# The Mapping Training Tool and how to use it

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| This tool is designed to be downloaded from the website and completed on your own device. The tool can also be printed to A3 paper, or to print to A4 paper you will need to save the tool as a PDF first and then print. |

This tool is to support relevant staff to map their existing training to the [Family Violence Entry-to-Expert Capability Framework (E2E)](https://tepunaaonui.govt.nz/assets/Workforce-Frameworks/Entry-to-Expert-FV-Workforce-Capability-Frameworks-Jan-2023.pdf) capabilities.

There are separate templates for the four levels.

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| **You have selected Essential Level:**  This level applies to training for workers who, through their day-to-day work, could be in contact with people or whānau impacted by violence, or people using violence. At this level workers need to demonstrate essential level knowledge and skills as appropriate to their role. |

The capabilities have been clustered into subject-related modules.

### Five principles

The E2E is underpinned by five principles:

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|  | **Kotahitanga – Relationships and Inclusion**  Honours tangata whenua as the indigenous people of Aotearoa New Zealand and is committed to equitable, accessible and inclusive opportunities and practices for all individuals, groups and communities |
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|  | **Kaitiakitanga – Protection and Accountability**  Increases the safety of people who are impacted by violence, reducing the potential for further harm, and holding accountable people who use violence. |
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|  | **Mahi Tahi – Collaboration and Advocacy**  Works actively with others to create safety strategies and alliances for those impacted by family violence and challenges systemic, social and cultural factors that enable family violence to exist in Aotearoa New Zealand. |
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|  | **Ora – Wellbeing and Restoration**  Provides a holistic approach that is shaped by and reflects the aspirations and restoration of whānau, families and individuals. |
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|  | **Koi Mahi – Innovation and Learning**  Grows practice through continuous learning. |

### Achieving the Levels

Each Level requires you to complete every previous level up to that point.

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| **To achieve** | **Level/s to complete** |
| Essential Level | Essential Level |
| Entry Level | Essential Level and Entry Level |
| Enhanced Level | Essential Level, Entry Level and Enhanced Level |
| Expert Level | Essential Level, Entry Level, Enhanced Level and Expert Level |

### Who should map training?

It is recommended that the person who maps existing training is:

* Someone who understands the impacts of colonisation and the dynamics of family violence, including the analysis of who is the primary victim and who is the adult using violence, the role coercive control and minimising, denying and blaming play and the prevalence and impacts of violence for wāhine Māori and marginalised communities.
* Someone who has knowledge and experience of the training being mapped.

### How to use this tool

The steps below outline how to use this tool to map your training and session plans to the capabilities. During this process, conversations and activities within organisations may be required to discuss and decide what information is required to consider a capability covered.

* Complete the **Admin** table. Add the **date Essential Level mapping is completed** once you have finished mapping your training.
* In the **Y/P** column, add Y (yes) for capabilities that are covered or P (partially) for capabilities that are partially covered. Leave the column blank if your training doesn’t cover the capability.
* In the **session topics and content** column describe the topics and content of your training that covers or partially covers each capability. Comments for capabilities covered in your training should include:
* The title and objectives of the session/segment in which it is covered.
* Any details about the specifics of how it is covered, timeframes allowed, handouts and literature shared etc.
* Any other details you think relevant.
* The **Gap analysis** column can be used for notes on capabilities the training doesn’t cover or partially covers.

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| For example, the evidence for the **Essential Level capability demonstrates ability to notice indicators of violence, identify concerning behaviour or comments and report concerns appropriately and safely** could include:   * Session on indicators and safe referrals (1.5 hrs) covers: * Indicators of violence. * Responding and actions to take. * Identifying and responding to concerns for immediate safety. * Making safe and effective referrals. * Handouts include indicators of violence and high-risk indicators. |

Comments in the **Gaps analysis** column could be:

* Focuses on adults, children and young people impacted by violence. Indictors of violence that someone may notice when responding to an adult using violence and making safe and appropriate referrals are currently not covered.

# Mapping Training – Essential Level

The Essential Level applies to workers who, through their day-to-day work, could be in contact with people or whānau impacted by violence, or people using violence. At this level workers need to demonstrate Essential Level knowledge and skills as appropriate to their role.

