for me. I owe my life to him. When you know the enemy has a hold on you, it's not until we release it that we are set free.

I had to look at the abuse, the abusers, and make that decision to not hold it anymore, to let it all go – give all the hate back to them.

Where I hated my mum for not protecting me – give it back. I didn't need to carry the burden of abuse and hate anymore – their hate, their burdens, their abuse. When the hate went, I allowed love to come into my life. I found the beauty within me, I was worthy.

Now I pass that taonga on to other women who are suffering abuse. You can see – I just know what they are going through, I just know. I say to them, 'You're worthy, you're beautiful.' I thank them for letting me be part of their healing journey.

I know where I am today and I say to myself, the more we speak about it the more freedom we get. The more we hold onto things the more it has a hold on us.

4.11 Summary

These narratives affirm the findings of the rest of this report, revealing the multiple faces of family violence: physical, mental, spiritual, emotional, sexual and economic. Even when the violence itself has gone, the hurt is an on-going experience for many and it took immense courage on the part of participants to tell their stories.

Yet these narratives also reveal the truth that people can change themselves and their circumstances. Family violence intervention services provide support for this transformation. For some participants, a single programme or intervention was enough, but for others on-going support was required to address entrenched cycles of violence and abuse. The authenticity, including

personal and cultural sensitivity of DOVE workers was central to many of the participants' experiences of change.

Participants held family and whānau to be important, almost regardless of what had gone on. The desire to break the cycle of abuse and violence for their children and future generations was keenly expressed.

5 Conclusion

The research data shows that DOVE makes a worthwhile and positive contribution to the safety of Hawke's Bay families. Triangulation of findings from multiple sources indicated that DOVE helped to address family violence in the Hawke's Bay by providing male and female perpetrators with effective tools to reduce their violent or abusive behaviour, offering support and education to female victims, and providing education and counselling to youth affected by family violence or anger management issues.

Engagement with DOVE may support family violence victims to leave a violent relationship and establish safe living conditions. Engagement with DOVE may also assist perpetrators to change their attitudes and behaviours in families and relationships in the future. On occasions, the couple or family may be able to rebuild a safe and positive relationship using the tools one or both of them have gained from DOVE.

Participants in DOVE's group programmes can find the process challenging. A single DOVE programme is not always sufficient to transform a family's situation so as to eliminate family violence for them. Living without violence continues to be a challenge for some.

As well as practising strategies to avoid repeat violence, the success of DOVE's services may be viewed in terms of victims' increased understanding of themselves, the background to the situation they are in and the possibilities for moving forwards. For perpetrators, success may include increased self-understanding, awareness of their triggers, and accountability for their violence and its impacts.

DOVE's individual programmes and services are held in extremely high regard by service users and stakeholders. The transformation these programmes and services can support in individuals' and families' lives appeared to be one of DOVE's greatest strengths. Services went beyond psycho-educational interventions to more intensive social work and counselling interventions. The staff who delivered individual services appeared to have been well supported with training and supervision and be suitably skilled for the roles they took on.

5.1 Clients

DOVE clients backgrounds span a socio-economic and cultural range. Use of DOVE services increases with socio-economic deprivation, particularly for those living in NZDEP 10 areas (the most deprived). Reasons for this could include higher need and/or poorer access to alternative services, such as private counsellors.

DOVE's Men's Services focus on men as perpetrators of family violence. DOVE Women's Services focus on women as both victims and perpetrators. The assessment and interview data revealed high levels of past-trauma among both men and women using DOVE services. Many, but not all participants disclosed having been victims of abuse in childhood. Other unresolved trauma at the time of enrolment with DOVE included bereavement (e.g. loss of child(ren), or traumatic loss of parent(s)) and violence in previous intimate-partner relationships.

All DOVE clients interviewed were positive about their involvement with DOVE, and found it beneficial.

5.2 Men

Psycho-educational group programmes appeared to make a positive difference for many participants. Many men rated tools such as: STOP, time out, and acknowledging warning signs as highlights of their learning. Most stakeholder participants also acknowledged that this was a key learning the perpetrators they dealt with got from DOVE.

Highly regarded elements of DOVE's service provision to men were:

- The operation of the men in prison programme with a highly respected staff member who had the trust of inmates, and which included a whole-of-family approach. This support continued once men left prison and was seen as offering hope for their safe reintegration to communities and families.
- The Pacific Programme. Unusually for a provincial area, services were offered to Pacific men and their families in two Pacific languages. It appears that this enabled rapport building and greater depth in the discussion of psychological, legal and cultural concepts than would be possible for these participants in an English-language environment.

The Pacific Men's Programme was highlighted for its cultural appropriateness, the value of using Pacific languages and its holistic, family-centred approach. It appeared to have high completion rates. Other unique features of the Pacific Programme are the inclusion of family, and the use of a community development approach.

