



Family violence and sexual violence within ethnically diverse communities

*Shama and MSD Ethnic
Communities Violence Prevention*

Ko wai au?

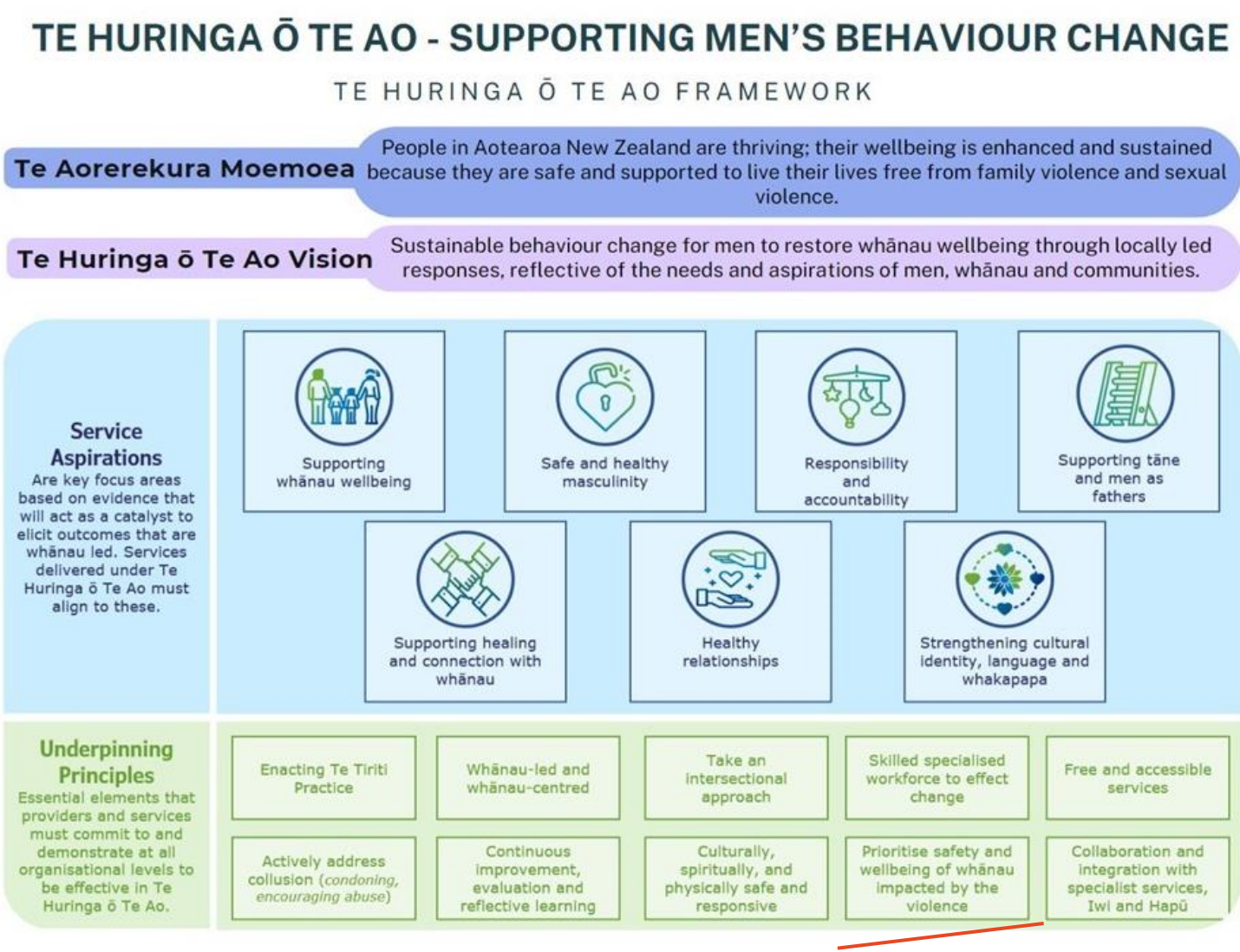
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Communities Violence Prevention, MSD*

