

Community Readiness Study Research Report 2023



Women's Support

MOTUEKA

Please do not publish, copy, or edit this document
without prior consent from Women's Support
Motueka.

Published November 2023

Table of Contents:

Introduction Page 2

Background Page 2

Methodology Page 3

Section One: Attitudes Page 6

Section Two: Efforts Page 8

Section Three: Knowledge Page 9

Section Four: Recommendations Page 11

Conclusion Page 12

Reference List Page 14

Appendix A Page 15

Appendix B Page 16

Appendix C Page 17

Community Readiness Study Research Report 2023:

Introduction:

A Community Readiness Study, abbreviated to CRS, is a way of gauging the community's views of a particular issue. We are using this research method to discover how we can create a programme to prevent violence in our community. In this report, the voices of the participants are prioritised, with quotes from each participant echoing the voices and experiences of the people in our community. This CRS is slightly different to other more quantitative research, with the recommendations being the main output for this research. While coding and scoring of the interviews were completed, these results are far less important than the voices of our community. To keep this report short and enjoyable, the nitty gritty scoring has been omitted, thereby letting the quotes from the participants speak for themselves. Our community is in between the preplanning and preparation stages, with resources available, but little awareness of services and the seriousness of the issue of family violence. This CRS will inform the creation of a violence prevention programme in 2024, with the key recommendations being based on primary, secondary and tertiary prevention.

Background:

Family violence has been described as an epidemic in New Zealand with 175,573 family violence incidents reported to police in 2021/2022 (New Zealand Police, 2023). This statistic is even more shocking when we consider that anywhere between 50-87% of people who experience family violence do not report it to the police at all (Fanslow et al., 2021; Fanslow & Robinson, 2010). This Community Readiness Study attempts to understand the unique nature of family violence in our community and what prevention efforts are needed to reduce the effects of family violence in our community. In the 2022/2023 period, Women's Support Motueka received 495 referrals, with 449 related to family violence (Women's Support Motueka, 2023). Our services continue to be essential for women in our community who are affected by family violence. The Community Engagement Coordinator role was established to enable the creation of a family violence prevention programme. The following report is the result of phase one of this programme and sheds light on what our

community can do to reduce the effects of family violence in our community.

Community Readiness Studies are increasingly used in family violence research. However, there are limitations to this research format, which need to be defined. This study **is** a way of understanding our community in relation to family violence and **is** a way to inform a violence prevention programme. This study **is not** 'the answer' for our community, it **is not** a prevention programme itself and **does not** guarantee that the prevention programme created from this study will be successful or that the level of readiness will increase (Stanley, 2014). There are many factors outside of our control that can affect the level of readiness in our community, and these can change over time. Therefore, a community readiness study will need to be completed every two years to ensure our efforts are appropriate.

Methodology:

This CRS follows a modified methodology from the *Community Readiness for Community Change Handbook*, hereafter *The Handbook* published by the Tri-Ethnic Centre for Prevention Research – Colorado State University (Stanley, 2014). The method described in *The Handbook* was modified to account for the population in Motueka - Aotearoa New Zealand, and surrounding towns of similar size in the greater Tasman region. Factors such as relative geographic isolation of the area and the population spread between Motueka, and surrounding townships were taken into consideration when designing this unique CRS. A few CRS research papers have been applied to Aotearoa New Zealand (Trewartha, 2020a; 2020b), however, these studied populations such as Henderson, Auckland where there are significant differences in population size and access to family violence services. Therefore, modifying the original CRS to suit our needs was more suitable than using the New Zealand specific research based on the Auckland population. The stages of readiness are: No Awareness, Denial/Resistance, Vague Awareness, Preplanning, Preparation, Initiation, Stabilisation, Confirmation/Expansion, and lastly, High Level of Community Ownership.

Our community is unique, and a unique approach is needed to ensure our efforts are catered to our community. Because this CRS was modified

to suit our community, it does not strictly follow the scoring system outlined in *The Handbook*. Instead, the interviews were analysed in a more qualitative way and recommendations based on participant responses were the main objective of this study. The participant quotes included in the next sections speak volumes, and their voices are prioritised in this report. While the level of readiness for this community was measured between the preplanning and preparation stages, due to the respondents clearly outlining the difference in awareness between people who are directly affected by family violence and people who are not, the scoring system will need to be reassessed in future CRS research conducted by Women's Support Motueka. It was concluded that in this CRS, the scoring system outlined in *The Handbook* would not fit with the goals of this report.

