The University of Manitoba

The Delivery of Cross Cultural Family Violence Prevention Education

by

Margot Morrish

Thesis Submitted to the Faculty of Graduate Studies
in Partial Fulfilment of
the Requirements for the Degree of
Master's of Education

Department of Educational Administration and Foundations
Faculty of Education

Winnipeg, Manitoba
March 1998

© Margot Morrish

National Library of Canada
Acquisitions and Bibliographic Services
395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale du Canada
Acquisitions et services bibliographiques
395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-32196-7

Canada

THE UNIVERSITY OF MANITOBA

FACULTY OF GRADUATE STUDIES

*****

COPYRIGHT PERMISSION PAGE

THE DELIVERY OF CROSS CULTURAL FAMILY VIOLENCE PREVENTION EDUCATION

BY

MARGOT MORRISH

A Thesis/Practicum submitted to the Faculty of Graduate Studies of The University of Manitoba in partial fulfillment of the requirements of the degree of

MASTER OF EDUCATION

Margot Morrish ©1998

Permission has been granted to the Library of The University of Manitoba to lend or sell copies of this thesis/practicum, to the National Library of Canada to microfilm this thesis and to lend or sell copies of the film, and to Dissertations Abstracts International to publish an abstract of this thesis/practicum.

The author reserves other publication rights, and neither this thesis/practicum nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

ABSTRACT

This study explored cross cultural family violence prevention delivery with immigrant women and their families. Three case studies provided insight into facilitators' perspectives on effective cross cultural family violence facilitation practices and their professional development needs, based on these questions:

1 What did selected facilitators identify as effective violence prevention practices with immigrant women and their families in community settings?
2 What obstacles/sensitivities did selected facilitators experience in the delivery of violence prevention to immigrant women and their families? How were these addressed?
3 How did selected facilitators assess the adequacy of their own knowledge and skills to conduct violence prevention with immigrant women and their families?
4 What were facilitators' recommendations for ongoing family violence prevention in ethno cultural community settings?

The facilitators, including one man and two women, organized and delivered violence prevention sessions with community members. As adult educators, they facilitated participants' reflection on personal experiences and the social problem of violence, in order to prevent violence in families and in their communities. The facilitators' collaborated with the researcher in a qualitative study to explore family violence prevention in non formal community settings. The researcher conducted interviews, observed three sessions and held one focus group meeting. Effective facilitation practices were identified to prevent violence in the lives of immigrant women and their families. An outline of key factors in facilitating reflection and changes toward non violence and a framework of delivery components were developed. The study suggests that these tools can be useful to facilitators for ongoing family violence prevention delivery and professional development. The results of this study support the work of the Manitoba Cross Cultural Coalition for the Prevention of Family Violence.

ACKNOWLEDGEMENTS

My sincere thanks goes to my thesis advisor Dr. Deo Poonwassie, for his longstanding encouragement. Dr. Zana Lutfiyya and Dr. Jon Young provided feedback and many insights for this study. This thesis would not have been possible without their support. I am indebted to my dear colleagues at the Citizenship Division, who provided all kinds of assistance. In particular, I would like to thank Marilyn Kenny and David Rice-Lampert for their inspiration.

This study was intended to be a collaboration with the participating facilitators. Their commitment, hard work and dedication to improving the lives of women and immigrant families was remarkable. My sincere thanks go to my research partners. This study is dedicated to them and all the members of the Manitoba Cross Cultural Coalition for the Prevention of Violence and Domestic Abuse.

My love and thanks go to Khosrow Hakimzadeh for his true care and support. It is impossible to write about family violence without thinking of your family. All my love to the tantes, mom and dad and David.

TABLE OF CONTENTS

CHAPTER 1

BACKGROUND TO THE STUDY 1

Purpose and Research Questions 2
Violence Against Women 5
The Social Context of Immigrant Settlement 10
Violence Prevention as Community Adult Education 19
Limitations of the Study 23
Significance of the Study 24
Definitions 25

CHAPTER 2

LITERATURE REVIEW 28

Cultural Adaptation and Learning 28
Summary 48

Cross Cultural Family Violence Prevention 49
Summary 65

Modes of Delivery 66
Summary 76

Key Findings in the Literature Review 77

CHAPTER 3

RESEARCH DESIGN AND METHODS 80

Purpose of the Study 80
Qualitative Research 81
Steps in the Research 86
Case Study Methods 87
Summary 100

CHAPTER 4

FINDINGS 101

Case Study 1: Interview on Effective Facilitation Practices 104
Facilitator's Background 104
Key Concepts Used in Cross Cultural Family Violence Prevention 105

Facilitator's Roles 106
Facilitation Practices 108
Obstacles and How Addressed 111
Areas for Development 116

Case Study 1: Observation of Delivery 116
Session Overview 116
Role of the Facilitator 117
Facilitation Practices 118
Summary 128

Case Study 2: Interview on Effective Facilitation Practices 130
Facilitator's Background 130
Key Concepts Used in Cross Cultural Family Violence Prevention 130
Facilitator's Roles 132
Facilitation Practices 132
Obstacles and How Addressed 137
Areas for Development 140

Case Study 2: Observation of Delivery 141
Session Overview 141
Facilitation Practices 141
Summary 146

Case Study 3: Interview on Effective Facilitation Practices 148
Facilitator's Background 148
Key Concepts Used in Cross Cultural Family Violence Prevention 148
Facilitator's Roles 150
Facilitation Practices 152
Obstacles and How Addressed 158
Areas for Development 160

Case Study 3: Observation of Delivery 161
Session Overview 161
Facilitation Practices 161
Summary 165

CHAPTER 5

ANALYSIS 167

Effective Cross Cultural Facilitation Practices 168
Prevention Focus 168
Facilitators' Roles 170
Assessment 171
Adapting Counselling Practices 172
Addressing Violence 172
Addressing Culture 173
Providing Social supports 174

Using a Variety of Facilitation Practices 174

Overcoming Obstacles and Sensitivities 176
Gender Differences and Men's Denial 176
Culturally Based Denial 178
Handling Disclosures 179
Systemic Barriers 179

Assessment of Knowledge and Delivery Skills 180
Facilitator's Knowledge 180
Delivery Skills 182

Facilitators Recommendations 184

Summary of Effective Cross Cultural Family Violence Prevention Facilitation Practices ... 184

Synthesis 186

Effective Practices 186
Culture and Adaptation 187
Causes of Violence 190
Prevention of Family Violence 191
Facilitation Methods 192
Modes of Delivery 193

Overcoming Obstacles: 194

Areas for Professional Development 195

Relationship to Adult Education 196

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS 198

Conclusions 198
Effective Cross Cultural Family Violence Prevention Practices 198
Professional Development 200
Relationship to Adult Education 201

Recommendations 202
Advocacy 202
Professional Development 203
Research 204

REFERENCES 212

APPENDIX A 220
Immigration Statistics

APPENDIX B 224
Consent Forms

APPENDIX C 229
Interview and Focus Group Protocols

APPENDIX D 232
Participant Feedback Form

LIST OF FIGURES AND TABLES

FIGURE 1
Factors Contributing to Cultural Identity 30

TABLE 1
Acculturation Strategies 31

TABLE 2
Institutional Responses to Cultural and Racial Diversity 43

TABLE 3
Comparison Between Multicultural and Anti-Racist Education 45

TABLE 4
Research Steps 86

TABLE 5
Observations of Delivery 102

TABLE 6
Summary of Findings 103

TABLE 7
Case Comparisons: Effective Practices 167

TABLE 8
Case Comparisons: Obstacles 176

TABLE 9
Case Comparisons: Assessment 180

TABLE 10
Case Comparisons: Recommendations 183

TABLE 11
Effective Practices Synthesis 187

TABLE 12
Obstacles: Synthesis 194

TABLE 13
Professional Development: Synthesis 195

TABLE 14
Adult Education: Synthesis 196

FIGURE 2
Factors in Facilitating: Reflection and Change 205

TABLE 15
Factors in Facilitating: Reflection and Change 206

FIGURE 3
Framework for Cross Cultural Family Violence Prevention Delivery 209

TABLE 16
Framework for Cross Cultural Family Violence Prevention Delivery 210

CHAPTER 1

BACKGROUND TO THE STUDY

Violence in families is a problem that affects us all. Violence in families is not a problem of any one group, culture or class, but crosses all social categories. Family violence prevention attempts to change the personal and social attitudes which condone violence against women and to create conditions to prevent violence from happening. Cultural factors are important to effectively address violence and create meaningful dialogue with diverse groups.

This study explored facilitators' perspectives of family violence prevention delivery in non formal community settings with immigrant women and their families. The facilitators, including one man and two women, were leaders in organizing and the delivery of family violence prevention in ethno cultural communities. As adult educators, they facilitated participants' reflection on personal experiences, cultural patterns and the social problem of violence, in order to prevent violence in families and in their communities. Their views of effective practices, obstacles and how they were overcome, areas for development and recommendations for the future were explored. The study identified effective practices in order to contribute to the professional development interests of facilitators working in this field. The study demonstrated that practitioners' knowledge was crucial to develop effective ways to support immigrant families and prevent the destructive effects of violence in the lives of women, men and children.

This report discusses cross cultural family violence prevention from an interdisciplinary perspective. It includes a literature review of relevant adult education topics, as well as materials regarding family violence prevention and immigrant settlement. The researcher collected

primary data from interviews. Observations of delivery, and a focus group with three facilitators of family violence prevention. Analysis evolved from summaries of each facilitators' work, limited comparisons among the three cases, and synthesis of key findings from secondary data sources and the literature review. The study identified effective cross cultural facilitation practices and recommended ongoing advocacy, professional development and research.

Purpose of the Study and Research Questions

This purpose of this study was to identify effective facilitation practices in family violence prevention delivery in ethno cultural community settings with immigrant women and their families, using qualitative case study research. Three facilitators collaborated with the researcher to reflect on their own delivery practices. Facilitators discussed their experiences, roles, approaches and perspectives on family violence prevention. The social and cultural contexts of violence prevention and approaches to empower immigrant women, their families and their communities were explored. Three facilitators identified important factors related to culture and adaptation for effective violence prevention in community settings. Collective case study methods were used to identify similarities, differences and effective practices in order to contribute to the development of cross cultural family violence prevention. Recommendations for professional development and ongoing family violence prevention delivery were identified.

For the purposes of this study the focus question was **what were effective facilitation practices in the delivery of family violence prevention in cross cultural settings and what were the professional development needs of facilitators?** In order to answer the main thesis question of what were effective facilitation practices in the cross cultural delivery of family violence prevention, the following sub questions were addressed:

1 What did selected facilitators identify as effective violence prevention practices with immigrant women and their families in community settings?
2 What obstacles/sensitivities did selected facilitators experience in the delivery of violence prevention to immigrant women and their families? How were these addressed?
3 How did selected facilitators assess the adequacy of their own knowledge and skills to conduct violence prevention with immigrant women and their families?
4 What were facilitators' recommendations for ongoing family violence prevention in ethno cultural community settings?

Manitoba is multi ethnic, multi racial, multilingual and multicultural. The diversity of Manitoba's population is a demographic fact. Our families, communities and institutions increasingly reflect these realities. Social and educational agencies are recognizing that the populations they serve in Winnipeg are diverse. There is growing interest in organizational change to respond to diversity and to eliminate discriminatory practices. This means learning how to work with a vast range of people with different beliefs, languages, understandings and behaviours. Old assumptions, policies and practices that create barriers, must be identified, challenged and replaced. Solutions must be sought which include individual and community empowerment, collaboration between cultural communities, hiring professionals with cultural and linguistic expertise, staff training on cultural issues, and changing policy, programs and structures. Established areas of expertise, such as the field of family violence, are challenged to expand to address diversity issues and serve existing populations. Professionals and community activists have expertise and skills that often go unrecognized by mainstream services. Today, ongoing professional development must include cultural awareness, understanding of diversity and skilful practice based on equality. Practitioner's knowledge can contribute to making these changes.