- Individual programmes and services with skilled, dedicated staff who were able to work with men's individual needs and issues, and to overcome barriers to attendance.

5.3 Women

There were strong statements of change made by most of the women who were interviewed. All of those interviewed about their current level of safety said they were safer and there was less violence in their homes than prior to attending DOVE. Women indicated that they had improved self-esteem and confidence, that they had different ideas about what was acceptable in relationships, and that they have made positive changes in their domestic relationships and their social support networks.

Women attending group programmes found the support of other women in similar situations beneficial. Nevertheless, a majority of Māori and Pacific women who began the Support and Education Programme did not complete it.

The commitment of the Women's Service to removing barriers for women to access support and education was a highlight of DOVE's service provision. This ranged from providing transport, to support through court processes, and referrals to agencies.

The absence of a programme for Pacific women may explain the low rates of up-take of DOVE services by Pacific women. To make family violence prevention services available to Pacific women

may require a Pacific Women's Service to be provided and networks with Pacific women to be established so that awareness and trust are created.

5.4 Clients' children

A large proportion of clients of the Men's and Women's Services were parents. Their children had been affected by family violence in a variety of ways. Some parents felt that their children's behavioural difficulties, including stealing, and problems at home and at school were related to the violence that had occurred in their families. Some reported that their children had problems concentrating or were anxious or aggressive.

Stakeholder participants believed there was a great need to provide effective intervention services for children who were victims of family violence to prevent or reduce intergenerational cycles of family violence and other costs to society. As well as being victims of family violence, these children may also have to deal with family separation. Clients and stakeholders reported that negative effects of family violence had been reduced through DOVE's work.

All women who had contact with their children reported that the children were safer and experienced less abuse and violence following their involvement with DOVE. Stakeholders concur that DOVE makes a difference for children, by making them safer. DOVE's awareness of children was seen as a strength of its work.

Children were a powerful motivation for change for both men and women. Clients wished to change their family situation to regain custody of their children, make their children safe, be better and non-violent parents, deal with the dynamics of blended families, model healthy relationships to their sons and daughters, and break intergenerational cycles of violence.

5.5 Alcohol and other drugs

Addressing issues with alcohol and other drugs is vital. Many perpetrators reported issues with alcohol and other drugs. Alcohol consumption frequently preceded violence towards family members. Victims also noted that their partner was more violent if he had been drinking. A number of those who no longer engaged in family violence stated that avoiding alcohol consumption was integral to this.

Victims reported addressing the use of alcohol and other drugs in their own and their families' lives as a positive aspect of building safe healthy lives following family violence. Stakeholder representatives also reflected this, referring to clients' wish to live lives '*free of alcohol, drugs and violence*' as a single concept.

Programme records show staff concerns that men who were otherwise at low risk of violence following completion of a DOVE programme might pose a high risk to their families after alcohol consumption. This suggests that identification and referral of perpetrators who have alcohol and other drug issues which are not self-addressed during the programme is vital to effectively addressing family violence.

5.6 *Intensive services*

The holistic, personalised and flexible aspects of DOVE's service provision were extremely highly valued. This included some individual programmes and services. DOVE staff visited clients at home and ensured their needs for such things as food parcels as well as immediate psycho-social support and education on family violence were addressed.

These highly personalised individual services and programmes appear to be driven by a desire to make DOVE services accessible to those with barriers to participating in group programmes, for example they may be offered to deaf clients, or those unable to attend group programmes due to work commitments.

Where these opportunities are delivered to clients with very high needs, they offer the ability to do more intensive work, including individual and family counselling, than is available through group programmes.

A group psycho-educational approach appears insufficient to address the spectrum of complex psycho-social situations including past-trauma that some clients may present with. It appears that there were missed opportunities to refer clients to further services to address underlying issues. Several men, however, welcomed that fact that DOVE did not push additional services onto them.

5.7 *Service effectiveness for Māori*

DOVE services were generally described as respectful towards Māori and other cultures. Specific philosophical underpinnings and practices that helped Māori participants to feel respected were whakawhānaungatanga, manaakitanga, the appropriate use of karakia, mihi and pēpeha, and the gifting of koha. The ability to reflect on Treaty of Waitangi issues and colonisation as it impacts on Māori was appreciated where it existed.

Nevertheless, the non-completion rates for Māori attending DOVE were higher than for non-Māori across both the Men's and Women's Services. Given that Māori commenced using DOVE services at higher rates than non-Māori, it is worth considering whether there is more DOVE could do to ensure Māori receive culturally suitable services.

Some interviewees described limitations on the cultural capacity at DOVE. The individual services were more able to be provided to Māori in culturally authentic ways. This provision was highly dependent on the skills of individual DOVE staff. The term 'mana' was used to describe the way in which some staff were able to work with angry individuals to challenge their behaviour. These staff engaged in a way that was perceived to be authentic, and did not convey either a punitive or a weak approach.