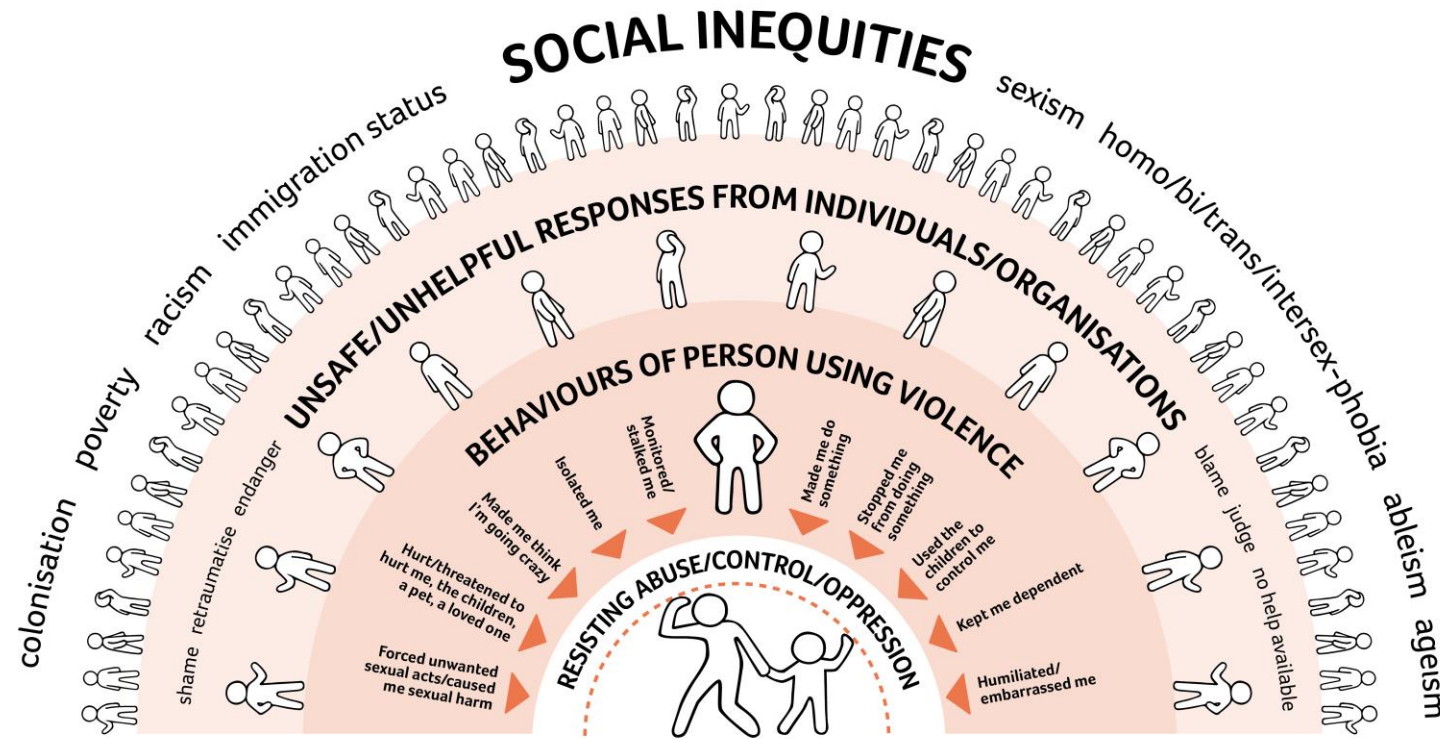
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Centering women and children, alongside safe whānau/family members also affected by violence

The ‘paramountcy principle’ – the safety of women and children at risk of violence is the most important factor when developing and delivering men’s behaviour change programmes



Centering women and children and helping all men using violence from the lens of victim-survivors



The concept of family violence as a form of entrapment with three layers originated from Ptacek, J., Battered Women in the Courtroom: The Power of Judicial Responses, Northeastern University Press, Boston, 1999.