Adult educators are responsible for meaningfully addressing the personal and social

concerns of individuals and their families. For immigrant women and their families, violence prevention includes learning about values, gender roles, behaviour in relationships and different culturally and socially patterned family relations. Family members who arrive in Canada begin a process of adaptation and learning through their experiences in orientation, settlement and integration. Family violence prevention can build on the strengths and capacities of families in this stressful life transition. Facilitators addressed conflicts, different expectations and opportunities and helped people to overcome personal and social obstacles. There are many complex aspects to cross cultural family violence prevention. Facilitators worked in groups to encourage communication, clarification of values, interaction, problem solving and dealing with sensitivities around gender and cultural differences. Family violence prevention facilitators paid particular attention to the obstacles and discriminatory practices which limit the provision of community adult education for family violence prevention with minority ethno cultural groups. They identified alternative approaches which increased accessibility to resources for immigrant families. As adult educators, family violence prevention facilitators, significantly contributed to collective efforts to achieve a just society, based on non-violent, non-racist and non-sexist values and social relationships.

This chapter will present background relevant to the study of the cross cultural family violence prevention delivery, the identification of effective facilitation practices and ongoing professional development needs. Background on the causes of violence against women and the need for prevention will be introduced. The social context of immigrant settlement will address the experiences of immigrant women and their families and various social supports that exist in community settings that can be used for violence prevention. The role of community adult

education in social change movements to eliminate violence will be discussed. The study's focus and research questions along with the parameters of the study will be explored related to these themes.

Violence Against Women

Understanding of the causes, forms and social context of violence against women is crucial for effective violence prevention facilitation. Forms of violence against women include physical, sexual, emotional and financial abuse occurring in intimate relationships. Terms such as family violence, domestic abuse, partner abuse and domestic violence have been used to describe violence against women. Definitions of violence against women are problematic for many immigrant women and community members. Feminist definitions have been criticized for a cultural bias towards white, middle class, mainstream women and their focus on partner abuse between men and women. (Health Canada, 1994; MacLeod and Shin, 1993). For example, Manitoba Justice and Winnipeg Police Services protocol on violence defines spouse\partner abuse as: "violence or threats of violence, or other acts of a criminal nature which may include physical, sexual, emotional, or psychological abuse, committed against a person by that person's spouse, common-law spouse, boyfriend, girlfriend, or other intimate partner past or present" (Manitoba Justice, 1996, p. 27). This definition does not include other family relationships between parents and children or elders.

Immigrant women's organizations and ethno cultural groups have advocated for broader definitions of family violence based on a societal perspective of the inter related forms of violence and the abuse of power and control. They also advocated for recognition of all family relationships including abuse between adults, towards children and the elderly. The definition of

violence in this study is that "Violence against women and girls is the most pervasive violation of human rights in the world today" (UNICEF, 1997, p. 41). The UNICEF Report, The Progress of Nations, emphasized that violence affects women and girls in all aspects of their lives. In addition, violence is deeply embedded in all cultures around the globe and has many subtle and blatant forms. This study explored facilitators' understanding of family violence and their approaches to effectively address cultural factors in delivery.

The issues of male violence are complex when studied cross culturally, yet the use of power and control remain the root cause of violence against women. There is evidence to support the fact that violence against women is a social problem that crosses class, colour, cultural, regional and national boundaries (Russo et al., 1995; UNICEF 1997; United Nations, 1993). Violence against women has been recognized by the United Nations as a violation of human rights that is detrimental to health and social development. Research supports the explanation that violence in the home perpetuates violence in society and that the social acceptance of violence keeps the cycle going for those who have experienced or witnessed violence. Socialization to rigid masculine and feminine roles supports the use of power and control by men against women. The Progress of Nations report argued that there is worldwide acceptance of violence against women and that crimes such as rape, genital mutilation, murder and forced prostitution often go unreported and unpunished and are often tolerated in silence (UNICEF, 1997, p. 41) Deeply seated attitudes which view women as fundamentally inferior to men serve to keep women as second class citizens and can only be changed by achieving gender equality. The answer to effective violence prevention is addressing the sources of gender inequality.

The incidence of family violence studied locally, nationally and internationally supports the connection between male dominated social structures and rates of violence against women. In Canada, a recent study conducted by Statistics Canada identified that three in ten women have experienced at least one incident of physical or sexual violence by a marital partner (Rodgers,1994, Vol.14, 9). In Manitoba, in 1990, the Family Violence Court saw 4,080 cases, 3,316 of which involved spousal abuse, with 93% of the accused being male (Ursel,1994, p. 5-6). While statistics on culture and ethnicity have not been systematically studied in Manitoba, the incidence of violence against immigrant women has been confirmed through the work of immigrant and women's groups. The Immigrant Women's Association of Manitoba provides resources, counselling and support to immigrant women in abusive relationships. Osborne House provides shelter and emergency services to abused women in Winnipeg, and is one of 10 women's shelters in Manitoba.

Better understanding of the roots of violence, factors which perpetuate or mitigate against violence and culturally based explanations and myths surrounding violence can strengthen cultural approaches to prevent violence. Because there are different degrees of acceptance and tolerance of violence against women which vary culturally and socially, there is a need to clarify factors related to culture, and violence prevention. Culture is not the cause of violence in families, but is a profound aspect in effective facilitation and learning on this sensitive and painful social problem.

Violence Prevention

Primary prevention is a concept borrowed from the medical field with the goal "to reduce both the incidents and the severity of new cases of family violence by combatting harmful forces

that operate in the community" (Hampton, 1990, p.216). The study discussed primary prevention and educational approaches to develop awareness, skills and change behaviours. The study focussed on preventing violence from happening in the first place, rather than stopping violence that has already occurred. Community education activities of various sorts such as workshops, media campaigns, articles, films and pamphlets are examples of primary prevention activities. The basic assumption of primary prevention is that environments must be created to break the silence around violence in families as a social problem. It is based on the assumption that violence is socially learned and not inevitable. In addition to using the law, improving the criminal justice system, working with victims and offenders and training practitioners, education is used internationally as a means to prevent domestic abuse (United Nations, 1993).

The development of primary preventative responses grew from analysis of the causes of violence against women in the feminist movement. Feminist analysts sought " to understand why men in general use physical force against their partner and what functions this serves for a given society in a specific historical context" (Bograd and Yllo, 1988, p.13). As a result of effective education and awareness raising by women's advocacy groups through the 70's and 80's, Canada became a leader in the criminalization of wife assault. For example, in 1983, the Manitoba Attorney General's Zero Tolerance Policy sent a clear message that domestic abuse was a criminal offense and that the victim was not responsible to lay charges. Even with the progress of this Zero Tolerance Policy, there was recognition that prevention was needed.

> ...while the response of the justice system to domestic violence is critical, the larger issue of the role of the community must be addressed to achieve long - term preventative measures. Without greater awareness at the community level, along with concrete action and initiative, the justice system and other crisis services will only continue to react after the occurrence of the abuse in virtual isolation. (Pedlar, 1991, p.vii).

The United Nations (1993) identified goals of prevention as raised awareness, changed attitudes and skills to deal with violence and prevent it from recurring. UNICEF (1997), located prevention in a much broader context. Violence prevention is part of a global movement to defend the human rights of girls and women through increased funding, political power, and ending harmful traditional practices. Violence prevention is also a systematic effort to raise awareness of violence against women in every sector of society including: laws; media; health care; education; government and non-government organizations; religion; and through women's movements around the world. Prevention of violence against women addressed social conditions, attitudes and behaviours which condoned violence and attempted to change unequal conditions between men and women in the long term. While education was not the only means to prevent and stop violence, it was an important component to raise awareness of the problem, strengthen community actions to achieve gender equality at individual, community and societal levels.

A need for violence prevention for immigrant women and their families has been identified. In addition to the cross cultural phenomenon of violence against women, there are specific risks for women who came to Canada as immigrants or refugees. Support for violence prevention is a recurrent theme in settlement studies which identified the isolation and dependency situations of some newcomers who lacked traditional family and social supports. (Health and Welfare Canada, 1988). The need for orientation to women's rights and roles in a new country, discussions of parenting and family life were recommended by community members in Winnipeg (Mount Carmel Clinic, 1997). This study was based on the need to increase understanding of the relationship of cultural adaptation and family violence as the basis

for violence prevention. This study focused on facilitator's experiences in family violence prevention delivery in ethno cultural community settings. It identified effective practices which were meaningful and relevant to immigrant women and their families.

The Social Context of Immigration and Settlement

Three case studies were developed to identify effective facilitation practices for family violence prevention with immigrant women and their families. The facilitators' personal experiences as immigrants, their community involvement and their professional practices revealed the importance of understanding cultural adaptation and Canadian society's responses to immigrants. Facilitators worked with new immigrants and established community members to address discrimination and social barriers in the delivery of family violence prevention.

Immigration

Immigration has built Canadian society by providing a labour force for Canadian economic interests and population growth. Analysis of bias in immigration policy, based on race and culture was studied by several authors (Henry et al., 1995; Matas, 1996). While immigration trends are beyond the scope of this study, historic examples of systemic barriers in immigration policy demonstrate Canadian responses to immigrants. Selection of immigrants was historically based on unequal treatment according to race, ethnicity and language. Categories such as 'preferred nations, ' traditional sources' and the 'right stock' demonstrated racial bias towards mostly white, European background immigrants (Agnew, 1996, p. 115). Other restrictions were in place to stop immigration from Asia, Africa and the Caribbean. For example, in 1908 'continuous passage' legislation required that arrivals made uninterrupted passage from their country of origin to Canada. This was intended to stop South Asian immigrants, although

not directly stated (Matas, 1996). Other overt restrictions such as a 'head tax' were placed on the Chinese to stop labourers from arriving between 1923-1947 (Henry et al., 1995, p. 72).

Current immigration policy attempted to remove historic bureaucratic measures which limited movements of people to Canada. Canada removed this racially discriminatory selection system between 1962 and 1976 with the passage of the Immigration Act. The 1976 Immigration Policy established economic, social and humanitarian criteria for three basic admission categories: independents; family class; and refugees. This also resulted in a significant trend in immigration over the last twenty years, which shifted selection of people from the preferred countries of Europe, to selection based on points acquired for education, skills, income, language abilities and job offers. This changed the immigration source countries. Since the 1980's the majority of immigrants came from the previously excluded countries in Asia, Africa, Latin America and the Caribbean (Agnew, 1996, pp 124 - 125; Henry et al., 1995, p. 79). Other factors contributed to this trend including the development of Canada's Multiculturalism policy, international and national efforts to eradicate racism, changes to Canada's workforce requirements and international movements of peoples escaping oppression (Henry et al., 1995, p. 76).

While current immigration policies have improved blatantly discriminatory practices, other systemic barriers remain. Matas (1996), argued that further empirical research is needed to assess the current fairness of admission based on the points system. In the 1990's, new barriers were created through expensive application fees, central information processing and computerization. Boyd (1988) identified specific gender biases for immigrant women in the current selection, admission and settlement processes. One positive achievement for women was

made in 1995, when Canada's immigration policy adopted its own guidelines, based on international human rights instruments, to recognize gender violence in the refugee determination process (Mahmud, 1996).

This background demonstrated that Canadian society has historically and socially instituted barriers based on race, ethnicity and gender. These are significant for understanding the context of family violence prevention in community settings in Canadian society. Racism and discrimination are related forms of oppression that shaped the lives of many immigrants and their families. The relationship between racism, discrimination and family violence was relevant to the study of effective family violence prevention practices.

The two main demographic data sources for Manitoba's immigrant and ethno cultural populations are primarily: the 1991 Census Canada statistics and the Landed Immigrant Data System of Citizenship and Immigration Canada. Canada received an average of 199,035 immigrants per year, between 1986 and 1997. Manitoba received an average intake of 4749 immigrants per year, in the same period (Culture, Heritage and Citizenship, 1997). The top ten source countries of immigrants to Manitoba in 1996 were: Philippines (818); China (454); India (364); Bosnia Hercegovina (334); Britain (207); Hong Kong(199); USA (191); Iran (130);Ukraine(89); and Germany(87). (Culture, Heritage and Citizenship 1997, see Appendix A)

The three facilitators involved in this study were immigrants from Poland, Nicaragua and the Philippines. At the time of the 1991 Census, there were 184,695 people born in Poland living in Canada and approximately 11,000 living in Manitoba (Needham, 1996, p. 1). Many Polish immigrants came to Canada as refugees and to reunite with family members. Demographics on people born in Nicaragua and living in Canada, are unavailable, but the facilitator estimated that

there are approximately 900 people living in Winnipeg. The majority of Nicaraguans were political refugees. In 1991, there were 123,300 Philippine born people in Canada, of which 16,000 lived in Winnipeg (Needham, 1996). Most immigrants from the Philippines came to Canada as independent immigrants or to join other family members. It should be noted that there are not community profiles available for these ethno cultural groups in Manitoba.