5.8 *Barriers*

DOVE successfully addresses many barriers to participation. Nevertheless, barriers to access remain, particularly around transport for women. Women's programmes are predominantly held in the day. This can assist with accessibility for women with school-aged children, and women who walk or take public transport to attend. It does, however create a gap in service access for women who are only

able to attend evening programmes. DOVE is aware of this. Two evening Women's Programmes and one Central Hawke's Bay Women's Programme were provided in 2012.

Men's programmes are held in the evening, which provides well for those men who are employed during the day. For men with childcare responsibilities, or men without their own transport attendance at evening programmes can be difficult. In addition, absences from the home in the evening appear to exacerbate tensions in some families.

Flaxmere residents were seen to face particular barriers to attendance at DOVE services. This was in part because of the lack of public transport to Flaxmere in the evenings.

Participants in both Men's and Women's Programmes may be excluded if they miss more than two sessions. Participants who are late for a session may be denied access to that session and marked as 'absent.' This is done to protect group dynamics and ensure participants make a genuine commitment. Nevertheless, it creates barriers to programme completion.

Funding frameworks can create barriers to DOVE providing services in the most beneficial way. Accountability requirements may work against flexible, holistic or collaborative approaches. Funding formulae also create perverse incentives that favour clients from the criminal justice system who are mandated rather than those who self-refer.

5.9 Youth Services

Youth programmes, particularly Safemates, and individual youth support services were provided in a highly customised way to secondary school aged young people. Safemates was highly valued by school stakeholders and the young men who took part in a focus group. Its success relied firstly on the rapport built by DOVE facilitators, then on the content and presentation style. If one of these was lacking, the programme was seen as less successful.

Youth support services were highly regarded by stakeholders who saw these as vital. A great deal of concern was expressed at DOVE's subsequent winding down of the Youth Service as the result of funding not being available.

5.10 DOVE staff

Positive relationships with DOVE staff were described by clients. Men valued good rapport, empathetic, calming influence, and non-judgemental approaches. On the rare occasions when they did not feel they received this, it stood out. All the women spoke very positively of the levels of support, acceptance, and professionalism they experienced from the DOVE staff. They commented about the importance of being listened to with patience and understanding. Stakeholders were also generally positive about the calibre of DOVE staff.

All DOVE staff, present and past, were passionate about the work of the organisation. They generally reported high degrees of professional support. The clarity and structures with which DOVE functioned provided the backing needed to respond flexibly to client needs. DOVE staff saw the organisation as exhibiting values of manaakitanga and whakawhānaungatanga. These values, along with kotahitanga, were experienced and valued by some staff within the organisation.

5.11 *Community relations and collaboration*

Collaboration is important to address alarmingly high levels of family violence in the Hawke's Bay. DOVE played an essential role in community collaboration. This included its active engagement on interagency initiatives such as FVIRT.

DOVE was held in very high regard in the community as experts in family violence prevention. Community relations and networks meant DOVE staff were able to gain access to a wide range of situations and locations, including the prison, schools and homes. Many instances were given of DOVE staff working collaboratively with stakeholders to provide the best service to clients.

There are opportunities to further extend this, through enhancing networks in relation to group programmes. Benefits of further strengthening community ties may include DOVE being better placed to refer clients for additional services, take part in interdisciplinary team approaches for specific families or clients, and offer programmes in community locations for underserved populations.

5.12 *Summary*

The research examined the extent to which the intervention and prevention of family violence programmes run by DOVE was meeting the needs of participants and their whānau/families, with a focus on the period 1 July – 31 December 2011. Triangulation of results from an array of sources demonstrates that the programmes and other services provided by DOVE effectively reached men, women and youth affected by family violence.

DOVE's services had positive effects in preventing or reducing family violence, and increasing family safety for many of the participants interviewed. Participants also drew on a range of supports, both formal agencies and family, whānau and friend networks to address the violence affecting their families.

DOVE's clients come from all walks of life, with those living in the most socio-economically deprived areas using DOVE's services in the largest numbers. Many report addiction issues, as well as histories of past trauma such as childhood abuse. Desire to break the cycle of abuse for their children was a frequently reported personal motivation for change.

The narratives provided by DOVE participants offer insight into both the lasting effects of family violence and the immense capacity people have for change, in the context of the right support.

6 Recommendations

In order to maintain and enhance the accessibility and effectiveness of its services, DOVE may wish to consider the following recommendations. Where additional funding or changes to funding formulae would be required to implement the recommendations, it is suggested that DOVE raise these as matters for discussion with government and other funders (existing and potential).