The scope of this project was specific and relatively small. Definitions for the community readiness study were provided to participants, ensuring they knew what was included and what was excluded from the questions – see “Participant Information Sheet” (Appendix A)

Defining the Issue: Family Violence

Included - Family Violence: a broad range of controlling behaviours (physical, sexual, financial, and/or emotional/psychological) occurring within close interpersonal relationships, such as partners, parents and children, elders, siblings, or others who are part of the family or are like family to each other.

Excluded - other harm of a similar nature that occurs between people who are not family or like family, for example – random crime or violence that occurs in the workplace or at school.

Defining the Community: Motueka + Greater Tasman Township

Included - Primarily Motueka but also the towns of similar size in the greater Tasman region. The community is defined by the geographic area because of the services available in the area. The community was not defined by other demographic factors because violence can affect anyone.

Excluded - Richmond (technically Tasman but has a much larger population) and Nelson. Participants are permitted to include answers

from Richmond and Nelson (for context or as an example) if they specify why they included it.

The research process commenced as follows:

1. Background research into existing CRS reports on Family Violence, both abroad and in New Zealand. The Handbook was chosen as the best guide for a modified methodology.
2. Definitions: The issue and community were clearly defined.
3. Development of interview questions – initially intended to be a widespread survey. However, this was changed to interviews with key respondents due to a lack of capacity to handle a large volume of survey data and the need for the scope of the project to be kept manageable for one staff member to handle in the time frame allocated to this project.
4. Interview questions were finalised into four sections: Attitudes, Efforts, Knowledge, and Resources.
5. Ideas for key respondents from different sectors of the community were discussed with the manager. Due to the small scope of the project, 7 key sectors were chosen, with the key respondents chosen based on availability. The sectors chosen were Government, Non-government, health, education and law, marae and Kaupapa Māori.
6. Emails were sent to organisations that fit within these sectors. Emails contained enough information for respondents to make an informed decision about whether they would like to participate.
7. Five key respondents replied to the email request, with one last-minute cancellation. The final four respondents were from Government, Non-government, health, and Marae. Interview questions were not provided to ensure potential participants did not do any research prior to the interview.
8. Semi-structured Interviews were conducted, recorded, and transcribed by a third party. Semi-structured interviews were chosen to allow for probe questions and expansion of ideas presented by the participants. Three interviews were face to face and one was over Zoom due to availability issues. Each participant was presented with a koha of a coffee and a \$25 voucher to a local café. The information sheet and consent form (Appendix B) were given and explained to participants to ensure informed consent was obtained.

9. Interviews were analysed, and final recommendations were collated into this report.

Section One: Attitudes

All participants, at different stages of questioning, stated that there were generally two groups of people. The first group were people directly affected by family violence, whether they were victims/survivors, family/friends/neighbours of those affected or people working in social service organisations that deal with family violence. The second group of people were not directly affected by family violence. All the participants stated that people have different levels of awareness and that attitudes towards family violence depend on their personal or professional experience.

Participant One:

It's very much still behind closed doors... people are only aware of it if they're having to call the cops on the neighbours... but those of us who work in [social service provider] are more aware of it than others... So, until it spills out on to the street, our community are pretty blind to it.

Participant Two:

The general public probably doesn't realise that it's happening as much as it is. So, you don't tend to think that your neighbour or person down the road or your workmate is experiencing that and then sometimes you can find out that they are, and that it's actually happening everywhere all the time... but I think that the community in general maybe isn't. Probably the work that I do, we're probably more aware than the average person.

Participant Three:

...some people have a very detailed knowledge of it because they've had it firsthand, and also a lot of community members that I've spoken to have, what I assume is an unclear understanding of family harm when I've talked to them about

relationships, basically. And what's ok and what's not ok. So, there's two groups.

Participant Four:

The agencies themselves and the whānau themselves, they have knowledge of the experience of it... However, for others there is not a lot of knowledge and acceptance of the cause of it. There's that turn a blind eye or we're not going to look at what really causes this. Let's just band aid the symptoms... So, there's two components... It's conflicting there, one groups got lots of knowledge, the other groups got hardly any.

None of the questions suggested that there were differing levels of knowledge in the community, yet all of the participants came to a similar conclusion. Participants stated that depending on your experiences with family violence, whether personal or professional, you would have different levels of concern, knowledge, and readiness for change. Another way this theme was expressed was that there was a social concept that certain people are more likely to experience violence than others. This idea makes people who are at lower risk of experiencing family violence, less aware of the fact that it can affect anyone.