Immigrant Settlement

Social policies related to immigrant settlement and integration were developed to increase cultural awareness, counter racism and work towards social equality. Both federal and provincial multiculturalism policies were enacted. The Canadian Multiculturalism Act (1988) was passed was passed by the government of Canada to formally recognize "race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society" (Act, p. 2). Federal policy promotes cultural and racial diversity through policies, programs and practices to increase understanding of diversity and support individuals' contributions to Canadian society (Act pp. 3-4). Manitoba developed a Policy for a Multicultural Society (1990) to respond to " a range of social and economic issues and opportunities relating to the challenge of diverse groups of people living together in harmony and equality" (p.2).

These policy statements identified social concerns for building a society without the abuses of racism and discrimination. They signify the important values of respect, equality and participatory citizenship. The development of institutional structures to reflect these values challenge us to ensure that these values are upheld. Family violence prevention facilitators require skills to work effectively with diverse groups.

There were many indications that in Canada and Manitoba, we were not meeting these

ideals. Immigrants and refugees experienced significant barriers in accessing existing services and participating fully in society. Studies demonstrated that services designed for the general population did not serve everyone equally (Henry et al., 1995; James, 1996; Nyman, 1992; United Way of Toronto, 1991). These studies showed that services lacked outreach to immigrant communities and staff with cultural and linguistic skills. It was also shown that they had unfamiliar programs and institutional structures which limited the participation of those from backgrounds different from the dominant English speaking groups were prevalent. Other concerns were lack of recognition of immigrant professionals, ethnocentric models of delivery and bias in counselling and educational practices in the human services. The failure of the multicultural ideal was criticized by social and educational theorists and practitioners. In the field of family violence, the needs of immigrant women and their families were not adequately met by mainstream services and there was a need to identify alternative practices and approaches to delivery.

Cultural Adaptation and Learning

Effective family violence prevention in ethno cultural communities required understanding of the significance of adaptation. For immigrants and refugees who settled in Manitoba, cultural adaptation was a profound experience of personal and social changes. The challenge of adjusting to different values, norms, behaviours and social structures involved reflection and aspects of transformative learning (Green, 1994; Taylor, 1994). Effective prevention addressed the needs and interests of immigrant families in cultural adaptation. However, there is little research on cultural adaptation as a learning process (Taylor, 1994; Jacobson, 1996). Adaptation is based on interaction with a new environment. It is difficult and

filled with recurrent obstacles and unfamiliar resources. Common adaptation concerns for immigrant families were changes in family roles for men, women and children, intergenerational conflicts, changes in parenting styles and stress for all family members.

Social supports are required to provide educational and social programming to overcome adaptation barriers. While immigrant men, women, and children made significant life changes, the host society is responsible to support newcomers' learning and social participation. Discriminatory practices and institutionalized barriers based on cultural or linguistic backgrounds must be challenged if integration and the multicultural ideal are to be realized. Family violence prevention can provide support for families in cultural transition, since changing gender roles, intergenerational conflict and the stresses of learning a new language and culture have a significant impact on family relations. Orientation to existing and alternative resources can assist both men and women in their adaptation. In addition, opportunities for communication and exploration of family and relationship issues in safe and comfortable environments, can provide social support to reflect on sensitive issues and develop the attitudes and skills to resolve conflict in a non-violent manner. Healthy families can obtain information and support to strengthen their existing capacities and their well being. A long term approach is needed to support families at risk in their adaptation before crisis or interventions from the police and legal system.

Services Related to Immigrant Settlement and Family Violence

This section will provide background on current services for immigrants and those related to family violence.

Government

The provision of settlement services in Manitoba is the shared responsibility of federal,

provincial, non-profit and community sectors. The Federal government through the Department of Citizenship and Immigration Canada, has primary responsibility for immigrant admission, enforcement and program funding for settlement services and language training. Federal funding is allocated for language training and settlement projects. A policy paper highlighted the concept of "integration" as a goal for immigration policy and programs (Citizenship and Immigration Canada, 1995). The integration concept was based on a reciprocal process of valuing and maintaining cultures of origin as well as positive relationships with other cultural groups (Berry, 1988). Currently there are major changes in settlement underway to transfer responsibilities for settlement service from federal to provincial government.

The Provincial government, through the Department of Culture, Heritage and Citizenship is responsible for coordination of language training, credentials assessment, citizenship education, promotion and recruitment of immigrants, multiculturalism and programming and policy development. An Immigration Agreement between the Canada and Manitoba was signed in 1996 to form the policy basis for increased provincial involvement in immigration to meet the regional economic and social needs.

Agencies

The Interfaith\International Centre provides initial reception, orientation and settlement services primarily through federal funding support for government sponsored refugees. Staff provides orientation to individuals and families on a variety of topics such as employment, housing, education, the laws, and social assistance programs. Multilingual settlement counsellors offer short term counselling and make referrals to other social services. Other services have developed cross cultural expertise to support families in cultural transition

including Mount Carmel Clinic - Cross Cultural Counselling Unit, Planned Parenthood Manitoba and the Immigrant and Refugee Community Organization of Manitoba. Specialized services for women in abusive relationships are provided through the Immigrant Women's Association of Manitoba. Language training sites assist new immigrants to develop communication skills in English for general settlement, as well as for specific academic and job related purposes. A range of language training programs are delivered through ethno cultural communities, the Winnipeg School Division #1, Red River Community College, the Universities of Manitoba and Winnipeg and private centres.

In addition to these organizations which respond specifically to newcomers, are services for the general population which every immigrant has the right to use. Services related to family violence were developed through the efforts of women's advocates. A significant legal landmark was made in 1983, when a Zero Tolerance Policy was established. This policy made domestic abuse a criminal offense and not a hidden family matter. Police, justice officials, services for victims and probation services for men began to coordinate responses to family violence. The Department of Family Services Manitoba coordinated women's shelters, women's resource centres, counselling services and longer term transitional housing programs for victims of violence in the province. In 1990, a centralized Family Violence Court began to monitor the incidence of abuse in the province. In addition, the University of Manitoba established a research centre on Family Violence and Violence Against Women, which is one of 5 national research centres with the mandate to support academic, government, practitioner and community cooperation in the development of the field.

Ethno cultural Communities

At the community level, significant social, cultural and political activity is evident in the work of over 600 ethno cultural community groups in the province. Specifically related to immigrant settlement, community groups provide orientation and information through a range of voluntary and funded activities such as group discussions, workshops and conferences. Community organizations provide support for newcomers and ongoing community development, often with very limited resources. Volunteers, leaders and professionals with expertise in cultural issues make significant contributions to community education for a variety of short and long term settlement concerns.

Specifically related to this are two community based groups which have recently developed to prevent family violence. The Filipino-Canadian Coalition for Violence Prevention was established in 1996 based on the work of community activists concerned with violence and in response to the tragic murder of Eric Vargas, a Filipino youth. The group worked within the 51 established Filipino community organizations to mobilize interest to prevent violence. They used community papers and media to raise awareness of violence and conducted workshops with families. The facilitator in case three of this study was the founder and chairperson of this Coalition. The group has sponsored two conferences in 1997 and is affiliated with a larger multicultural family violence prevention Coalition.

This multicultural group is called The Manitoba Cross Cultural Coalition for the Prevention of Violence. The group was formed by 11 ethno cultural community representatives who worked on a one time violence prevention project between 1995-96. They learned the benefits of preventing violence in their communities and recognized the need to organize so that community education could continue. This Coalition was formalized in 1997 based on the need

to focus on building supports for immigrant families. The Manitoba Coalition is a community based group which conducts workshops to train community members and service providers on cultural issues and violence prevention. Currently the Coalition has a core group of 25 participants from ethno cultural communities, family agencies and government. The three family violence prevention facilitators involved in this study are currently the co-chairs and leaders of the Manitoba Coalition.

Violence Prevention as Community Adult Education

Adult education claims an important role in changing personal and social values in the development of non-violent social relationships and structures. This is an ambitious goal. Adult education has been criticized for naively rallying around causes and for misunderstanding the role of education in social change. However, social movements have shaped the history and development of adult education today and remain a cornerstone of the field (Holford, 1995; Welton, 1993). As our society recognizes the values of non-racist, non-sexist and non-violent social relations, the question remains as to how these values can be put into practice in our lives, our families and our institutions. The role of adult education to prevent violence and achieve gender equality exists in the context of other changes in laws, institutional structures, politics, health and social development.

Community education can contribute to awareness and understanding of complex issues related to culture, adaptation and diversity and stopping violence. Facilitators who work first hand with ethno cultural groups have practical knowledge of approaches that will reach immigrant women and their families. Recognition and empowerment of practitioners' expertise is one basis for changing services and programs to reflect equality and diversity. Their shared

experiences can strengthen the role of adult educators to challenge the perpetuation of violence and contribute to the transformation of lives, social relationships and structures of inequality. This study will explore facilitators perceptions of family violence prevention as an adult community education practice.

Approaches to Community Adult Education

Adult education has an historic role in social development activities to change lives, conditions and institutional structures. It is important to clarify the assumptions about adult education goals and practices for social change in the discussion of family violence prevention as community adult education. Adult educators have a tendency to uncritically adopt ambitious goals for social change in order to justify professional status, rationalize programs or expand agency mandates. Theorists exploring the relationship between social change and adult learning have challenged adult educators to understand more deeply how change occurs on an individual and societal level (Collins, 1995; Connelly, 1996; Welton, 1995). Ongoing professional development in adult education is needed to deepen the foundations of adult education practice. The work of family violence prevention facilitators can demonstrate adult educators contributions to social change.

Community adult education has traditionally aimed to empower individuals and groups to act on chosen projects for mutual support, learning and development. There is debate about who defines the needs and interests of the community, who gains or retains power and control in the learning and change processes, and what is the role of the adult educator? In addition, the concept of community requires critical understanding of common traits such as ethnicity, race, class and gender that define individual and group identities.

Community adult education can be distinguished in two forms. A liberal approach assumes that the adult educator has a more neutral role in responding to expressed learning needs. A radical approach assumes the adult educator is an active agent of change involved in negotiating with community participants engaged in social action. Such education involves adopting principles and practices which challenge social and cultural assumptions to create the conditions for individual and social transformation. Stopping and preventing violence requires such a radical stance.

The purpose of community adult education for the prevention of violence in families is the elimination of violence in personal lives and in society. In addition to legal, political and judicial means, family violence prevention education has the explicit goal of eliminating violence in the lives of women and children and changing the social conditions which perpetuate violence against women. The degree to which educators and learners understand the causes and dynamics of violence in personal and social forms will influence the effectiveness of community education to prevent violence. A feminist and global analysis of the causes of violence, and the role of adult education in effecting change, can assist facilitators to understand their role and how they can be effective. Adult educators have the responsibility to; critically reflect on their goals, their role and practices; respect learners and their involvement; address the setting; plan effectively and facilitate learning.

Galbraith (1990) distinguished three contexts for community adult education: formal, nonformal and informal. The focus of this study is nonformal settings such as ethno cultural organizations, agencies and government, that "use education as a secondary function of their mission" (p.9). Facilitators who work in non formal ethno cultural community settings discussed

their facilitation practices. The informal context for community adult education is independent of organizations and based on learner controlled interactions with a variety of resources. In family violence prevention, as in other kinds of adult education, the degree of learner control and access to resources was a central concern. Formal, institutionalized settings which use credentials, standards and established family violence prevention delivery, were relevant and important in community based family violence prevention delivery. The courts, police and shelters were important resources for facilitators. They encouraged participants to use existing services and also examined the barriers experienced by ethno cultural community members in accessing violence prevention and other family support services.

It should be noted that, "while each community exhibits a host of educational opportunities, the learning itself does not belong to the community as a group, but to the individual members of the community" (Galbraith, 1990, p. 92). A basic assumption regarding prevention work was that community members direct activities to change the conditions that affect their lives. Learner involvement as well as safety considerations were key elements of prevention. It was crucial that facilitators' provided supports and referrals for women and men who disclosed their experiences with violence in prevention sessions. A person's interactions within their own communities or with the society at large, had profound effect on their options for making life changes.