6.1 Programme facilitation

It is recommended that DOVE work to ensure consistency of service quality in programme provision, with particular regard to:

- reviewing programme structures to allow greater internal flexibility to respond to client needs without losing the quality or scope of the material covered
- reviewing recruitment, training and support for facilitators to:
 - ensure age-appropriate facilitation methods are consistently used in preference to classroom-style techniques
 - ensure that all facilitators on perpetrators programmes are able to work effectively with perpetrators' anger. This may include avoiding punitive comments in facilitators' discourse, and assisting perpetrators to 'tame the taniwha'
 - enhance respect for Māori ways of doing things, including manaakitanga, whakawhānangatanga and kotahitanga, and Māori experiences of post-colonisation power relations
 - ensure the safety of all group members, including being aware of the possibility of intimidation of some group members by one or more others.
- reviewing resources,
 - to ensure written resources are up-to-date, age and gender appropriate, reflect respect for Māori ways of doing things, including manaakitanga, whakawhānangatanga and kotahitanga.
 - to consider the greater use of DVDs as an effective mechanism for communicating messages in relation to topics such as Protection Orders; victims' experiences of violence and strategies for change; protagonists' experiences of triggers for violent episodes and strategies for managing anger.
- continuing to provide opportunities for monthly post-programme follow-up to participants, and promote accessibility by sending out notifications alerting participants to follow up meetings
- liaising with referral agencies to determine how to provide better feedback on clients' progress, bearing in mind the need to not overburden resources, and the differing confidentiality requirements that exist in various circumstances.

6.2 Holistic individual, family and whānau work

It is recommended that DOVE maintain, and where possible expand, its holistic family and whānau work, and the personalized individual programmes and services. Although resource intensive, this work stood out as a highlight of DOVE's services. Intensive work for those most enmeshed in family violence appears to have the possibility of changing intergenerational patterns of violence. It is

important that staff undertaking this work are highly skilled, have the trust of clients and the community, and are able to engage in Māori ways of working.

6.3 Access and cultural acceptability

DOVE is highly regarded for the work it does in relation to accessibility and cultural acceptability. It is recommended that DOVE continue to work to address remaining barriers to people in violent situations accessing services or completing programmes. This includes:

- identifying and addressing the reasons for the high percentage of Māori not completing DOVE programmes
- investigating tailoring programmes to the needs of specific groups, including providing a greater range of more programme times (evening for women, day for men), and venues (such as in Flaxmere and Maraenui)
- exploring opportunities to run DOVE programmes in Marae-settings, and following Māori protocols
- working with specific groups to reach populations that have high barriers to access. This may include tailored programmes for mental health service users, remand prisoners, women coming out of prison, Pacific women, and gang families.

6.4 Enrolling and exiting clients

It is recommended DOVE

- investigate providing more immediate access to assessments and programmes. It would be beneficial if potential participants did not have to wait weeks or months to commence a programme
- review its policies concerning 'termination' from programmes. This could include considering how non-attendees could be followed-up at an early stage and reintegrated into the group. One possibility might be to provide opportunities to repeat a module if missed, rather than requiring participants to repeat the entire programme. In investigating this, it is recognized that there may still be a need to retain the ability to exclude non-attending or repeatedly tardy participants to maintain the integrity of the programmes.

6.5 Referrals and external assistance

It is recommended that:

- DOVE makes greater use of opportunities to refer clients to services that will allow clients to address stressors that are contributing to violence in their families. These may include addictions, post-traumatic experiences, housing, finance, employment and health issues, and issues of mistrust of government agencies and authorities. To do this DOVE should investigate including a one-on-one appraisal towards the end of programmes to assess any on-going support needs and issues requiring referral
- DOVE staff maintain and enhance their knowledge of community networks in order to be able to access assistance and make referrals

6.6 *Services for youth*

It is recommended that DOVE seek the means to restore and expand Youth Services as a matter of urgency, including a revamped Safemates programme, and youth support services.

DOVE may also wish to explore possibilities to expand their range of youth services including exploring the possibility of providing programmes to senior high school students on recognising signs of an unhealthy relationship, and how to seek help.

6.7 *Records and monitoring*

It is recommended that DOVE:

- implement consistency of assessment record keeping within each service and programme, as well as across the organization as a whole
- develop consistent evaluation forms across the organization as a whole, and ensure that these forms do not include identifying information about participants. This will require that details of any participant's interest in being part of a follow-up group be collected on a separate sheet
- identify and implement a suitable outcome monitoring framework. Frameworks exist that are designed for use by NGO social service agencies.
- continually review the effectiveness of all services for Māori by monitoring attendance and completion rates by ethnicity, and developing plans to address any disparities.

6.8 *A potential couple's course*

In the future, DOVE may wish to explore the possibility of providing a programme on relationships without family violence for couples who chose to stay together following each partner having completed a Men's or Women's programme. Such a programme would focus specifically on family violence prevention, as distinct from more general relationship issues.