Participant Two:

...it exists in some family environments where it's maybe more expected. But then it also exists in a lot of others that are not so expected, and it tends to be hidden... They're very surprised when they hear about how often things are happening and with the types of people. It's not just the ones that you would generalize to be experiencing it.

Participant One:

If they know, they know. If they don't... they do attribute it to certain demographics, certain parts of society, there isn't that wider appreciation that it can happen to anybody... because those people who are aware of it are very motivated to make changes, those people who don't know or who are sitting with a level of, for want of a better word, ignorance, or ignoring it, they can put it in a box and pretend it's not happening because

it doesn't affect them so there's no motivation to be part of the change.

Section Two: Efforts

The participants could all name efforts related to intervention efforts – services that help people after violence has occurred. In contrast, participants struggled to name efforts in our community that help prevent family violence before it occurs. The responses from the participants highlighted the need for increased awareness of the intervention services in our community, and the need for more efforts to prevent family violence. The responses from the participants emphasised the need for the community to know about the intervention services provided in the area.

Participant One:

The Police, the Awhi line, Women's Support Motueka, RISE, WINZ and then the MSD family harm coordinator. The FVIARS meeting that happens each week. I think it's a really awesome system. That these are conversations that are being had with a cross section of organisations that are involved to that there's that information sharing. I think the community should know that this is happening. And that these meetings are weekly because we have that level of family harm in our community that there has to be a weekly meeting. I don't think people know that... But the street parties are a really cool idea. Getting people out and about and meeting their neighbours. Strengthening that connection.

Participant Two:

The services we have are amazing. So many organisations based around violence intervention but not so much on the prevention side. I can't actually think of anything that's directly violence prevention here, I guess it would just be Safe Families with the billboards. But that's sort of the only active prevention around. Everyone sort of tries to help as soon as they come in, but if people are not aware of the services available then we can't help them. I wish there were billboards or posters or

pamphlets or something that had all the information on them. So, it was not only normalised that violence isn't okay, but that its okay to ask for help and here is every single number you need for anything like financial or parenting or counselling. That would be really useful. And clients may not be ready to leave but at least they know where that information is when they are ready.

Participant Three:

Age Concern, they do a lot around preventing elder abuse, I think. Women's Support do the therapy groups, which help give people a safe place to go.

Participant Four:

Te Piki Oranga has Te Pae Oranga and Te Āwhina has Tu Pono. Motueka is really well resourced from a mainstream perspective. It's just getting those services out there and breaking down those barriers to people engaging and destroying the shame surrounding family violence and of being victim.

Section Three: Knowledge

Participants identified gaps in the intervention and prevention services in Motueka and surrounding areas. All participants mentioned the Police as the key service for both intervention and prevention, while others included services that are not specifically family violence related. A key theme from these responses was the lack of engagement and encouraging services to work collaboratively and increase awareness of their services.

Participant One:

Youth specific services. If there is family harm, usually it's the victim and the perpetrator that are being dealt with. We need to focus more on the wider whanau. Especially when you've got older children who are going to be parentified, and there is a big gap there for the Rangatahi aged group. 12-24. We do see from the research that Māori and Pasifika are negatively

impacted. The LGBTQ community. 16–17-year-olds because they fall into a grey area... you are no longer required to be at school, so you're not covered by the Ministry of Education... You're not an adult... so there's very little that OT can do if there's wellbeing concerns. You can move out of home, but you can't sign a tenancy agreement. So, if you leave you rely on others which is a power relationship... Older people too actually, the homeless and the mentally unwell.

Participant Two:

Housing is a huge gap and that prevents people from leaving because they don't know where to go or they don't know how to leave... because sometimes people can't leave because they've got nowhere to go. A healthy relationships course... maybe even for younger people, youth, school aged kids. If they learn about that early, then perhaps they will pick up on it earlier and it won't escalate as far. I know a few people who needed that education before it occurred and it would have prevented it. And the perpetrators too if they had been stopped earlier it wouldn't have gotten bad. But no one said anything. So, changing that culture and providing education around that for our young people before they get into relationships, so they know what's okay and what's not.