Prevention activities focused on individual, group and societal levels and often there was interaction among all three levels of activity. The facilitators' identified individual, group and societal influences which perpetuated violence or which provided awareness, attitudes and alternative non-violent behaviours. The direct experiences of community participants in

discussion or support groups facilitated their personal development. As well, the support of leaders or other key community members was a crucial factor in the organization and planning of prevention education opportunities. It cannot be assumed that communities are unified groups. A diversity of language, cultural, economic, and political interests exists in any ethno cultural community. The involvement of both formal and informal community supporters in mobilizing on this issue was significant. It was difficult and sometimes controversial, to open up discussion on family violence within communities. In addition, while it was important to collaborate with other resources outside the community, there were barriers to overcome. Mainstream services, media, social networks, ethno specific and multicultural services had different roles and different degrees of effectiveness in violence prevention. The perception of imposition by authorities such as government or the police in community affairs and family life were also barriers to delivery. This study was based on the need to identify effective cross cultural family violence prevention and alternative approaches within ethno cultural communities.

Limitations of the Study

This study explored three facilitators' perspectives on effective practices in the delivery of family violence prevention in ethno cultural community settings. The study examined facilitation practices, obstacles and how they were addressed and ways to improve facilitation skills and develop ongoing family violence prevention delivery in cultural community settings. The vast interdisciplinary specialization on the causes of violence was beyond the scope of this paper. Educational programming to stop violence that has already occurred was not included, nor were reactive measures of protection, treatment or law enforcement. The study discussed other interventions such as the criminalization and the treatment of offenders or protection and

counselling of victims only as they related to violence prevention education.

Two limitations were identified in my role as a researcher. While conducting this study I was also an employee of Culture, Heritage and Citizenship Manitoba. The real and perceived power and influence of being a government employee may have limited the participatory nature of the research study and the trust of community participants in the research project. Full disclosure of the research purpose and my role as a student, in addition to my professional role, was provided at all times. Other limitations for my role as a researcher was my limited understanding of cross cultural and immigrant family experiences from a white middle class background. While I held values of non-violence, anti-racism and anti-sexism, the study was influenced by my own perspectives and life experiences. Although I have worked in the field of immigrant settlement for over 13 years, personal bias and the privileges of my position may have limited by understanding.

Significance of the Study

This study contributed to understanding the cross cultural family violence prevention delivery and facilitation practices as community adult education. Effective practices to prevent violence against immigrant women were identified. The study recognized the skills and knowledge of practitioners' who delivered community based education. Facilitators provided specific examples of the role of adult education in social change and practical application of principles and philosophies of emancipatory learning for the elimination of violence and the struggle for equality in society. The study contributed to adult education literature on community education in ethno cultural community settings. Facilitators' also identified cultural factors in family violence prevention that can assist other community educators and human service

professionals to work more effectively with immigrant families. The study supported the need to deliver family violence prevention to immigrant women and their families. It addressed the need for social supports to overcome personal and social barriers in adaptation. The study also identified the importance of ethno cultural community organizations and non-formal settings for adult community education. Violence prevention facilitators developed alternative prevention approaches based on understanding cultural adaptation and the specific experiences and concerns of immigrant families. Practitioners identified ways to improve cross cultural family violence prevention practices and advocated for diversity in the field of violence prevention.

Definitions

Community

For the purposes of this study, community is based on the notion of "Gemeinshaft" or "families, neighbourhoods, or friendship groups that relate to each other in a sense of mutuality, stability, common identity and concerns and a common subscription to social norms, bonds, and obligations" (Galbraith, 1990, p.4). Ethno cultural communities share cultural backgrounds, experiences of adaptation and settlement and relationships to other cultural and mainstream groups. A diversity of gender, class, educational , social and political interests exists in groups within particular ethno cultural communities. Community organizations may or may not be representative of the community as a whole.

Diversity

Diversity today, means many things. In this study, there are a diversity of ways that people chose to identify themselves, for a variety of purposes. A woman of Polish background, who is an engineer, mother of three, Catholic and divorced, may identify herself with one or

many of her life situations. At a social level, categories around culture, ethnicity and race have historical and socio-political origins. The history and social policy of immigration provides insight into the cultural and racial bias in the social construction of these terms. In addition to culture, characteristics of diversity and identity can include: "age, gender, sexual identity, religious/spiritual identification, social and economic class, background and residential location" (Ivey et al., 1997, p.33).

Culture

Culture is used in its anthropological sense as "ideas, communications or behaviours of a group of people which gives to them a distinctive identity and which is used to organize their internal sense of cohesion and membership" (Scollon, 1995, p.127). Culture is a dynamic changing interaction of norms, values and behaviours in response to the environment both in the country of origin and in the immigrants new land.

Multiculturalism

There are significant problems with this term that should be noted. Multiculturalism is controversial since it has a narrow focus on ethnicity and culture, and does not usually specify other important aspects of identity such as class, educational background, rural or urban experience, gender, age etc. It is commonly perceived as 'song and dance' activities to increase cultural awareness of different customs. Multiculturalism also commonly refers to government policy and social goals, which do not reflect the social realities experienced by immigrants to Canada. For the purposes of this paper, multiculturalism will be referred to as a social ideal which supports integration through the maintenance of original culture and full participation in the economic, social, political and cultural aspects of Canadian society. Both culturally specific

and multicultural approaches were used by facilitators. This refers to delivery with representatives from one ethno cultural background and representatives from a variety of ethno cultural backgrounds.

Prevention

Primary prevention refers to education to develop awareness and skills as well as changed behaviours, in this case towards non-violence. This education is conducted to critically reflect on the roots of violence in society as well as alternative social practices to eliminate violence. Primary prevention differs from tertiary prevention which intervenes in "situations in which patterns of violence are already well established" (Hampton, 1990, p.216). Secondary prevention is concerned with assisting women who are victims of battering (Tifft, 1993, p.163). This paper will address primary prevention activities with a focus on the concerns of adult immigrant and refugee women and their families.

CHAPTER 2

LITERATURE REVIEW

A review of the literature relevant to this study focused on three themes: cultural adaptation as a learning process in the experiences of immigrant and refugee women and their families; a rationale for cross cultural approaches to family violence prevention; and modes of delivery for family violence prevention in multicultural settings. Each section discusses related adult education literature: multicultural and anti-racist education; feminist adult education; community adult education; and the principles of transformative teaching and learning.

Culture, Adaptation and Learning

The first section discusses the importance of culture in adult education and the distinction between multicultural and anti-racist approaches. It is argued that clarification of culture and diversity issues is required to for effective adult education and family violence prevention delivery in ethnocultural community settings. Culture, learning and adaptation and the social context of the experiences of immigrant families are discussed.

Culture and Society

Culture is a broad and often mystified concept. Culture is not an exotic set of customs, strange beliefs, or static object in people's lives, such as their clothes or food. Rather, culture provides the organizing principles in the everyday lives of individuals and groups. If you think of culture as an iceberg, there are observable and invisible aspects. The tip of the iceberg reveals how people behave, while under water lies a hidden core of their values, beliefs and unconscious attitudes which are very difficult to change (Oxford, 1996, p.8). Culture provides the maps, lenses and guides for social interaction of individuals in society.

> Simply defined, culture is the sum total of ways of living. It is a dynamic and complex set of values, beliefs, norms, patterns of thinking, styles of communication, linguistic expressions and ways of seeing and interacting with the world shared by a group of people in a particular physical and human environment (James, 1996, p.17).

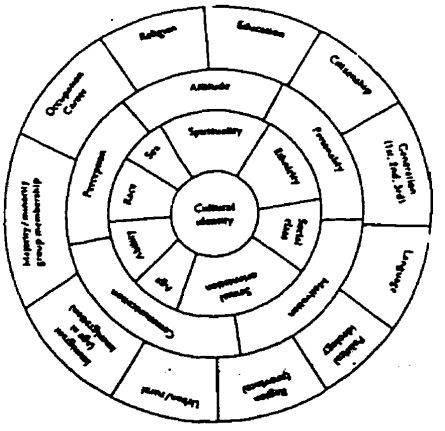
Ethnic and racial minority groups have been described as subcultures of people with particular values, customs, and patterns of thinking. Their relationships with the dominant culture produces minority status. James (1996) argued that minority subcultures are likely to be bicultural or multicultural, "combining elements of the dominant culture with their own group's culture in order to survive (p.17)". Ethno cultural communities in Canada demonstrate that culture is dynamic and changing as people keep their cultures and create a slightly different culture in a new place. Literature on these issues discusses the relationship between individuals, minority and majority cultural groups and the processes of change. Power and the negotiation of interests are the central dynamic in these relationships. Dei (1996) argued that the dynamics of social difference are about:

> ...ensuring that all social groups have decision-making power; safety provisions; and equitable access to, and control over, the valued goods and services of society with which to attain human dignity and individual and collective survival (p. 64).

Based on this analysis, cultural factors are linked to the material conditions of a particular society. Understanding of the relevance of culture in people's lives, can occur when culture is seen in the context of real conditions of everyday life. In other words, cultural factors are relevant to the situations and circumstances of people's lives. Adult learners and facilitators have individual, cultural and social identities that are shaped through historical, cultural, social and individual realities (Agnew 1996; Dei 1996). The values people hold about the family,

education or making changes in their lives are relevant to other social factors illustrated in figure 1 (James 1996, p. 31).

Figure 1
Factors Contributing to Cultural Identity



Integration

In discussions on the role of culture in learning, the adult educator requires understanding of changes that minority groups experience in immigration and settlement. The term acculturation is often used to define the process of adjusting to, or adopting values, norms and habits of the majority group of a society (Berry, et al., 1987; Herberg, 1993; James, 1996). As racial and ethnic minority groups interact with institutions such as schools, industry or recreational centres, they respond to systemic pressures to conform. James (1996) argues that some degree of acculturation is inevitable, and even minority and immigrant organizations play a significant role in acculturation through activities such as language classes, citizenship preparation and orientation programs. Some models emphasize individual choice in acculturation or personal and group influences in the process of adapting to a new culture. The key question is to whether conformity to the dominant culture inevitable and what role does adult

education play in these social processes?

Insight into these issues can be gained from Berry et al., (1987), a cross cultural psychologist, who developed an analysis of acculturation based on the dynamics of maintenance of original cultural identity (CM) and maintenance of relations with other groups (IR). He described four strategies for acculturation that evolve from these two positions. Those who value both cultural maintenance and intergroup relations adopt an integrationist strategy; those who value cultural maintenance but not intergroup relations adopt a separatist position; valued intergroup relations with relative lack of concern for cultural maintenance fosters assimilation; and those who value neither intergroup relations nor cultural maintenance are perceived as marginalized.

Table 2
Acculturation Strategies

integration Yes - CM Yes - IR	**assimilation** No -CM Yes - IR
separation Yes - CM No - IR	**marginalization** No - CM No -IR

Berry's analysis supported integration as a goal since this attitude towards change is less stressful. Individual decision making and agency is emphasized in this model. Comparative psychological research has demonstrated that on an individual level marginalization and separation are associated with high levels of stress, while assimilation is linked to intermediate stress level and integration with a low level of stress (Berry et, al., 1987).

Citizenship and Immigration Canada adopted the concept of integration as a policy goal. Critical understanding of the reciprocal nature of integration in required to realize this social

goal. However, the term has been used in conflicting ways which contradict the intent of integration. Policy papers have adopted narrow assimilationist perspectives which emphasize " the obligations of newcomers to understand and learn about Canadian values, rights and responsibilities, their ability to become self supporting members of their new communities, and the ability of Canadian society to accommodate newcomers" (Citizenship and Immigration Canada, 1992, p. 25). Integration has also been more accurately reflected with an emphasis on the bi-directional process of adjustment on the part of both migrants and the host society (Thomas, 1990). Programs which facilitate integration from this perspective should assist individuals to fully participate in society, and have equal share in the resources of Canadian society. Immigration policy and social supports to realize this goal emphasize the provision of language training, settlement and orientation services as priority for integration program funding.

The Settlement Renewal Consultations (1996) developed principles based on integration.

1. Integration is a two way process, which involves commitment on the part of newcomers to adapt to life in Canada and on the part of Canadians to adapt to new people and cultures.
2. The ability of newcomers to communicate in one of Canada's official languages is key to integration.
3. Newcomers' contribution to the economic and social fabric of Canada are valued. It is important for newcomers to become economically and socially self-sufficient and it is important for members of communities in Canada to help to ensure that newcomers have opportunities to participate in and contribute to the economic and social life of Canada.
4. It is important to share with newcomers the principles, traditions and values that are inherent in Canadian society such as freedom, equality and participatory democracy.