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**Family violence
can manifest in a
range of ways
within ethnically
diverse
communities**

Family violence in ethnic communities can include:	
Intimate partner violence and abuse	Dowry-related abuse
Child abuse and neglect	So called 'honour-based' violence
Elder abuse and neglect	Female genital mutilation/cutting
Dating violence	Homophobic/transphobic abuse
Stalking	Harassment
Forced marriage	Immigration related abuse
Underage marriage	Post-conflict aftermath violence
Violence in other family relationships, including child/adolescent to parent/ grandparent violence, and in-law abuse	Transnational marriage abandonment and abuse

Parenting, fathering and gender socialisation

- Violence is about power and gender inequities and inequalities shape family violence and sexual violence
- How we were socialised to become men or women matters and affect our parenting choices
- Violence is a choice. Violence and control are parenting choices
- However, it is not the choice of the non-abusing parent
- There are a range of fathering methods – dangerous, authoritarian, admirable, omnipresent fathering, and some of which affect ethnically diverse or marginalised men more specifically e.g. survival fathering

“Te Aorerekura acknowledges the gendered nature of family violence and sexual violence.”



“Gender constructs are often stable phenomena, which are difficult to change” (Eriksson 2002)



What we know about FVSV in ethnically diverse communities in Aotearoa

Data collected by Police on daily counts of family violence investigations initiated in New Zealand for the month of January 2018 found the majority of the victims were female (77.1%), Asian victimisations were 1.7% of the total, Indian were 2.2%

Data from 2014-2019 for victims of Family Violence Visas show the top 5 nationalities included Indian and Fijian


The Family Violence Death Review Committee – Sixth Report accumulated data from 2009-2017 that presented a total of 14% of the men who use violence and intimate partner violence deaths between 2009-2017 were South Asian origin

Ethnic communities are diverse, representing over 200 ethnicities, with numbers rising rapidly according to recent census data.

The context of racism and cultural beliefs, especially around gender norms, leads to underreporting and services that are not as helpful and useful as they should be.

This could change with increasing understanding on different forms of violence in ethnic communities, cultural, social, and religious nuances, how to engage with these communities, and what works for them.

What we heard about support for men from the community



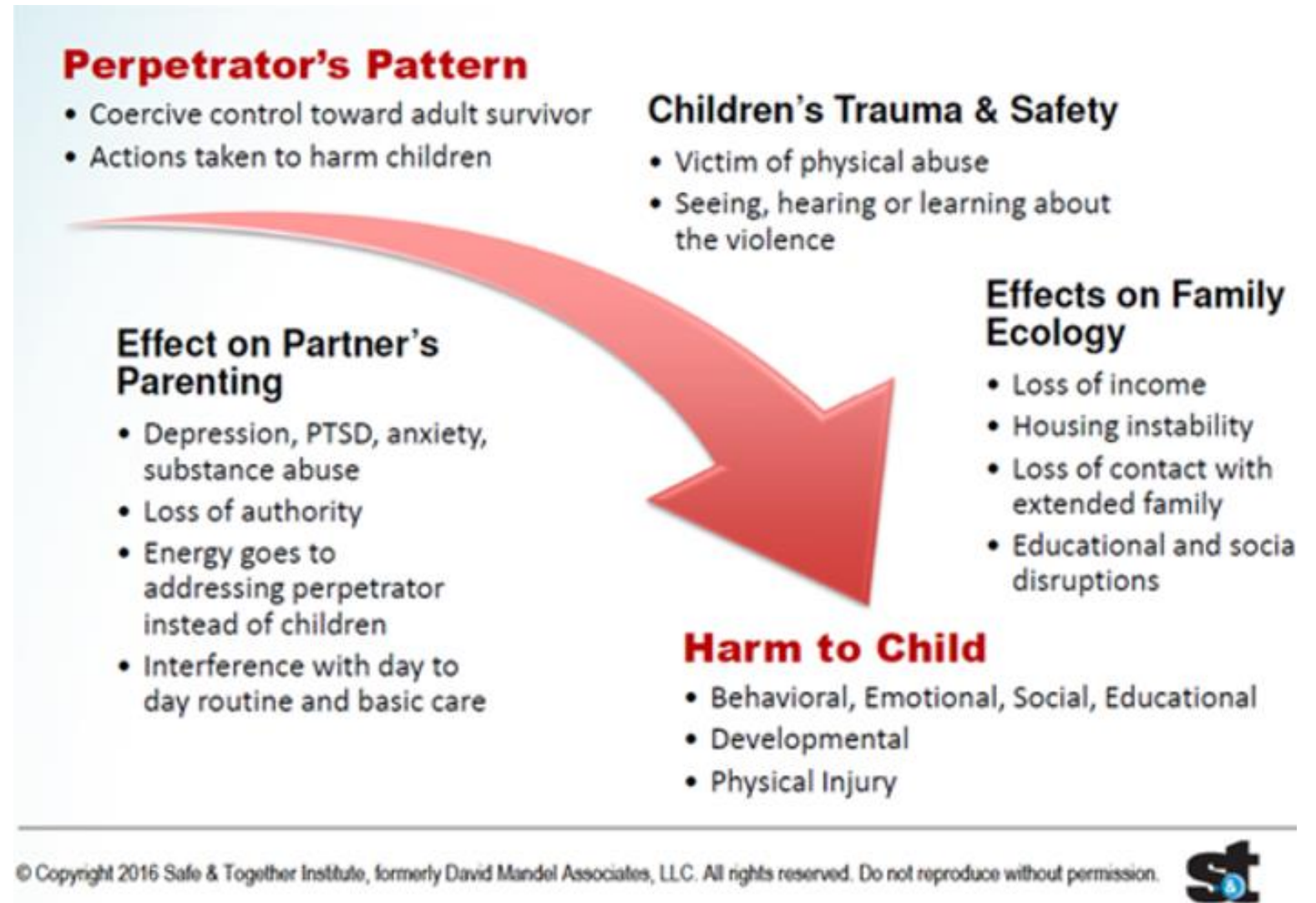
Men spoke about the lack of education on what violence is for men and what this means. Participants said that support services for men are not widely advertised, and therefore, not widely-known.