Participant Three:

I think men tend to get left out in terms of interventions and response. Like in Motueka what do you do if you're a man and you want support around family violence? If you feel you are a victim, where do you go? If you are a perpetrator, where do you go. Unless it's reported to the police by someone and you engage with RISE, there's not a lot of awareness of the services in the area, not just for men but in general. The services themselves don't even really know what other services do. We are very siloed. Educating our children and teenagers on healthy relationships, including the boys, not just the girls, on what's healthy and how to recognise those unhealthy behaviours and then what to do when that happens. You need youth specific education going into schools, whether the

parents like it or not, it's going to keep their kids safe. That's the most important thing.

Participant Four:

There's Whitiwhiti kōrerō that encourages sharing of information and reducing that siloed workforce. Motueka is well resourced it's just getting to the people who need it and creating awareness around the services that might not be well advertised or having a resource that's readily available.

Section Four: Recommendations:

Based on the results from the interviews, which show that our community is in between the preplanning and preparation stages, there are three recommendations for a violence prevention programme, each based on primary, secondary and tertiary prevention. Primary prevention aims to stop family violence before it occurs, secondary prevention reduces the impact of family violence after it occurs and prevents further violence from occurring and tertiary prevention softens the impact of lasting trauma from violence that has occurred and can prevent violence from continuing. The prevention programme will be made up of three main projects, one for each degree of prevention.

Primary prevention: School Outreach Programme.

Dismantling family violence from within the family is a very effective way of preventing violence before it occurs. Starting an education programme focused on healthy and safe relationships will give young people in our community, and their surrounding whānau, the tools to recognise unhealthy behaviours. The School Outreach Programme, to be designed in 2024, will contain practical information for both students and parents about family violence and age-appropriate consent education. This will be done in consultation with our local schools and whānau. This acts as primary prevention as it aims to prevent violence from ever occurring in the first place.

Secondary Prevention: Awareness Campaign

Every single participant stated that there needed to be increased awareness of the services available in our region. This reinforced the need to continue the services map and the potential for a poster or brochure campaign in 2024. Brochures are easy to distribute to local service providers and posters could be hung in public places as well as private rooms like doctors' offices and toilet cubicles. If people know that there are services available related to wellbeing and family violence, they are more likely to reach out before the violence escalates. In addition to this, a campaign based around relationship 'red flags' would help people recognise unhealthy behaviours in relationships before they escalate to violence. Participants acknowledged the 'it's not ok' campaigns organised by Safe Families Motueka and added that specific information about what services are available and what behaviours are red flags would be useful to the community. This is secondary prevention as it allows people to reach out for help before violence occurs or reduces the longevity of a violent relationship by making people aware of red flags.

Tertiary Prevention: Cycle Breakers Workshops

Tertiary prevention softens the effects of long-term abuse and trauma. The cycle breakers workshops will be designed for people who have experienced family violence. We know that family violence is an Adverse Childhood Experience (ACE), and this is likely to affect you in the future. We also know that family is often intergenerational and people who were affected by family violence can then perpetuate this cycle. The cycle breakers workshops will give participants information about how to stop the cycle of violence and where to get support. This series of workshops will be developed in 2024 and delivered to people in the community who need help breaking the cycle of violence. Connection to the community and other people with similar experiences will be at the core of these workshops.

Conclusion:

Our Community Readiness Study is a way of gauging the community's views of family violence in Motueka and the surrounding areas. We are using this research method to discover how we can create a programme

to prevent violence in our community. In this report, the voices of the participants are prioritised, with quotes from each participant echoing the voices and experiences of the people in our community. Although slightly different to other more quantitative research, this CRS has created several actionable outputs which will be implemented in the 2024 violence prevention programme. Our community is in between the preplanning and preparation stages, with resources available, but little awareness of services and the seriousness of the issue of family violence. We thank our interview participants for their time as well as our funders who made this possible. We will continue to fight against family violence by supporting our clients and creating a community where violence is not able to flourish.