There is public support for integration. After two rounds of Settlement Renewal Consultations in Manitoba there was general agreement with the nature of the principles, especially the two way process and the importance of government, community partnerships and society's role in fostering integration (Institute of Urban Studies, 1996). The need for identifying specific indicators of integration with input from newcomers themselves was highlighted in this

consultation.

The adult educator has the responsibility to understand the acculturation process and critically reflect on the social norms which value integration over other acculturation options. Adult educators can ask themselves, what they can do to facilitate integration to support cultural identities and full social participation based on equality? An integration approach to family violence prevention in ethno cultural communities will address the social context of how immigrants adapt and how Canadian society creates opportunities or obstacles to full participation. The experiences of immigrant families in educational, employment and social justice sectors reveals that integration is an ideal and not a reality for many people.

Cultural Adaptation and Adult Learning

Adaptation processes have been studied to examine how people experiences cultural changes. These studies demonstrate agreement that there is currently no theory of the learning processes of cultural adaption (Anderson, 1994; Jacobson, 1996; Taylor, 1994).Current literature provides a critique of existing models and an exploration of how people learn culture. Following are some of the key elements that are relevant to family violence prevention in ethno cultural communities.

Anderson (1994) argued that culture shock studies focus on individuals, and frequently emphasize adjustment as an affliction, personality or identity crisis or as an exaggerated positive developmental experience. Anderson argued that current models are not complete, are inaccurate and that the learning process is harder than it is usually portrayed. She emphasized that adaptation is a process of learning to live with changes, that occurs in other experiences in everyday life such as losing a job, or moving.

> Real life adjustments involve working toward a fit between person and the environment, regardless of how that fit is achieved. It is a two-way interactive process. Individuals both give to and take from their environments. Environments make demands but also can be used to satisfy individual need. (Anderson, 1994, p. 103).

Anderson's defined a dialectic process of significant personal changes on the part on the newcomer interacting with a new environment. Adaptation is an adjustment to new goals and overcoming obstacles including: differences in values, attitudes and beliefs; loss of the familiar; and lack of social sensitivity or skills to respond to new situations. Anderson (1994) argued that while adaptation may be transformative for some individuals, it "has the potential for being as positive an experience as negative" (p.321). Anderson's model described adaptation as a re-socialization process when people overcome emotional, cognitive and behavioural obstacles. She firmly argued that at the core of the process is "the development of competence in response to challenges" (p.322). Anderson's model did not address the social norms and systemic issues of what kind of fit between individuals and society is promoted, such as integration, assimilation, marginalization and separation as addressed by Berry et, al., (1987).

Taylor (1994), argued that there are transformative patterns of learning to become interculturally competent, no matter what specific cultures are involved, what the participants bring to the experience or what host cultures they live in (p. 168). Although there is no complete theory of intercultural learning, Taylor, outlined a learning process that continues and repeats to higher levels of intercultural competence with components of: learner readiness; cultural disequilibrium; reflective or non-reflective orientations; behavioural learning strategies and evolving intercultural identity (p. 162). Taylor used Mezirow's transformative learning theory to explore intercultural learning processes. He found that intercultural learning: is not a hierarchical

process; is a more emotional process; does not necessarily transform meaning schema through reflection; can change perspectives through new habits; and has many learning strategies to become interculturally competent (pp.169-173).

Jacobson (1996) argued that Taylor's research methods did not include a sample which could adequately identify aspects of a theory of transformative learning as cultural adaptation. This author identified gaps in existing research and confirmed that little is known about the process of learning culture. He proposed situated cognition as a concept with the most promise. He argued that cultural learning is situated in gaining understanding of the meaning systems of others. This learning is essentially social and dependent of the specific contexts of learning and the social interactions. "Culture is... unavoidably social. The experience of learning a new culture is not simply a personal transformation that takes place in a social context, rather learning is itself a social process" (p. 20). Learning emerges from negotiation of meaning among participants in particular situations. The quality of relationships is crucial when using modelling strategies for coping with cultural diversity. Jacobson proposed that learning and culture are inseparable from self concept and identity in a social context. "Learners gain knowledge and skills and a changed sense of identity through the social relations of learning" (p. 23) .

While this study will focus on adaptation and learning theory, it is important to realize the gaps in the research on cultural issues and learning. This literature reveals gaps in understanding and demonstrates that theory building is in early stages. Adult education facilitators working with immigrant women and their families have practical knowledge of the experience of learning a new culture. Their perspectives and experiences can contribute to understanding of these processes. Their practices demonstrate that cultural issues in learning

and adaptation are relevant to the facilitation and delivery of family violence prevention in ethno cultural communities

Other literature examines the social conditions of cultural adaptation and learning. The following section will explore the experiences of immigrant women and their families. It is argued that social barriers and conditions of inequality based on gender and race are significant factors in violence prevention education. While integration may be a social policy and education goal, the everyday lives of many immigrants shows different realities of marginalization, assimilation and separation.

Women's Experiences in Adaptation

Women experience institutionalized barriers in their countries of origin, in the immigration process and in Canada. There face difficulties related to employment, education, lack of social supports and family practices which restrict their mobility and opportunities. Following is a discussion of literature which documents inequalities and related forms of abuse.

Immigrant and refugee women face unique circumstances in their migration experiences and cultural adaptation. First, their reasons for migration are based on many different motivations. There are "pull" factors, such as improved economic opportunities, family reunification and political freedom. As well, there are "push" factors, such as flight from economic and political oppression, torture, social conflict and fears for safety and survival. Gender is an important in who makes the decision to migrate and the degree of fear, reluctance or agreement about the decision. Commonly, men make these important family decisions and the women and children follow along.

Significant international and national research and advocacy has been carried out to

identify 'women at risk' in refugee movements. Rape and sexual torture have been documented as political weapons to force compliance of men and women and as a means to declare domination and control (Pressman, 1994, p. 359). Refugee women who have been exposed to socially sanctioned violence, and who also experience abusive situations in the home suffer are survivors of the deepest imaginable trauma. Practices such as 'honour' killings, female genital mutilation, dowry deaths, forced prostitution, slavery or foot bindings have been justified in the name of culture throughout history (UNICEF, 1997, p.43).

Once the shift from the culture of origin is made, personal or family upheaval begin which have been described as analogous to "death and rebirth" (Anderson, 1994; Herberg, 1993). This cultural shift can occur briefly or over years of displacement (Herberg, 1993, p. 106). Herberg argues that upon arrival the most visible aspects of difference such as race, gender and age are the most basic aspects of cultural adaptation that frequently "shock" newcomers (p.127). For example a woman who is a professional may be shocked by the expectation that she is dependent on her husband when she is not included in the discussions with an Immigration Officer.

Ng (1988), argues from a critical perspective that "immigrant women" is a socially constructed category that grew from immigration patterns in the 1970's which stressed a policy of family reunification. Women, the elderly and children, mostly from Third World countries, lacked points required to enter as independents, and entered Canada under the sponsorship of family members. Family sponsored immigrants are financially and legally dependent on the sponsor for up to 10 years. Women were considered as dependents, while men were granted the status of head of the household, despite the fact that many women had professions or

immediately entered the workforce (Boyd, 1989; Ng, 1988). Boyd (1988) states that while the points system was intended to be gender blind, the outcome was gender specific. In theory a man or a woman could be given admission as a family member of someone who met the admission requirements. However, "females tend more than males to be admitted under the family class and as accompanying dependents of principal applicants" (Boyd, 1988, p, 17). In addition, from 1981-1986, 60 percent of women entering Canada, came from countries other than the US and Europe and women refugees, assisted relatives and the family class most frequently lack of English or French language abilities (Boyd, 1988, p.18). The term immigrant woman became synonymous with disadvantage.

Boyd (1988) expressed three concerns raised by women's advocates on immigration issues which further demonstrate institutionalization of disadvantages for immigrant women. 1) Immigration admission uses a culturally specific definition of the family which does not recognize the various forms of family such as common law spouses, adoptions, or other child rearing arrangements. 2) The acquisition of dependence status occurs through "sex stratification and cultural definitions of family headship which ensure that men tend more than women to be the principal applicants when both are seeking admission at the same time"(p. 19) 3) This eligibility requirement often results in misconceptions and fear about deportation especially for those without information or language skills. However the immigration act states that deportation orders do not include other family members who are Canadian citizens. Another implication of the "administrative linking of female admissions to the admission of male principal applicants" results in an absence of labour market information on their immigration applications (p.20). This lack of data makes the economic contributions of many immigrant

women invisible.

Agnew (1996) argued that women from Asia, Africa and the Caribbean form a heterogenous group with education and occupation levels at both ends of the labour market (p. 125). Another study by the National Organization of Immigrant and Visible Minority Women of Canada (1996) concluded that visible minority women are the poorest group in Canada, despite the fact that they are more educated than Canadian born women. In Canada, the poverty rate of visible minority women was 28 percent, as compared to 16 percent for non-visible minority women (p. 13) Even though in 1991, 18% of the general visible minority population had at least one university degrees, as compared to 11% of other adults, their mean earnings were less than those of non-visible minorities (p. 29). It was argued that employment opportunities are limited to low paying marginal sectors of the economy because of lack of recognition, and a disorganized process for obtaining credentials for skills and experience in non-English, non-European countries (Boyd, 1988; Ng, 1988; Pressman, 1994; Saraswati, 1996). Non-English speaking, non-white immigrant women are frequently recruited into services and industries such as: janitorial services; industrial home sewing; dishwashing, and cleaning, plastic, textile and garment trades and experience less desirable work conditions that Canadian born women. (Boyd, 1988; Pressman, 1994). The effects of racist and sexist policies and social structures restrict mobility for immigrant women (Boyd, 1988; Saraswati, 1996). Additional responsibilities such as child care, maintaining cultural practices, food preparation and lack of educational opportunities also restrict mobility for women.

Immigrant women also experience barriers to accessing social services which can assist them, most notably in the areas of "language training, family violence, employment, job training

and pensions" (Boyd, 1988, p. 21). These multiple barriers are critical for women who may be living in abusive situations when they attempt to seek help in shelters which lack multilingual staff or programs based on cultural diversity. As well, the ten year responsibility for sponsorship has resulted in denied access to subsidized housing, legal aid, or income assistance (p. 23).

These circumstances can lead to isolation and complete dependency especially when a woman is unable to speak English. Traditional family and community supports may be lacking. They may be unaware of services and how the Canadian system functions and are subject to misinformation and further victimization on issues such as rights to financial assistance or immigration rules on deportation. Finally, they may face additional threats of loss of children if they are unaware of child custody regulations (Agnew, 1996). Cultural norms are also important factors in seeking help and information from sources within and outside the community. Fear and embarrassment that discussing personal issues outside the family will break up families, exist in many cultural groups. Other services available to Canadian born women, may not be appropriate for direct intervention or prevention.

This discussion of migration and adaptation experiences identifies the issue that adaptation increases the risk for violence, but the basic cause remains global gender inequality. (Health and Welfare Canada, 1988; McLeod and Shin, 1995; Pressman, 1994). Possible explanations for risk factors for violence include the internalization of previous experiences of violence, such as refugee producing regimes which legitimize violence to keep control. Violence then becomes a norm to cope with problems, express feelings and compensate for powerlessness by maintaining controlling behaviour towards women (Pressman, 1994). The resettlement

experiences for men can contribute to feelings of powerlessness and conflict in expectations about work, lower status jobs, unemployment and language difficulties (Beimcik, 1996). In addition, family coping patterns are significantly challenged. Roles change as children quickly learn a new language, and customs. Parenting styles require redefinition and exploration of new alternatives which will deal with concerns in a new environment (Pressman,1994, p. 360).

Women's capacities and strengths. These difficult circumstances are significant in understanding women's adaptation in order to develop prevention activities to eliminate violence in women's lives. While social barriers are limiting, the strength and adaptive capabilities of many women must be recognized (Agnew, 1996; Green, 1994; McLeod and Shin, 1994). Green (1994) argued that existing research on these issues indicates that refugee women 'gain' more than men during their transition. Women may take advantage of employment and educational opportunities which may not have been available in their countries of origin. New options to traditional gender roles in the family may arise. In the disruption of social norms and interactions they may assume roles "that require more leadership and authority than those performed in their traditional society" (p.176). In these circumstances Green (1994) argued that the transition period after immigration is an opportunity for orientation to changing roles for men and women towards equality. In the words of a refugee woman, settlement may be a time of opportunity and strength, "I never realized how strong I am. I always thought I was dependent on others. Now I know I can manage on my own" (p.180). Risks however, exist when previous social expectations and roles are weakened and new ones are not yet established. Men may exert power and control to maintain traditional patterns. While Green recognized the strength of women and the potential for liberation in the transition phase through educational opportunities

to advance human rights, these opportunities must include a sensitive assessment of risks for violence. Home may become a place where frustrations, fear and anger are released " by those whom women expect respect, love, nurturance and protection" (Pressman, 1994, p. 361).