Participants acknowledged the need for more awareness and education on men's mental health, checking assumptions and addressing masculinities.

There is a need for wider culturally-appropriate support for those who have experienced violence through a trauma-informed and violence-informed evidence-based approach. According to participants, more advocates and male practitioners are needed for support within this space.

Short-term programmes (10-16 sessions) exist for those who use violence, but the available services have significant accessibility challenges for ethnic men. (e.g. language barrier)

Multiple pathways to harm



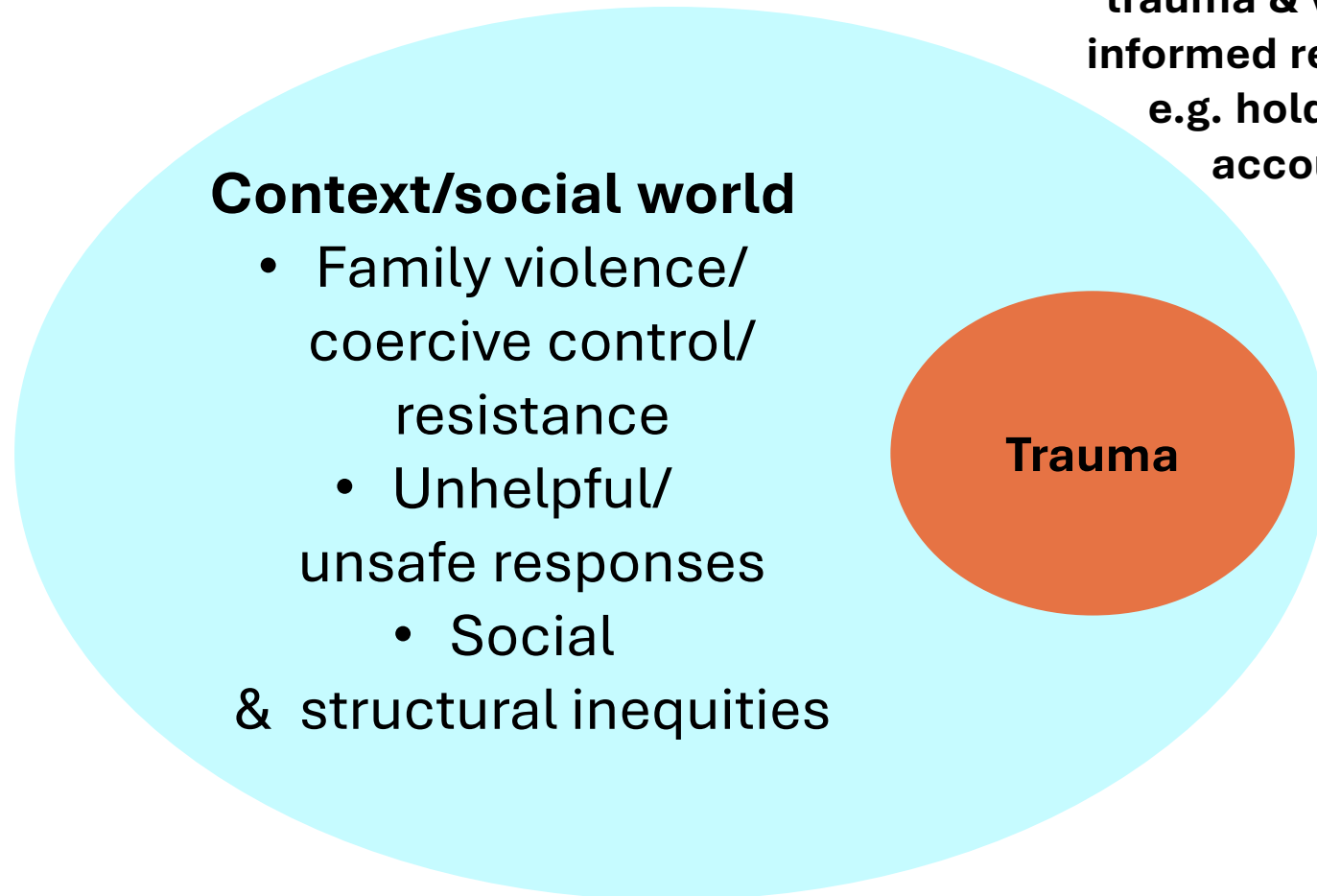
Trauma & FVSV-informed approach

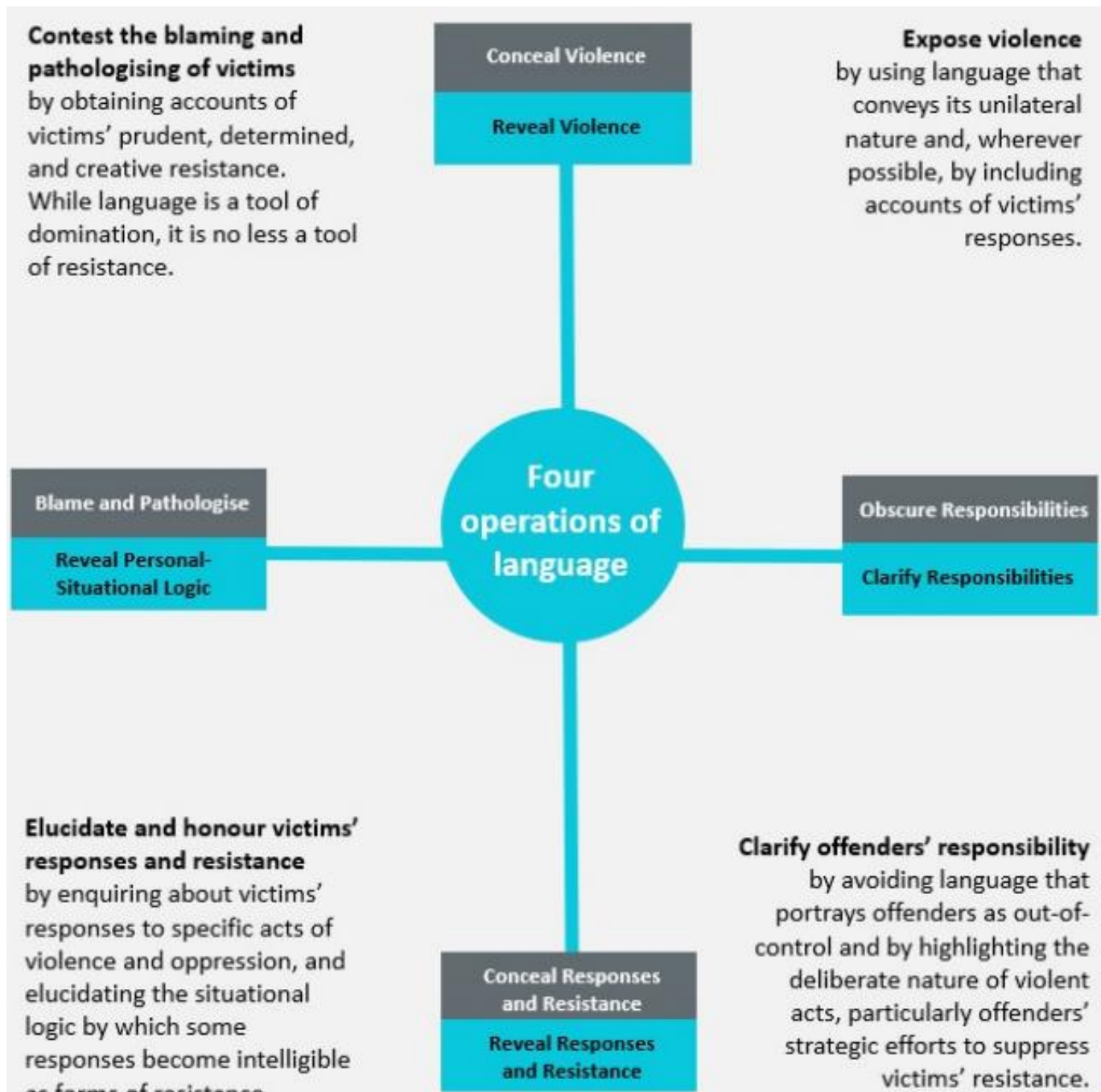
**Decontextualised,
medicalised, unhelpful
& unsafe responses
e.g. not holding to
account**