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Appendix – Indicative interview schedules

1. Notes prefacing schedules for semi-structured interviews with DOVE service users

Word the questions in a conversational way appropriate to each interviewee, while covering the material set out in this schedule. A number of the questions in the schedule contain a headline questions and supplementary questions. Ask the supplementary questions if necessary and relevant based on the information provided by the participant.

Italicised items in the interview schedule indicate alternative words, prompts or examples of the types of answers that may be expected.

Greetings and establishing rapport

Greet the participant. If a DOVE worker is present, they will introduce the interviewer to the participant. Where appropriate the researcher may do a karakia with the participant's consent.

Fully explain the purpose of the interview and ethical provisions, provide the participant a copy of the information sheet, and answer any questions the participant may have prior to asking the participant to sign the consent form.

Commencing the interview

If a DOVE worker made the introduction, they should withdraw prior to the interview commencing (In exceptional circumstances, such as if also acting as a translator, the DOVE worker may need to stay.)

Once the consent form has been signed, turn on the recording device.

2. Indicative interview schedule – Men

Base information

1. Please tell me which DOVE services have you used?
Prompt: Men's Group, Men's Individual Support, Men's Group – Pacific
2. Where did you attend the service?
Prompt: e.g. DOVE Napier, DOVE Hastings, Prison
3. When did you start going to the service?
4. When did you finish at the service?

Decision to enrol

What led you to enrol with DOVE? What did you want to get out of the service? Did you achieve that? *If told to – Who by? What was the alternative?*

Experience of DOVE services

5. What was it like when you first made contact with DOVE?
E.g. Was it scary? Did you feel welcome? Who welcomed you? Was it easy to find?
6. Where there any things that made it difficult to attend the service?

E.g. 'sometimes practical things like work or transport can make it difficult to attend a service, or sometimes people may be too shy to attend, or they might not like what they are hearing.'

7. What was the best thing about being involved with DOVE?

E.g. Support from people who understood, learning that I could change, meeting Court requirements...

8. What was the hardest thing about being involved with DOVE?

E.g. Facing up to what I had done, talking in front of the other guys, putting myself in my partner's shoes

9. Which DOVE staff did you work with?

Do you know what their role was? *(for each staff member mentioned).*

What was the best thing about the support you received from _____? What wasn't so good? *(for each staff member mentioned).*

Tikanga Māori / Cultural fit

10. What cultural groups do you identify with *(Eg: ethnicity, nationality, iwi)*

11. Did you feel you could participate in a way that respected your Māori *[your cultural and spiritual]* values?

How did that happen? Was there anything specifically Māori *[from your culture]* that made a difference to you? *Eg inclusion of whakapapa / kaumatua / kuia / karakia / te reo / whānau ...*

12. Is there anything that would have made you feel your Māori *[cultural and spiritual]* values were respected more?

Experiences of Other Services

13. Have you received any other help to deal with the family violence / abuse situation?

14. What kind of help was this?

E.g. spiritual / cultural / counselling / Police / Court...

Who was the help from? *[for each type]*

Did DOVE refer you to them? Did they refer you to DOVE?

Was it helpful having DOVE and someone else work with you? Were there ways in which it wasn't helpful?

Behaviour pre-DOVE

15. How would you rate your level of violence or abusiveness before going to DOVE?

16. What was your relationship with the person (people) you were abusive or violent towards?

This refers to most recent abusive/violent relationships

17. Before going to DOVE, what kind of violence or abuse did you do to your partner? *Verbal / Physical / Sexual / Psychological / Other (eg cultural)*

18. Have you been violent or abusive to other partners/family members in the past? Who to? What kind of abuse was that? *Verbal / Physical / Sexual / Psychological / Other (eg cultural).*

19. Have you been a victim of abuse or violence yourself *[as an adult or a child]*? Who perpetrated the abuse on you? *[eg parent, grandparent, other]*

What kind of abuse or violence was this? *Verbal / Physical / Sexual / Psychological / Other (eg cultural).*

Change

20. What has changed for you since being involved with DOVE?
What did you have to do to make these changes?
How has DOVE supported you to make these changes?
Has anyone else supported you to make these changes?
What do your friends and family say about the changes? What changes have they noticed?
Do you continue to have contact with anyone you met at DOVE? Is this supportive?
21. What is happening in your life now that supports you to carry on with the changes?
22. Do you feel more likely / the same / or less likely to be violent or abusive since you completed the service?
23. Have you used more / less / the same amount of abuse or violence since you completed the service?
What kind of abuse has this been? *Verbal / Physical / Sexual / Psychological / Other (eg cultural)*

[Ex]Partner

24. How much involvement do you have with the person [people] you were violent or abusive towards now? Eg living together / not living together but still seeing each other / only seeing each other re childcare arrangements etc / no contact ...
25. As far as you know has your [ex] partner had any involvement with DOVE? If so, what?
26. What do you feel the impact of this has been?