Community and Social Supports for Immigrant Families

Human services have been criticized for perpetuating barriers for immigrant women, their families and ethno cultural communities. These barriers can potentially limit learning opportunities, the learning environment and the adaptation process. Several studies in Ontario have documented discriminatory practices, policies and environments and have listed recommendations for increasing access to services (Doyle and Vicini, 1987; Municipality of Metro Toronto, 1991; United Way of Greater Toronto, 1991). Locally, a social work master's thesis identified barriers and solutions to increased access to mental health services for immigrants and refugees (Nyman, 1992). The significance of these studies is growing recognition that institutional structures should be equitable and reflect the diverse populations that they serve. Many studies have developed the rationale and practical approaches to organizational change. Carol Tator (1996) developed a framework to examine the effectiveness of various institutional responses to cultural and racial diversity.

Table 2
Institutional Responses to Cultural and Racial Diversity

Approach	Assumptions
Monocultural-Assimilationist Approach	- Treat everyone the same; the individual should adapt to the Anglo-Canadian norm; values of the dominant culture are reflected in organizational practices, policies and structures.
Add on - Multicultural Approach	- Hire a few 'ethnic' workers who are marginalized in the institution; some translated materials and interpretation; cultural sensitivity training but the basic institutional structures remain unchanged.
Multicultural - Anti-Racist Integrated Approach	- Systemic change is addressed with recognition of the social conditions of racism and discrimination, advocacy, empowerment and community resources are approaches to change.
Ethno cultural Community Based Approach	- Recognition of cultural and racial diversity, barriers to access and the valuable role of alternative models of community based programming.

(Summarized from Tator, 1996, pp. 154 - 158).

Both the multicultural anti-racist approach and the ethno cultural community based approach have the potential to change the practices and structures which perpetuate inequalities and violence. Add on or assimilationist approaches do not address the issues in any significant way and in fact, can perpetuate barriers to adaptation and integration. Adult educators are responsible to examine the context and setting for educational activities. This framework can assist facilitators to identify the barriers in organizational structures which may limit educational practices. Family violence prevention facilitators in this study identified obstacles and difficulties in the delivery of family violence prevention in ethno cultural communities. They developed alternative community based approaches to overcome barriers and challenged institutions to respond to diversity.

Multicultural and Anti-Racist Education

Different beliefs about culture, identity and adaptation in society are the basis for different approaches to culture and education. Current adult education literature is debating the strengths and weaknesses of multicultural and anti-racist education. Multicultural education evolves from an interpretive world view which focuses on meaning and inter-subjective interpretations of experience. Cultural awareness and sensitivity to differences are explored for mutual understanding of values, norms and meanings. Practical knowledge forms the basis for knowledge production.

An anti-racist approach is based on a critical paradigm which addresses power relations from a broader sociological perspective. The effects of unequal social structures in a stratified society are central to the analysis of the learning experience. The dynamics of discrimination and racism are revealed and challenged. Educators take a value stance to oppose the personal and social patterns of inequality. The following chart based on the work of James 1995, and Dei 1996, illustrates key differences between these two approaches to education. The limitations of a multicultural approach in addressing inequalities produced and reproduced in society's institutions and relationships are emphasized (James 1996).

Table 3
Comparison Between Multicultural and Anti-Racist Education

Approach	Multicultural Education	Anti-Racist Education
World view	**Interpretive**	**Critical**
View of Knowledge	Practical knowledge is based on meaning, social norms, values and shared understanding. Developed from the social sciences and methods of naturalistic enquiry.	Emancipatory knowledge is based on a constructionist view of knowledge creation. Critique of distortions in understanding due to power dynamics and unequal social structures. Values are explicit in opposition to oppression. Developed from philosophy and critical social sciences.
Assumptions about the individual, culture and society	- society is basically democratic and individuals can access and chose to participate - the barriers of prejudice, discrimination and racism exist because of lack of contact and awareness of other cultures - culture is not seen in relation to society - culture is a static body of information and behaviours that can be learned	-society is stratified and there is unequal access to power and resources which is influenced by race, class, gender and other factors. - race is a social construct analysed by minority and majority group relationships - racialisation is a process of distinguishing groups based on biological and cultural traits and treating them unequally . It is a lived experience, not a valid social theory - culture is dynamic and related to other social factors - the experiences of oppressed groups are critical to identify inequalities - society's institutions must reflect diversity
Practices	- provide everyone with the same treatment is seen as equal treatment despite the differences of race, ethnicity, gender, class etc. - majority group norms and behaviour both personally and professionally are seen as neutral or value free - there is reliance on interpersonal contact or participating in cultural activities to raise awareness - there is a focus on tolerating rather than valuing differences.	- ongoing analysis of individual experiences in relation to power and social systems - social change: power relations and social systems are challenged - reflection by practitioners to recognize the values and norms of their organizations and their effects on relations with minority groups - community action and access programs are supported
Implications for Adult Education	- focus on learner control - role of facilitator and facilitation - self direction and group processes	- empowerment and transformative learning - self knowledge and critical reflection - social knowledge - praxis (reflection in action) - community education and social action
Implications for Cultural Adaptation	- multiculturalism ideal of keeping one's identity and adopting a Canadian identity - the ideal of integration	- critical view of social conditions which produce barriers to real integration or multiculturalism - challenges the conditions of inequality for cultural minority and racial groups

Implications for family violence prevention. Multicultural education attempts to integrate knowledge about culture and adaptation with a focus is on the individual interactions, rather than on social considerations. Researchers and practitioners in many different settings have contributed to understanding about teaching and learning in cross cultural settings. The common purposes is to help people to prepare for short or long term interactions with others from cultures different from their own and to increase cultural awareness and social skills. Family violence prevention from a multicultural perspective can increase understanding of cultural norms in the family and provide cross cultural comparison of values which prevent or condone violence.

An important issue is whether to pursue a culture specific or culture general approach. A culture specific orientation is relevant when preparing participants for interaction with one cultural group (social workers to counsel Vietnamese women). A culture general approach is used to develop a global or multicultural perspective for those interacting with people from many cultures (Cushner and Brislin 1996). Common themes in a cultural general approach to intercultural learning involve people's intense feelings (displacement anxiety, dealing with ambiguity); knowledge areas (value differences, communication, roles) and addressing the bases of cultural differences.

Developing awareness, knowledge and skills to interact effectively in intercultural situations can help newcomers to overcome obstacles in adjustment and develop healthy relationships. This approach is limited, however, in its discussion of the dynamics of discrimination and racism in society. It is also limited for violence prevention education, since it does not address power dynamics or gender issues.

Anti- racist education adopts a broad approach to curriculum and social change which identifies and challenges attitudes, behaviours and social structures which limit opportunities and perpetuate inequalities. An anti-racist perspective on the issues of culture, adaptation and the experiences of immigrant women and their families, is more effective to address the root cause of violence. It provides a critical analysis of power as the basis for reflection on inequality because of gender, race or class.

Enid Lee (1985), defined anti-racist education as a process to provide teachers and learners with "the analytic tools to critically examine the origins of racist ideas and practices" (p. 1). It also develops skills to work collectively, shows the relationship between personal prejudice and systemic discrimination in institutional practices, and enables us to see that racism is learned and can be unlearned (p.2). Dei (1996), defined anti-racism as an "action-oriented strategy for institutional systemic change to address racism and the interlocking systems of social oppression" (p.25) His examined the social constructions of the categories of race, class and gender which have developed in Canada to marginalize people of colour and minorities and to justify social conditions of inequality. Anti-racist educators ask: who has the power to dominate, how is this relationship rationalized and structured in society and how is knowledge produced and validated to maintain existing power structures or to change them. Dei's framework is important in this study for three reasons: 1) to avoid 'pathologizing' of immigrant families as somehow more likely to be violent than other groups in society (p. 47) ; 2) to critically examine cultural difference in the context of "power and equity, rather than as matters of cultural and ethnic variety" (p.25); and 3) to adopt an "integrative anti-racist" approach based on the diversity of identity, the social construction of difference and the intersection of race, class,

gender and sexuality (pp. 56-57).

Summary

Culture, adaptation, and learning are critical concepts for adult educators today. Everyone has a cultural lens or a world view. These world views are shared and communicated in the learning and teaching process. Facilitators are responsible to explore their assumptions and develop principles to guide their practice. In the discussion of culture, adaptation and learning related to family violence prevention, the necessity for reflection is clear. Facilitators require critical understanding of the obstacles experienced by immigrant women and their families in the acculturation process. While the ideal of integration may be a policy or educational goal, it is difficult to realize. The distinction between multicultural and anti-racist education also demonstrates the necessity for clarifying what facilitates learning for positive adaptation? How can a facilitator teach and learn intercultural competence to assist in adaptation? What personal, community and social supports are needed for integration and how can adult education make a contribution? Finally, how can family violence prevention facilitators work collectively to confront racism and sexism as related forms of violence?

Adult educators are challenged to understand the dynamics of power relationships which limit the lives of women, cultural and racial minority groups. The literature reviewed supports the development of anti-racist and anti-sexist adult education to effectively prevent family violence in a multicultural society. A critical social analysis and value stance is essential to facilitate learning for the prevention of violence. Facilitators require reflection and analysis to clarify norms and values on the dynamics of power and the abuse of power, the social context for interpersonal relationships, and the history and influence of institutional structures on everyday

life. Without such reflection the potential for creating alternative understanding, and action is limited. This study explored facilitator's perspectives on effective family violence education in ethno cultural community settings. They discussed obstacles to delivery and provided and recommendations for professional development and ongoing prevention. Freire's (1985) question summarizes the ethical, political and social dilemmas at the basis of cross cultural family violence prevention: "Is education for domination or liberation?"

Cross Cultural Family Violence Prevention

In this section, the causes of family violence and the rationale for prevention will be reviewed from a variety of sources. A feminist analysis of violence and the prevention of violence against women and immigrant women informs this study. Research on violence prevention in ethno cultural communities is included. While adult education literature does not directly address family violence prevention, feminist adult educators and academics support the goals of equality and the inclusion of women's perspectives in teaching and learning. A discussion of women's learning and development demonstrates the importance of the study of gender in adult education research and practice.

Causes of Violence Against Women

Feminist explanations of violence against women have the basic premise that "wife-battering is allowed and encouraged by patriarchal societal organizations which mandate women's dominance by men, by force if necessary" (Campbell, 1992, p.234). Violence in the home reflects broader social and economic inequality between men and women. "Studies show that rather than representing an aberration, violence in the home is widely accepted and tolerated. It is an extension of the role society expects men to play in their domestic sphere." (United

Nations, 1993, p.10). Within the dynamics of power, women are expected to be in inferior positions to men. Violence results from the social and historical background of beliefs "fostered in most cultures, that men are superior and that the women with whom they live are their possessions to be treated as the men consider appropriate" (p.10).

Explanations for violence become more complex when studied cross culturally, however the use of power and control remain the root sources of violence. Levinson (1989) in a comparative study of 90 peasant societies and 330 ethnic and cultural groups, found that "wife beating is the most common form of family violence around the world" (p. 31). Levinson cited three reasons that beatings occur: to punish a woman; defend a cause, such as respect for her husband; and that a husband believes he has the right to beat his wife for any reason. The high incidence and multiple forms of violence against women reveal the global scale of gender violence. In the US, a woman is physically abused by her husband every nine seconds. In India, more than 5,000 women are killed each year because their dowries are considered inadequate. Rape is considered a weapon of war in the Middle East and over 130 million girls each year are genitally mutilated in Africa (UNICEF, 1997, p.43)

This evidence supports the fact that violence against women is social problem that crosses class, colour, cultural, regional and national boundaries (Russo, 1995; United Nations, 1993; UNICEF, 1997). Violence against women has been recognized by the United Nations as an obstacle to development and peace (Russo, 1995). Because of effective lobbying of women's organizations, there is growing international recognition that violence against women is a human rights issue. In 1993, the United Nations adopted a convention through the Committee on the Elimination of All Forms of Discrimination Against Women. The document was a landmark

because it framed violence against women as a human rights issue, it identified being female as the primary risk factor for violence and it included all aspects of girls and women's lives (UNICEF, 1997, p.45). While it is known that the violence is an international social problem, less is known about the forms of violence that occurs in women's lives cross culturally and women's experiences that vary cross culturally (Tomasevski, 1995, p.123). Global efforts are being made to identify and prevent the many forms of violence and recognize them as violations of women's basic human rights. It is argued that,

> Until the hidden forms, effects and costs of male violence against women are understood and prevented, such violence will continue to undermine the health and well being of women, children and societies around the world and prevent women from fully participating in economic development activities. (Tomasevski, 1995, p.126).