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| **ADMIN** |  |  |  |
| Name of training: |  | | |
| Date Essential Level mapping is completed: |  | Staff member/s who mapped training: |  |

| **ESSENTIAL LEVEL** |  |  | |  | |  |  | |
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| **Modules** |  | **Capabilities** | **Y/P** | | **Session topics and content** | | | **Gap analysis** | |
| Te Tiriti o Waitangi and the impacts of colonisation and racism |  | * Demonstrates understanding of: * Te Tiriti o Waitangi in practice. |  | |  | | |  | |
| * The unique status and experiences of tangata whenua as indigenous people, underpinned by Te Tiriti o Waitangi. |  | |  | | |  | |
| * The bicultural partnership in Aotearoa New Zealand underpinned by Te Tiriti o Waitangi and the ability for tangata whenua to exercise tino rangatiratanga. |  | |  | | |  | |
| * Practice of tikanga Māori beliefs and values, and collective practice. |  | |  | | |  | |
| * The difference between whānau and family. |  | |  | | |  | |
| * Different dynamics of whānau violence that may be experienced by tangata whenua. |  | |  | | |  | |
| * Racism at a structural level. |  | |  | | |  | |
|  | * The range of specialist Kaupapa Māori services available. |  | |  | | |  | |
| Dynamics of violence, the types of violence and the norms that perpetuate violence |  | * Demonstrates understanding of: * The gendered drivers and dynamics of family violence. |  | |  | | |  | |
| * The relationship between the gendered drivers and reinforcing factors associated with family violence. |  | |  | | |  | |
| * The tactics of coercion, power, control and social entrapment utilised by people who use family violence and that are characterised by a purposeful pattern of behaviour. |  | |  | | |  | |
| * The importance of using a pattern-based approach to map the use of family violence. |  | |  | | |  | |
| * Societal norms, attitudes and myths associated with family violence including myths that condone and lead to victim–blaming and the invisibility of victims-survivors. |  | |  | | |  | |
| * Myths associated with those using violence. |  | |  | | |  | |
| * Rape myths and how they can perpetuate gendered stereotypes and prevent people from seeking help. |  | |  | | |  | |
| * Societal norms, attitudes and myths that render those who experience sexual harm invisible. |  | |  | | |  | |
| * The impacts of attitudes and norms in society that condone and reproduce family violence and gender inequality including the influence of technology, media, and social media. |  | |  | | |  | |
| * The distinctions between violence used aggressively and violence used to resist someone’s pattern of abuse. |  | |  | | |  | |
| * Recognises: * The range of family violence including intimate partner violence, sibling violence, violence by children towards parents/caregivers, violence within whānau, violence from extended family member/s and violence from carers. |  | |  | | |  | |
| * The different forms of family violence (neglect, physical, sexual, verbal psychological, emotional, spiritual, and economic/financial abuse or exploitation). |  | |  | | |  | |
| * The different dynamics of family violence. |  | |  | | |  | |
| Safe practice |  | * Demonstrates understanding of: * How personal identity, beliefs and values shape practice (e.g. ableism, audism, racism, sexism, ageism, homophobia, trans-phobia, biphobia, intersexphobia and classism). |  | |  | | |  | |
|  | * Family violence and other legislation relevant to their role. |  | |  | | |  | |
| * Trauma and violence informed responses that are holistic and promote whānau, family and individual transformation. |  | |  | | |  | |
| * The health, emotional/psychological, developmental, social and economic impacts of trauma and family violence on victim-survivors including children, young people, families, whānau and the broader community. |  | |  | | |  | |
| * The multiple issues that the person using violence and their whānau or family may be experiencing without excusing or minimising the violence. |  | |  | | |  | |
|  | * Demonstrates: * Effective, sensitive, and non-judgemental communication skills that recognises the dignity, values and beliefs of people. |  | |  | | |  | |
| * Empathetic engagement. |  | |  | | |  | |
| * Skill in building rapport. |  | |  | | |  | |
| * Respect in all professional communication and engagement. |  | |  | | |  | |
| * Ability to build safe and trusting relationships. |  | |  | | |  | |
| * Ability to check understanding throughout interactions. |  | |  | | |  | |
| * Ability to maintain professional and personal boundaries. |  | |  | | |  | |
| * Understanding of the reasons why people impacted by family violence may be reluctant or unable to engage with services. |  | |  | | |  | |
| * Understanding of the reasons why people who use violence may be reluctant to engage with services. |  | |  | | |  | |
| * Demonstrates understanding of holistic approaches that focus on wellbeing and wellness and consider family and whānau ecological needs. |  | |  | | |  | |