Children and Whānau / Family

27. How many children do you have?
For each child: Gender Current Age Living With Participant: Yes / No?
28. Do any other children live with you?
For each child: Gender Current Age

If children

29. How were the children affected by the violence or abuse before you got involved in DOVE?
What changes have you seen for the children since you went to DOVE?
Did the children receive any support from DOVE themselves?
Do you think the children feel more safe / the same / less safe since you completed the service?
Since you completed the service have the children experienced more / the same / less abuse or violence from you? What kind of abuse has this been? *Verbal / Physical / Sexual / Psychological / Other (eg cultural)*
30. In what ways was your whānau [aiga /anau/ family] as a whole affected by the violence or abuse before you got involved in DOVE?
What changes have you seen in your whānau [aiga / anau / family] as a whole since you went to DOVE? Has your whānau [aiga / anau / family] experienced more / the same / less abuse or violence? What kind of abuse has this been? *Eg Verbal / Physical / Sexual / Psychological / Other (eg cultural)*
Do you think your whānau [aiga / anau / family] as a whole feel more safe / the same / less safe since you completed the service?

Closing

31. Are there more changes you would like to make to improve your ability to not be violent or abusive?
32. Are there things you think DOVE could have done better?
33. Is there anything else you would like to say about your experiences of DOVE services?

3. Indicative interview schedule – Women

Base information

1. Please tell me which DOVE services you have used
Eg Women's Education and Support, Women's Anger without Violence, Alarm,
2. Where did you attend the service?
Eg DOVE Napier, DOVE Hastings
3. When did you start going to the service?
4. When did you finish at the service?

Decision to enrol

5. What led you to enrol with DOVE? What did you want to get out of the service? Did you achieve that?

Experience of DOVE

6. What was it like when you first made contact with DOVE?
eg Did you feel welcome? Who welcomed you? Was it easy to find? Did you find reassurance?
7. Were there any things that made it difficult to attend the service?
Eg 'sometimes practical things like childcare or transport can make it difficult to attend a service, or sometimes people may be too shy to attend, or their partner may not want them to go, or they might not like what they are hearing'
8. What did you find the best thing about being involved with DOVE?
Eg support from people who understood without judging, knowing I wasn't alone, reassurance, information, learning to take control of my life, ways to keep myself safe
9. What did you find the hardest thing about being involved with DOVE?
10. Which DOVE staff did you work with?
What was the best thing about the support you received from _____? *(for each staff member mentioned)* What wasn't so good? *(for each staff member mentioned).*

Tikanga Maori / Cultural fit

11. What cultural groups do you identify with (Prompt: ethnicity, nationality, iwi)
12. Did you feel you could participate in a way that respected your Māori [*your cultural and spiritual*] values?
How did that happen? Was there anything specifically Māori [*from your culture*] that made a difference to you? *Eg inclusion of whakapapa / kaumatua / kuia / karakia / te reo / whānau ...*
13. Is there anything that would have made you feel your Māori [*cultural and spiritual*] values were respected more?

Experiences of Other Services

14. Have you received any other help to deal with the family violence / abuse situation?
15. What kind of help was this?
eg spiritual / cultural / counselling / parenting / housing / ACC / legal ...
Who was the help from? *[for each type]*
Did DOVE refer you to them? Did they refer you to DOVE?
Was it helpful having DOVE and someone else support you? Were there ways in which it wasn't helpful?

Safety pre-DOVE

16. How safe did you feel before being involved in DOVE?
17. What was your relationship with the person who was abusive or violent towards you?
This refers to most recent abusive/violent relationships
18. Before going to DOVE, what kind of violence or abuse did you receive from your partner
eg Verbal / Physical / Sexual / Psychological / Other (eg cultural)
19. Have you been a victim of abuse / violence in the past?
Who from?
eg previous boyfriend, parent, grandparent, other
What kind of abuse was this?
eg Verbal / Physical / Sexual / Psychological / Other (eg cultural). As a child or adult?

Change

20. What has changed for you since being involved with DOVE?
What did you have to do to make these changes?
What has been the most important thing in making these changes?
How has DOVE supported you to make these changes?
Has anyone else supported you to make these changes?
What do your friends and family say about the changes? What changes have they noticed?
Do you continue to have contact with anyone you met at DOVE? Is this supportive?
21. What is happening in your life now that supports you to carry on with the changes?
22. Do you feel more safe / the same / less safe since you completed the service?
23. Have you experienced more / the same / less abuse or violence?
What kind of abuse has this been? *Verbal / Physical / Sexual / Psychological / Other (eg cultural)*

[Ex]Partner

24. How much involvement do you have now with the person who was violent / abusive towards you?
Eg Living together / not living together but still seeing each other / only seeing each other re childcare arrangements etc / no contact ...
25. As far as you know, has your [ex]partner had any involvement with DOVE? If so, what? What do you feel the impact of this has been?