Historical Background on Violence Prevention in Canada

Canada like other countries in the world, has enacted legislation against domestic violence. The development of Canadian society's response to wife battering through the 70's and 80's criminalized wife assault. Police charging policies, shelters, protection for survivors of abuse and the emergence of programs for abusive men are in place. These movements arose because of education and advocacy by women's groups. In 1983 Manitoba Attorney General's Zero Tolerance Policy changed domestic abuse from a family matter, to a criminal offense. The police, and not the victim were responsible to lay charges and the offender was made accountable to society for criminal behaviour (Pedlar, 1991, p. 3).

In a national study, McLeod (1994) argued that the emphasis on crisis intervention delayed preventative approaches. For example, " in the years between 1978 and 1986, the

number of transition houses across the country grew form 78 to approximately 400" (p. 9). With increased awareness, legal intervention and shelter services, there was an emphasis on crisis and therefore on individuals. This had the effect of relegating prevention to short term responses such as creating a pamphlet or holding some workshops. There was debate whether resources for longer term prevention would reduce support for crisis and shelter services for immediate needs. McLeod argued that this narrow response broadened in the late 1980's and 1990's because of the Montreal Massacre when 14 women were murdered in Ecole Polytechnique. This devastating event brought to the forefront the social values, attitudes and structures of inequality and hatred for women.

McLeod (1994) also identified shifting definitions of violence based on broader social analysis. The 1980's emphasis on physical and sexual violence against women changed to the current focus on psychological, emotional, spiritual and financial violence. Survivors said that the wounds of emotional abuse won't heal. Aboriginal and women of colour demanded other approaches to violence prevention that included their experiences of poverty, discrimination, racism and limited opportunities (Agnew, 1996; McLeod, 1994). Violence experienced by these women could only be understood in the context of the violence of poverty, racism, and broader structural inequalities. In addition, feminist analysts believe that violence in the home is the "underbelly of all violence in the streets and in society" (Adler and Denmark, 1995, p.x). Violence in the community supports and facilitates the perpetuation of violence for those who have witnessed or experienced violence in their homes. Current research, also stressed understanding the transmission of violence from one generation to another in a social context rather than as an individual pathology (Adler, 1995, p. xi). A global approach to violence

prevention emerged from an analysis of the causes, related forms, consequences and dynamics of violence on a worldwide scale. Understanding these causes and explanations for family violence is crucial for effective prevention strategies.

Critique of Feminist Approaches to Prevention

Agnew (1996) argued that feminists in the 70's ignored issues of race, class and ethnicity, in their work on sex role socialization as a contributor to gender inequality. Agnew argued that early feminist research was characterized by absence and invisibility of some women. Discussions of how girls and boys grew up to learn feminine and masculine roles and identities, did not include the experiences of those other than white middle class populations. A rigorous reexamination occurred in the 70's as "women from Asia, Africa, and the Caribbean used historical data to demonstrate that class and race were as powerful as gender in oppressing and exploiting women" (p.59). While white feminists argued that the patriarchical family was the centre of women's subordination, women of colour argued that the family was a buffer to social discrimination. Anti-racist feminists required a commitment to analysis that recognized the interrelated complexities of oppression. "Gender, race, and class structure the experience of individuals and these experiences construct the individual's sense of self and identity" (p.62).

Knowledge and research on the dynamics of wife abuse in immigrant communities in Canada also emerged from invisibility. By the 1980's wife abuse was recognized in policies and agencies as a serious problem for Canadian women. Immigrant community groups were seen as the best service site for racial and ethnic groups (Agnew, 1996, p. 196). Immigrant women's organizations around the country documented the experiences of abuse. They argued that immigrant women confront cultural, social and racial barriers to accessing services and that

culturally sensitive services were needed. Community reports analysed the causes of wife abuse as " patriarchical domination and gender stratification in the family"(p. 197). Several studies documented spouse's perception of " being thwarted in his desire to exercise exclusive authority over the family's resources, including his wife's wages and domestic work" (p.198). Studies acknowledged that immigration frequently alters traditional family roles, causing additional stress (Agnew, 1996; Green, 1994; Pressman, 1994).

Prevention of Violence Against Immigrant and Visible Minority Women

The efforts of immigrant and refugee women in advocating for their concerns has resulted in academic, community based and government sponsored research. Support for family violence prevention is a recurrent theme in national studies on women's issues and on immigration and settlement issues as well. A National Task Force on the Mental Health Needs of Immigrants and Refugees (Health and Welfare Canada,1988), recommended orientation to women's rights and roles in Canada, based on concerns about dependency situations of women, and lack of support from family and social services. McLeod and Shin (1993) conducted a qualitative study of 64 women from 4 ethno cultural communities on the problems of abuse, language and isolation. The study indicated that for 28 women, who said they were abused, the abuse started in Canada (McLeod and Shin, 1993, p.16). Their loss of social and family supports and isolation were significant risk factors. Working in poor conditions and unemployment also created stressors for all family members. As well, 55 of the 64 women interviewed said they needed more general information on services, legal information, finances, housing and counselling (p.41). This also identified many value clashes between immigrant women who are abused and existing services.

Another study, in 1994, included 41 participants from across Canada from a variety of

ethno cultural communities who made recommendations to the Family Violence Clearinghouse - Department of Health Canada, on their priorities for violence prevention:

- Immigration issues may result in a dependency status in which control and abuse of power occurs.
- Everyone agrees education is needed but alternative forms must be created.
- Funding appears to be haphazard and not responding to priority areas.
- Definitions of family violence are problematic to ethno cultural communities when not broad enough to include racism, isolation and removal of children. There is recognition that "abuse is abuse".
- Resources in ethno cultural communities are not being used.
- Services do not appear to be keeping up with demographic changes.
- Training should include "lay people" to ensure practicality

(Health Canada, 1994, pp.82-85).

The emphasis, was on the important role of ethno cultural communities in prevention and the need to build new partnerships and to find new approaches. They also identified three approaches to information delivery with an emphasis on safety and anonymity, including radio programs, pamphlets and community newspaper articles in first languages (p, 43-44). The also suggested awareness raising activities and group discussions on general orientation topics, not just on abuse. " It was repeatedly emphasized that pamphlets, information packages, mainstream workshops and forums do not work for most communities" (p.85). Ethno cultural communities, are at different levels of understanding and action on this issue. Recommendations supported that women in ethno cultural communities "should be sole determinant of what will work for them" (p.31). In addition, the consultation participants wanted the understanding and definitions of violence to be broadened (p.86).

Locally, the need for longer term culturally based prevention approaches were identified through a variety of projects and evaluation reports. Probation Services, Manitoba Justice (1992-94) conducted a project to train immigrant professionals from six linguistic communities to deliver probation's mandatory "Partner Abuse Short Term Education Program" for family

violence offenders. The project, called "Services to Immigrants on Probation", focussed on developing education that was culturally and linguistically appropriate for offenders and training for facilitators to deliver education in their communities on partner abuse. Evaluation indicated strong support to continue this education work and reach more community members. There was interest in establishing more meaningful orientation for immigrant families, in order to address changes in the family, gender issues and increased access to information and supports before family crisis occurs (Man. Dept of Justice, 1994)

As a result of "Services to Immigrants on Probation", a steering committee was formed to develop a community based project to prevent violence in families. Community organizations in cooperation with Immigrant Women's Association of Manitoba, the Citizenship Division, Culture, Heritage and Citizenship, developed a proposal to train 16 community facilitators to organize and deliver prevention education. From August 1995 to January 1996, there were 33 workshops conducted in ten participating communities as well as the production of first language materials and media presentations. The project evaluation of the "Multicultural Partner Abuse Prevention Program", was conducted by the Research Centre on Family Violence and Violence Against Women (1996). It identified a strong recommendation to continue community education by peer group educators (p. 55). Facilitators of the project agreed that while there was lack of understanding of the root causes of violence, all cultures valued the family and relationships of respect and love. Facilitators stated that culture was not an excuse for violence in the home.

There is an absence of local research on the realities of settlement, adaptation and integration and the concerns of immigrant women and their families. Mount Carmel Clinic, Cross Cultural Counselling Unit (1996), however, conducted a needs assessment of eleven ethno

cultural communities. This study attempted to develop outreach programs to facilitate positive adaptation and prevention of mental health difficulties. Four hundred and twenty seven individuals were interviewed (242 female and 185 men, between 18 and 60 years of age). When asked to identify their areas of greatest need, most frequent responses in order of importance were: English language; Employment; Family Relationship; Parent/Child; Relationship; and Social needs/Recreation (Mount Carmel Clinic, 1996). This needs analysis highlighted child and parent relationships and the role of parenting. The stresses of parenting in a new culture and of changing gender roles were significant (p.12). These findings also noted the lack of orientation and information available to community members especially to support the family life of individuals, families and communities to overcome specified obstacles to adaptation.

Beginning Study

The author conducted a beginning study from September 1995 to November 1996 for a course in Qualitative Research Methods. Four community educators, experienced in the delivery of family violence prevention were interviewed. Findings from the study identified interest in ongoing professional development. The complexity of their work was evident in the discussions of cross-cultural communication, approaches to community involvement, gender differences, challenges to a feminist analysis of violence, denial and resistance, and barriers to accessing existing services. The need for further study of the cultural factors in the delivery of prevention in multicultural settings and the role of the community adult educator was evident. As well, there was significant interest in developing ongoing learning opportunities and a strong commitment to the violence prevention. All facilitators supported the need to strengthen the provision and delivery of violence prevention which reaches both new and old ethno cultural

community members.

Definitions of Effective Prevention

From the research on why violence occurs, it is argued that "prevention is the only rational approach that could bring a substantial reduction in antisocial acts" (Wolman, 1995, p.xix). Current thinking on effective prevention is based on collective efforts for social changes. This means addressing the values, attitudes and behaviours which foster or eliminate violence, peer support models, and personal and social empowerment (McLeod, 1994, p. 25). McLeod (1994) argued that the medical models of prevention are limited. A multifaceted definition of violence must acknowledge the many form abuse can take, as well as a diversity of prevention approaches (p.29). McLeod recommended prevention activities which: recognizes women's strengths; avoid the 'victim' label; are community based to empower women to be free of violence; and which reduce inequalities. Based on 15 years of research and practitioners experience, McLeod (1994) outlined six factors for effective violence prevention (pp. 12-16).

- Successful prevention programs must recognize that violence/abuse result from **unequal power and control**. There is wide spread acceptance of research that defines that violence against women, children, seniors and other groups is rooted in unequal power dynamics.

- Individuals and groups must be **empowered** and involved in prevention. This philosophy should begin with survivors and extend to all persons in communities. A community oriented action approach is recommended.

- Prevention must address the **reduction of wider social inequalities** such as economic inequality and racism. The forms of economic, workplace, racial, cultural sexual orientation and ability/disability inequalities are related and need to be explored. Effective prevention should be aimed at the individual, the family , the community and at society as a whole.

- **Change away from values, attitudes and behaviours** that condone and perpetuate inequality, power over dynamics and violence. The difficulties

of immigrant women and their families in adaptation and the feeling that programs divide families instead of healing them are currently debated. New approaches to family based healing and culturally appropriate services are required which do not increase fear, danger of risks of further violence.

- **Reduce isolation** of families, women, children, seniors and other people with low status. The difficulties of women who do not speak English was highlighted as a critical isolating experience as well as the experiences of many rural women.

- Prevention must be built on **community development** among individuals, across groups, neighbourhoods, professions and sectors. Interdisciplinary teams, coordinating committees and collaborative approaches were recommended.