| * Demonstrates understanding of the importance of safe connections with others for wellbeing and healing. |  | |  | | |  | |
| Risk awareness and considerations |  | * Demonstrates: * Understanding that violence continues and often escalates following separation. |  | |  | | |  | |
| * Understanding of the range of behaviours that the person protecting children may use to try to keep children safe in the context of family violence. |  | |  | | |  | |
| * Practice that does not compromise the protection and safety of those experiencing family violence. |  | |  | | |  | |
| * Awareness of principles and legislation related to confidentiality, information sharing, consent and privacy. |  | |  | | |  | |
| * Awareness of criminal courts, Family Court, protection orders and parenting orders. |  | |  | | |  | |
| * Knowledge of what a safety plan and a risk management plan is and can identify the differences between them and their purposes. |  | |  | | |  | |
| * Ability to identify risk indicators and factors to address immediate safety needs. |  | |  | | |  | |
| * Ability to recognise warning signs indicating past or current experiences of family violence. |  | |  | | |  | |
| * Ability to notice indicators of violence, identify concerning behaviour or comments and report concerns appropriately and safely. |  | |  | | |  | |
| * Understanding of the need to assess risk and develop safety plans. |  | |  | | |  | |
| * Understanding of the need to be informed by frameworks, models of practice and systems that support safe responsive work to address family violence. |  | |  | | |  | |
| * Understanding of the need for children and young people’s voices to be heard. |  | |  | | |  | |
| * Understanding of adults at risk of institutional abuse and neglect. |  | |  | | |  | |
|  | * Understanding of the need to work with others to create safety. |  | |  | | |  | |
| Diversity, intersectionality and impacts of inequality |  | * Considers the worldviews and life experiences of all people and communities from the perspective of maintaining human rights and dignity. |  | |  | | |  | |
| * Demonstrates understanding of: * Respect for the diversity of people’s experiences and needs in all their forms including language, religion, culture, spirituality, age, disability, heritage, worldview, sexual orientation, gender identity and expression and sex characteristics. |  | |  | | |  | |
| * The rights, entitlements, opportunities and access that are not equally distributed throughout society. |  | |  | | |  | |
| Children and young people |  | * Demonstrates understanding of: * Age and developmental stages for children and young people. |  | |  | | |  | |
| * Some forms of family violence that are outside the gendered dynamic of family (e.g., abuse experienced by children and young people). |  | |  | | |  | |
| * Societal norms, attitudes and myths that render children and young people who experience sexual harm invisible. |  | |  | | |  | |
| * The impacts of family violence on children and young people. |  | |  | | |  | |
| * The impacts of family violence on parenting capacity and the parent-child relationship. |  | |  | | |  | |
| * The impacts on children and young people of the behaviour of people who use violence. |  | |  | | |  | |
| * The harm children experience when exposed to family violence even if they do not directly witness it. |  | |  | | |  | |
| * The need for children and young people to maintain safe relationships with protective parents/caregivers, siblings, family, whānau and other adults. |  | |  | | |  | |
| * Recognises the different dynamics of family violence that may be experienced by children and young people. |  | |  | | |  | |
|  | * Understands the range of specialist family violence services and agencies available to children and young people. |  | |  | | |  | |
| Older people |  | * Demonstrates understanding of: * Respect for the diversity of older people’s experiences and needs. |  | |  | | |  | |
| * How personal beliefs and values in relation to older people shapes practice. |  | |  | | |  | |
| * Societal attitudes and behaviours that discriminate towards older people. |  | |  | | |  | |
|  | * Some forms of family violence that are outside the gendered dynamic of family (e.g., abuse experienced by older adults). |  | |  | | |  | |
| * Societal norms, attitudes and myths that render older adults who experience sexual harm invisible. |  | |  | | |  | |
| * Recognises different dynamics of family violence that may be experienced by older people, including violence and neglect from children and carers. |  | |  | | |  | |
|  | * Understands the range of specialist family violence services and agencies available to older people. |  | |  | | |  | |
| Pacific peoples |  | * Demonstrates ability to: * Recognise barriers to seeking help experienced by Pacific peoples, including language and communication difficulties, financial issues, stigma, trust and the preferred reliance on informal networks and community-based support. |  | |  | | |  | |