Vs

**Contextualised
trauma & violence
informed responses
e.g. holding to
account**





Our approach & language matters

Violence is not a part of culture and cannot be used to collude, justify or minimise violence

- *“Important to nurture our own cultural identities and preserve our cultural practices in Aotearoa New Zealand. However, it is not ok to use the culture that we are proud of as an excuse or justification for violence and abuse in families and communities.”*
- **Respect culture, religion, and spirituality as essential protective factors:** there is no conflict between these values and addressing/preventing violence - no culture or religion condones violence. Misogynistic, male-dominated interpretations, not the core teachings, drive violence.
- **Help him understand his behaviour in relation to his parenting** and focus on his strengths as a father but point out any contradictions
- **Safety considerations:** Ensure safety of the mother and children



Approaching and engaging men from ethnically diverse communities in FVSV prevention



In practice...

Be gender-transformative, no matter which culture or community

Parallel services for victim/survivors (women and children) is paramount when working with men using violence - mother/victim-survivor must know what conversations with the father will occur

Developing trust and motivation - e.g., Children as motivation for change

Take a whole of community approach – support broader anti-violence efforts so the man has support in maintaining his change

Comprehensively and continuously evaluate the man's behaviour change (not just attitudes) and the overall programme by collaborating with the victim/survivor and to identify successes and harms

Addressing the issue of violence directly to help see change and practice compassionate accountability instead of shaming men

Gather information from different sources

Be violence, trauma and history-informed

“When we show that [family violence] affects everyone... it releases a burden of holding space as if they are the problem community... It is empowering to see that shift”



Faith and cultural sensitivity when engaging men from multicultural and faith-based communities for violence prevention

- Seek to engage men through the leadership of women, non-binary and gender diverse people
- Recruit and build the capacity of men as community advocates and role models
- Demonstrate that family violence is not just a ‘singular community issue’, it is a global problem, and all communities are impacted
- Be creative in your approach for primary prevention (e.g., cultural events) and pivot practice for secondary and tertiary prevention (crisis and long-term support)
- Use values-based messaging that is tailored for the community you are working with
- Migrant and refugee men have diverse experiences shaped by varying levels of privilege and power. Effective prevention projects should prioritise community consultation, create spaces for meaningful engagement, and embedding community-led approaches
- Involve men from multicultural and faith communities, however, consider who appropriate ‘leaders’ are to engage for this work

Community mobilisation as a community-led approach to preventing FVSV

- Community mobilisation is a long-term approach that builds capability within communities to affect change.
- By increasing capabilities – skills, knowledge and behaviours – of community members, leaders, groups and organisations, communities are resourced to work together to change norms about what is accepted, and develop more positive ways of being



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