Reference List:

- Fanslow, Janet L, et al. "Change in Prevalence Rates of Physical and Sexual Intimate Partner Violence against Women: Data from Two Cross-Sectional Studies in New Zealand, 2003 and 2019." *BMJ Open*, vol. 11, no. 3, 1 Mar. 2021, <https://doi.org/10.1136/bmjopen-2020-044907>.
- Fanslow, Janet L. and Robinson, Elizabeth M. "Help-Seeking Behaviours and Reasons for Help Seeking Reported by a Representative Sample of Women Victims of Intimate Partner Violence in New Zealand." *Journal of Interpersonal Violence*, vol. 25, no. 5, 13 July 2009, pp. 929–951, <https://doi.org/10.1177/0886260509336963>
- New Zealand Police. *Annual Report 2021/22*. 2023. <https://www.police.govt.nz/sites/default/files/publications/annual-report-2021-2022.pdf>
- Stanley, Linda R. "Tri-Ethnic Center Community Readiness Handbook." 2014. <https://tec.colostate.edu/communityreadiness/>
- Trewartha, Cristy J. "He Awa Whiria, Braiding the Rivers of Kaupapa Māori and Western Evidence on Community Mobilisation." *Psychology Aotearoa*, 2020a.
- Trewartha, Cristy J. "Measuring Community Mobilisation." *University of Auckland*, 2020b.
- Women's Support Motueka. "Annual Report 2022 - 2023." <https://wsm.org.nz/about-us/>, 2023.

Appendix A: Participant Information Sheet

Participant Information Sheet CRS 2023:

Definition of Family Violence: A broad range of controlling behaviours (physical, sexual, financial, and/or emotional/psychological) occurring within close interpersonal relationships, such as partners, parents and children, elders, siblings, or others who are part of the family or are like family to each other. **Excluding: other harm or violent crime between people who are not family or like family.**

Definition of Community: The geographical area of **Motueka** and the smaller towns in the Tasman region. This includes all people in these geographic areas, regardless of other demographics. We are **not specifically covering Nelson or Richmond, but you may discuss these areas if you are using it as an example or for context.**

Scale:

Not a concern at all
No knowledge
Resistance to change

A very great concern
Detailed knowledge
Actively changing

1 2 3 4 5 6 7 8 9 10

Appendix B: Participant Consent Form



Community Readiness Study Interview Consent Form:

I _____ consent to be an interview participant in the Community Readiness Study, conducted by Women's Support Motueka.

I agree to the following:

- The interview will be audio recorded on two different devices.
- No identifying information will be kept with the audio recordings or interview transcripts.
- Audio recordings will be transcribed by a third party.
- Audio recordings will be deleted after they are transcribed.
- Anonymous data from the transcripts will be kept and analysed, and excerpts will be used in the final report.
- Anonymous excerpts may also be used in future funding applications, our website and research presentations.

I understand that:

- My responses will be kept confidential and nothing I say will be made publicly available.
- We will discuss family violence.
- I can decline any question.
- I can withdraw consent at any time, without giving a reason and without any consequences.
- I can freely withdraw my responses from the study before November 10, 2023.

By signing, I agree that I give informed consent to participate in this study.

Signed: _____

Date: _____

Appendix C: Interview Questions

Community Readiness Study 2023 Interview Questions

Section One: Attitudes

Q1 - Community Concern

On a scale from 1-10, how much of a concern is family violence to residents of Motueka, with 1 being **not a concern at all** and 10 being a **very great concern**? Can you tell me why it's at that level?

Q2 - Community Knowledge

On a scale of 1-10, where 1 is **no knowledge** and 10 is **detailed knowledge**, how much do community members know about family violence and why is it at that level?

Q3 - Community Readiness

On a scale of 1-10, where 1 is **resistance to change**, and 10 is **actively changing**, how ready is our community is to change regarding family violence?

Section Two: Efforts

Q4 - Intervention

I'm going to ask you about current community efforts to address family violence. By efforts, I mean any programs, activities, or services in Motueka that address family violence – **intervention = after violence has occurred**.

Can you name and briefly describe the most effective current family violence intervention efforts in Motueka?

Q5 - Prevention

I'm going to ask you about current community efforts to prevent family violence. By efforts, I mean any programs, activities, or services in Motueka that prevent family violence – **Prevention = before the violence has occurred**.

Can you name and briefly describe the most effective current family violence prevention efforts in Motueka?

Section Three: Knowledge

Q6 - Intervention Gaps

Thinking about current intervention efforts in Motueka, what is missing?

Q7 - Prevention Gaps

Thinking about current prevention efforts in Motueka, what is missing?

Q8 - Demographic Gaps

What type of people are being missed by these gaps? Think about: age, ethnicity, gender, religion, sexual orientation, nationality, class, ability, or any other important factors.

Section Four: Resources

Q9 - Community Efforts

What more could the community do to prevent family violence?

Q10 - WSM Efforts:

What could WSM do to prevent family violence? What does the community need to make sure family violence does not flourish? What programs, activities, or services would prevent family violence in Motueka?