Children and Whānau/Family

26. How many children do you have?

For each child:	Gender	Current Age	Living With Participant: Yes / No?
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27. Do any other children live with you?
For each child: Gender Current Age
28. In what ways were the children affected by the violence or abuse before you got involved in DOVE?
29. What changes have you seen for the children since you went to DOVE? *[if applicable]*
 Did the children receive any support from DOVE themselves? *[if applicable]*
 Do you think the children feel more safe / the same / less safe since you completed the service?
[if applicable]
 Since you completed the service have the children experienced more / the same / less abuse or violence? What kind of abuse has this been? *[if applicable]*
Verbal / Physical / Sexual / Psychological / Other (eg cultural)
30. Have there been any overall changes for your whānau [*aiga / anau / family*] as a whole from you going to DOVE?
 Has your whānau [*aiga / anau / family*] experienced more / the same / less abuse or violence?
 What kind of abuse has this been
Verbal / Physical / Sexual / Psychological / Other (eg cultural)
 Do you think your whānau [*aiga / anau / family*] as a whole feel more safe / the same / less safe since you completed the service?

Closing

31. Are there more changes you would like to make to improve your or your whānau [*aiga / anau / family*] safety?
32. Are there things you think DOVE could have done better?
33. Is there anything else you would like to say about your experiences of DOVE services?

4. Indicative interview schedule – Youth

[This was amended and condensed for the Safe Mates focus group to avoid questions that were not relevant to the course or that would prompt the revelation of private information in front of others.]

Base information

1. Please tell me which DOVE services you have used.
2. Where did you attend the service?
e.g. DOVE Napier, DOVE Hastings
3. When did you start receiving the service?
4. When did you finish with the service?

Decision to enrol

5. What led you to enrol with DOVE? What did you want to get out of the service? Did you achieve that? *If told – Who by? What was the alternative?*

Experience of DOVE

6. What was it like when you first made contact with DOVE?
eg Did you feel welcome? Who welcomed you? Was it easy to find? Did you find reassurance?
7. Where there any things that made it difficult to attend the service?

Eg 'sometimes practical things like transport can make it difficult to attend a service, or sometimes people may be too shy to attend, or their partner may not want them to go, or they might not like what they are hearing'

8. What did you find the best thing about being involved with DOVE?
Eg support from people who understood without judging, knowing I wasn't alone, reassurance, information, learning to take control of my life, ways to keep myself safe
9. What did you find the hardest thing about being involved with DOVE?
10. Which DOVE staff did you work with?
Do you know what their role was? *(for each staff member mentioned).*
What was the best thing about the support you received from _____? *(for each staff member mentioned)* What wasn't so good? *(for each staff member mentioned).*

Tikanga Maori / Cultural fit

11. What cultural groups do you identify with *(Prompt: ethnicity, nationality, iwi)*
12. Did you feel you could participate in a way that respected your Māori *[your cultural and spiritual]* values?
How did that happen? Was there anything specifically Māori *[from your culture]* that made a difference to you? *Eg inclusion of whakapapa / kaumatua / kuia / karakia / te reo / whānau ...*
13. Is there anything that would have made you feel your Māori *[cultural and spiritual]* values were respected more?

Experiences of Other Services

14. Have you received any other help to deal with the family violence / abuse situation?
15. What kind of help was this?
eg spiritual / cultural / counselling / school / housing / ACC / legal ...
Who was the help from? *[for each type]*
Did DOVE refer you to them? Did they refer you to DOVE?
Was it helpful having DOVE and someone else support you? Were there ways in which it wasn't helpful?

Safety pre-DOVE

16. How safe did you feel before being involved in DOVE?
17. What was the abuse or violence situation going on around you? *Were you being abused, subjected to violence, witnessing violence, acting violently or abusively?*
Who was involved in the situation? *Eg Mum, Dad, Brother, Sister, Relative, friends*
What kind of abuse was this? *eg Verbal / Physical / Sexual / Psychological / Other (eg cultural).*
18. Have you been a victim of abuse / violence in the past? When? Who from? *eg previous boyfriend, parent, grandparent, other*
What kind of abuse was this?
eg Verbal / Physical / Sexual / Psychological / Other (eg cultural).

Change

19. What has changed for you since being involved with DOVE?
What did you have to do to make these changes?
What has been the most important thing in making these changes?

How has DOVE supported you to make these changes?
Has anyone else supported you to make these changes?
What do your friends and family say about the changes? What changes have they noticed?
Do you continue to have contact with anyone you met at DOVE? Is this supportive?