| * Understand family centrality for Pacific peoples, and the need for family-centred safety response, healing and prevention services and support. |  | |  | | |  | |
| * Adapt and apply practices that are appropriate and support safe engagement with Pacific peoples. |  | |  | | |  | |
| * Recognise the different dynamics of family violence that may be experienced by Pacific peoples. |  | |  | | |  | |
|  | * Demonstrates ability to seek assistance for people who may require interpreters or communication support. |  | |  | | |  | |
|  | * Understands the range of specialist services and agencies available to Pacific peoples. |  | |  | | |  | |
| Ethnic communities |  | * Demonstrates understanding of: * Personal values and beliefs in relation to racism and ethnicity. |  | |  | | |  | |
| * The diversity and experiences of ethnic communities. |  | |  | | |  | |
| * How culture impacts on communication and behaviour. |  | |  | | |  | |
| * The diverse needs of ethnic communities. |  | |  | | |  | |
| * The distinctive issues related to language, visas, immigration and dependency status that impact on migrants and refugees. |  | |  | | |  | |
|  | * Recognises the different dynamics of family violence that may be experienced by people from ethnic communities. |  | |  | | |  | |
|  | * Demonstrates ability to seek assistance for people who may require interpreters or communication support. |  | |  | | |  | |
|  | * Understands the range of specialist services and agencies available to ethnic communities. |  | |  | | |  | |
| Disabled people |  | * Demonstrates understanding of: * The different ways people can experience disability and the barriers they may experience. |  | |  | | |  | |
| * Disability as something that happens when people with impairments face barriers in society that may hinder their full and effective participation in society on an equal basis with others. |  | |  | | |  | |
| * Societal attitudes and behaviours that discriminate towards disabled people, families and whānau. |  | |  | | |  | |
| * Promotes, enhances and protects the human rights, culture, wellbeing and safety of disabled people. |  | |  | | |  | |
|  | * Demonstrates understanding of: * The distinctions between violence used aggressively and behaviour that is a form of communicating by a disabled person. |  | |  | | |  | |
| * Some forms of family violence that are outside the gendered dynamic of family (e.g., abuse experienced by disabled people and parents/carers of disabled children/adults). |  | |  | | |  | |
| * Societal norms, attitudes and myths that render disabled people who experience sexual harm invisible. |  | |  | | |  | |
| * Recognises the different dynamics of family violence that may be experienced by disabled people. |  | |  | | |  | |
|  | * Demonstrates understanding of the additional needs and support that may be required in relation to communication and learning style. |  | |  | | |  | |
|  | * Understands the range of specialist services and agencies available to disabled people and adults who need safeguarding. |  | |  | | |  | |
| Rainbow communities |  | * Demonstrates understanding of: * Personal values and beliefs in relation to sexual orientation, gender-identity and expression, and sex characteristics. |  | |  | | |  | |
| * Societal attitudes and behaviours that discriminate towards people from the LGBTQIA+ communities. |  | |  | | |  | |
|  | * Some forms of family violence that are outside the gendered dynamic of family (e.g., abuse experienced by LGBTQIA+ people). |  | |  | | |  | |
| * Societal norms, attitudes and myths that render LGBTQIA+ people who experience sexual harm invisible. |  | |  | | |  | |
| * Recognises the different dynamics of family violence that may be experienced by people from the LGBTQIA+ communities. |  | |  | | |  | |
|  | * Understands the range of specialist services and agencies available to people from the LGBTQIA+ community. |  | |  | | |  | |
| Collaborative practice |  | * Demonstrates understanding of: * The range of specialist services and agencies available to all victim-survivors of family violence. |  | |  | | |  | |
| * The range of specialist services and agencies available to people who use violence. |  | |  | | |  | |
| * Other services to enhance responses and provide support (sexual violence, alcohol and other drugs, mental health). |  | |  | | |  | |
|  | * Identifies key government agencies that can support a person to meet wider social needs such as access to housing and financial support. |  | |  | | |  | |
| Kaimahi wellbeing and professional development |  | * Demonstrates: * Understanding and commitment to accessing cultural and clinical supervision, advice and support. |  | |  | | |  | |
| * Openness to critique and receiving feedback. |  | |  | | |  | |
| * Identifies and participates in training and/or development opportunities to grow practice and remain current. |  | |  | | |  | |
| * Identifies own learning needs including through reflexive practice and mentoring. |  | |  | | |  | |