20. What is happening in your life now that supports you to carry on with the changes?
21. Do you feel more safe / the same / less safe since you completed the service?
22. Have you experienced more / the same / less abuse or violence?
What kind of abuse has this been? *Verbal / Physical / Sexual / Psychological / Other (eg cultural)*

Others involved in the abusive situation

23. How much involvement do you have now with the person who was violent / abusive towards you? [or 'how much involvement do you have now with the person you were violent / abusive towards?']
Eg Living in same house / not living together but still in contact / no contact ...

Whānau changes

24. Have you seen any changes in your whānau [*aiga / anau / family*] as a whole since you went to DOVE?
25. As far as you know, has anyone else from your whānau [*aiga / anau /family*] as a whole had any involvement with DOVE? If so, what? What do you feel the impact of this has been?

Closing

26. Are there more changes you would like to make to get rid of abuse / violence from around you?
27. Are there things you think DOVE could have done better?
28. Is there anything else you would like to say about your experiences of DOVE services?

5. Staff questionnaire:

[This was also used as a basis for focus hui and interviews.]

What, for you, are the highlights of DOVE's service provision? [*space for three answers*]

What are you, personally proud of in your work at DOVE? [*space for three answers*]

What things about DOVE's service provision could be improved? [*space for three answers*]

Which client groups do you work with? [*space for three answers*]

Approximately how long have you worked for DOVE ? *tick one: Less than 9 months, 9 – 18 months, 18 months – 3 years, 3+ years*

Do you have other comments to share?

6. Stakeholders interview schedule

[Stakeholders were asked to think about DOVE generally, as well as focusing on the last 6 months of 2011. They were asked not to focus on changes since DOVE's restructuring commenced].

1. In what ways do you come into contact with DOVE in your work? (e.g. make referrals, invite to run classes,)
2. Which DOVE services do you use / have contact with? (e.g men's, women's, youth)
3. Which specific programmes do you have contact with? (e.g. alarms, whanau ora, safemates, prisons, women's managing anger, alarms, individual ...)
4. In your experience, what difference do DOVE's services make to clients?
5. What aspects of DOVE's services are most effective?
6. Are there aspects of DOVE services that are not effective?
7. Are there gaps in the family violence prevention service DOVE provides?
8. How well does DOVE work with agencies / professionals in your area?
9. How is DOVE viewed by agencies / professionals in your area?
10. Overall, does DOVE help make families safer? How?

7. Narrative inquiry outline

Notes for narrative inquiry interviewers

Narrative inquiry stems from an empowerment research approach which honours the words and stories of those directly affected by family violence. It is a way of understanding one's own actions and actions of others, of arranging events into a meaningful whole, and connecting the consequences of actions and events over time (Bruner, 1986; Polkinghorne, 1997).

In narrative inquiry, it is not appropriate to structure questions in advance, as these must emerge from the words spoken by the participant. Rather, this indicative narrative inquiry outline suggests opening questions and areas for consideration. Narrative inquiry interviewers will be trained to listen to the voice of each participant and to sensitively guide the process to allow the participant's story to be told. Guidance on possible topic areas is included to support this process. There is no expectation that each narrative inquiry will cover all, or even many of the points, as each will evolve in the manner the participant chooses.

Greetings and establishing rapport

Greet the participant. If a DOVE worker is present, they will introduce the interviewer to the participant. Where appropriate the researcher may do a karakia with the participant's consent.

The interviewer will fully explain the purpose of the interview and ethical provisions, provide the participant a copy of the information sheet, and answer any questions the participant may have prior to asking the participant to sign the consent form.

Commencing the interview

If a DOVE worker made the introduction, they should withdraw prior to the interview commencing (In exceptional circumstances, such as if also acting as a translator, the DOVE worker may need to stay.) Once the consent form has been signed, the interviewer may turn on the recording device.

Opening Questions

Please tell me about where you are at now in your life.

Can you tell me about the road you took to get there?

What was your life like when there was violence or abuse?

What were the key things that helped you change?

Tell me about the role of DOVE in all of this.

Guidance on possible topic areas

- Participant demographics: age, sex, ethnic affiliation
- Victim or perpetrator or both?
- Relationship to other person involved
- Violence only in the context of one relationship, or repeating pattern?
- Impact of violence on the participant
- Impact of violence on whānau / family / children
- Making the decision that things must change / What it took to ask for help
- Personal changes participant made
- Barriers to change
- Resources participant drew upon – eg cultural / spiritual / educational / self esteem / whānau / family / community / criminal justice / material / support agencies (inc DOVE)
- Impact of transformation on participant
- Impact of transformation on whānau / family / children
- Current level of contact with the other person / people involved in the violence
- Current level of safety
- Hopes and vision for future



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