- Prevention must be seen as **long term problem solving**. This approach is relatively new and not well developed, but should take into account specific inequalities, values and attitudes which contribute to violence and that are barriers to prevention and that can be overcome.

Another approach to prevention involves strengthening social supports and the importance of family ties or a "moral net" to serve as a moral reference group for families. Krauss and Krauss (1995) argued that moral nets can reduce family violence by increasing family strength. Characteristics of strong families from this perspective are: over 5 member households; delayed first births, delayed marriage for women; development of heroes, rituals, and honouring of elders. The research suggested that strong families are affectionate, communicative, problem solving, have a sense of realism, are hospitable and foster outside interests (p.138). While strong moral net ties are not necessarily familial, they act as such. Weak families are smaller, have higher divorce rates, and higher birthrates among teenage mothers. Child abuse and wife abuse occurs in homes that are more socially isolated (p. 138). This research supports social policy and programs directed to supporting strong families and is

particularly significant for immigrant families who may be separated from extended family supports. Research was not identified which discusses "moral nets" based on differing moral standards. Based on this study, families can be strengthened by: supporting individual changes; providing alternatives and new patterns; and identifying benefits for making changes.

Burkell and Ellis (1995) also identified principles for effective violence prevention including making links between knowledge, attitudes and behaviour, personal relevance, multiple messages and sources, facilitator's characteristics, matching materials to audiences, using anecdotal evidence, presenting alternative arguments, and social skills training. These principles were examined in a variety of settings including schools and colleges, professional groups and in communities.

While these aspects of effective violence prevention are useful, they did not fully address issues specifically related to culture and the experiences of immigrant women and their families. The need for first language materials to decrease the isolation of immigrant women was noted by McLeod and Burkell and Ellis. They also briefly mentioned the need to develop culturally specific programs or increase the sensitivity of general programming. What is effective family violence prevention in ethno cultural communities and based on factors related to culture, adaptation, and the experiences of immigrant women and their families? This study will attempt to answer this question in collaboration with facilitators who have been deeply involved in developing cross cultural violence prevention in Winnipeg.

Prevention for immigrant women addressed both the causes and influencing factors of violence against women. They recognized the complex social situation of cultural adaptation for immigrants women and a need for violence prevention within a cultural orientation framework in

the short term and in the long term to strengthen integration. Family violence prevention can assist women and their families to overcomes obstacles to adaptation, facilitate transformative learning at the personal and social levels, minimize the risks to women and support healthier family relationships based on equality and human rights for both men and women. Individual and social responsibility are central to this learning and teaching interaction.

Feminist Adult Education

Feminist adult education literature does not directly address family violence prevention. As in the feminist analysis of violence, there is little discussion on cultural adaptation and the concerns of immigrant and refugee women. However, relevant discussion include the dynamics of power , women's place in adult education, women's learning and development. These topics can provide new insights for family violence prevention as an adult education practice. Feminist adult educators challenged the assumptions of adult learning and the male dominated quest for professionalization. The have also expanded the field to be more inclusive and true to the goals of personal and social change.

Burstow (1994) argued that women's contributions to adult education have been made invisible and distorted by a "liberal male bias" in the history of the field and the leadership in the profession (p.5). The traditional cornerstone of adult education was Knowles' concept of andragogy which formed the basis for self directed learning. This has been severely critiqued for its basis in patriarchical norms which prefer:

> ... independence over both dependence and interdependence; isolation over relation; the individual over society; the explicit over the implicit; the straight forward and highly directional over the tentative; the groping toward and the divergent; the cognitive over the emotional; the objective over the subjective or intersubjective; and the logical, scientific, and highly measurable over the artistic

and non-numeric. (Burstow, 1994, pp.6-7).

In addition, self direction emphasized personal over social responsibility, and an isolated form of individual freedom, rather than one in relation to others. Stalker (1996) expressed frustration at the male agenda in adult education research. She argued that research left out women's experiences by maintaining oppositions of the masculine and feminine in public and private domains, and perpetual debates about objectivity and subjectivity in research (p. 101).

Feminist researchers in adult education have made significant contributions to changing the male agenda by advocating for exploration of gender differences in different cultures, private sphere issues concerning women, gender analysis, and women's educational programs (Stalker, 1996, p.104). The feminist research agenda is primarily concerned with the "overlapping and multiple forms of [women's] oppression" and analysis of power relations supported by ideological and institutional structures which produce and reproduce male privilege and exclude women (p.100). Ball (1992) argued that adult education should be challenged to live up to the five principles of feminist knowledge: 1) gender inequalities are basic to all aspects of society; 2) no separation between the subject and object of research; 3) ethical and political dilemmas of social research must acknowledge the risks to women; 4) the use of feminist consciousness raising techniques (p.12). A feminist views women's experiences as "socially constructed, reconstructed and reconstructing within historically determined structures" (Stalker, 1996, p.102). Studies have explored " the ways in which power is acted out through sexuality and violence and the ways in which women resist that oppression" (p. 107). Specific discussion of family violence and prevention, however, is absent from feminist literature in adult education.

It is argued that a critical anti-sexist and anti-racist educational movement must be formed to connect the similar processes of oppression and inequality that are experienced by women and people of colour (Agnew, 1996; Dei, 1996; MacKeracher, 1993). There is a continuum in feminist adult education from consciousness raising for the personal awareness of the social conditions of one's life, to an awareness that is integrally part of social and political actions and making changes. Violence prevention is also based on the goals to facilitate changes, on the personal, family, group or institutional levels.

Because of the hard work of feminist adult educators, there have been changes to realize anti-racist and anti-sexist goals. Unlike the formal education system, some of the sites where adult education occurs, such as in community centres, women's groups and ethno cultural associations, there is the possibility for transformative change. Ball (1992) argued that "resistance" is possible when people "produce their own meanings and interpretations of social reality, and develop identities which resist and question educational knowledge and practices" (p.3). There is much debate however, about how far resistance must go to effect real change and how much the feminist movement has been incorporated into the system, thus contradicting conditions for change.

Women's Development and Learning

Because the majority of social science theories about human behaviour were developed by men, women began to develop a new body of knowledge which more accurately reflected how women learned, developed and taught. Loughlin and Mott (1992) identified three themes in their review of women's learning: women's learning involves critical reflection and authentic self; learning leads to the construction of knowledge that motivates action; and learning is a

relational process within the concrete experiences of daily living (p. 81).

There is debate regarding women's learning which is relevant for violence prevention. Gilligan's work on the development of moral reasoning described two conceptions of the self as autonomous and independent or with a connected relational focus (Gilligan 1982). Implications of this theory for learning were further developed by Belenky et al, in the book, Women's Ways of Knowing (1986). They described autonomous learners, who master content for individual achievement with a preferred analytical style and relational learners who establish connections to other learners, focus on context and the ideas of others in a preferred holistic style (Belenky 1982, as cited in MacKeracher, 1993, p. 78). This approach to development and learning can reinforce traditional gender stereotypes and can maintain gender inequality by attributing characteristics to the sexes that are unequal and potentially dangerous. Gerber (1995) argued that as men and women conform to cultural expectations of their gender role, they are also conforming to relations in which men have more power over women. Views of masculinity and femininity, when discussed outside of the context of power relations in society are limited, since they do not make connections to power relationships that are fundamentally socially constructed. Instead gender roles are idealized. A woman who is truly ' feminine' must be high in communion (personalities which express warmth, concern, and connection), while a 'masculine man' must be high in agency (traits of self assertion and exerting one's will on others) (p.145). Such gender stereotyping did not recognize the established links between power and violence exercised through coercion and control. A critical finding in research related to gender stereotyping and violence, is that violent husbands and battered wives hold more tightly to personality traits that correspond with cultural ideals. "The violent husband is seen as having the valued agency traits

associated with masculinity and the abused wife is seen as having the desirable communal traits associated with femininity" (p.149). Abused women and violent men represent the extremes of stereotyped femininity and masculinity. Again there was no cross cultural discussion of stereotyping and extreme gender roles.

The work of Belenky et al (1986) describing women's ways of knowing and Gilligan's (1982) work on moral development, promote the characteristics of communion in women's development. Gerber (1995), argued that conforming to these traditional feminine traits basically supports unequal relationships and potentially sanctions men's power over women (p.150). Equal relationships which are not based on the exertion of power and control, occur when both men and women interact with agency and communion. Research in social science literature has shown that at the highest level of ego development, men and women do not have different personalities (p.152).

Summary

Feminist analysis of the causes of violence against women critically identify the personal and social dimensions of the abuses of power that shape women's experiences. The feminist movement is a vivid example of how people can expand their understanding of violence in our society. Feminists advocated for changes in the legal system, social services and education to address the serious social problem of violence in the home. New approaches to violence prevention have emerged which are based on the anti-racist and anti-sexist principles.

Violence prevention is not directly addressed in adult education or feminist adult education literature, but is rooted in the feminist social movement. However, there are relevant issues regarding the masculine bias in adult education and the experiences of women as teachers,

learners and academics. The need for further research on family violence prevention as adult education practice is clear. This study will facilitator's perspectives on the delivery effective family violence prevention. Discussion of sensitivities and obstacles to this work was examined. The literature demonstrated that stereotypical views of learning styles are controversial in the context of violence prevention. Effective violence prevention reflects on socialized gender roles. Rigid gender roles generally form the rationale for the use of power and control of men over women. Violence prevention education challenges these traits which are associated with inequality. As well, gender roles are defined in a variety of different cultural forms and traditions. Understanding of culturally specific gender role stereotypes is needed to understand how to effectively discuss these issues with people from diverse cultural backgrounds. While respect for cultural differences is crucial, cultural norms cannot be regarded as a rationale for violent behaviour or for perpetuating inequality. Effective prevention can only be done with understanding of the social and historical context of power in relationships, wherever and however they exist. Values of equality, healthy relationships and mutuality are central to the learning and change processes and exist in cultural forms that differ from the North American feminist conceptions. This study explored the cultural context for the delivery of family violence prevention with recommendations for developing facilitators cross cultural skills.

Modes of Delivery

Modes of delivery for cross cultural family violence prevention programs includes the setting, philosophy and principles of adult teaching and learning. The settings for this study are ethno cultural communities where participants explores how violence works and what individuals and communities can do to stop violence. Community adult education literature goes

beyond descriptions of community settings or the processes of community work, to discuss the role of adult education in social change based on social theory. Issues of power and educational process are discussed. Transformative learning theory, new social movements and the recurring question of what is the role of adult education in social change are examined. The relevance and implications of philosophical and theoretical conceptions to practitioners is discussed as an important aspect of professional development.

Community Adult Education

Community adult education occurs in wide range of formal and informal settings to address various concerns such as literacy, culture or politics. Hamilton and Cunningham (1989) argued that community adult education is based on the assumption that communities have the "potential to solve many of [their] own problems by relying on [their] own resources and by mobilizing community action for problem resolution" (p.439). These authors carefully distinguished two approaches: community development and popular education. They argued that community development derived mostly from "social development concerns" in processes, methods, programs or movements (pp. 440-441). Key elements are learning new skills, knowledge and educational approaches to learners participation around issues of their concern. It adopts a more liberal view of society and social change based in which adult citizens "acting collectively are the most able agents for community problem solving and change" (p. 442) . This approach was criticized for seeking reformation and not transformation and for having a weak conceptual basis.

Popular education occurs within a broader social framework in which education is one aspect of learning and social change. Like community development, citizens participate, define

and organize the learning activity. However, from a critical perspective, the individual is linked to collective processes of social change and social movement to resist inequalities and injustices in the dominant culture. Education should serves the interests of communities involved in challenging the oppressive dynamics of power and knowledge. New types of formal and informal knowledge of silenced and marginalized groups are created to confront dominant institutions. Such knowledge exists within communities, not outside experts. Critical participation has the goal of "critical conscientization" or the "development of a capacity to transform reality and the strengthening of organizational structure to challenge existing power arrangements" (p. 444). The conceptual base is summarized in this quote from Hamilton and Cunningham (1989):

> Transformation begins with conscious appropriation of one's own reality. Those who are oppressed must recognize their oppression, initiate equitable resource allocation, develop the ability to define an defend the type of society that serves them best, and struggle to counter the hegemony of oppressive power relationships.(p. 448)

Community Education for Social Change: A Search for Theory

An intense debate on the role of adult education in social change has emerged in current literature. The search for conceptual roots of community adult education has moved from a definition of activities in a variety of community settings to critical analysis, theory building and discussion of policy implications. The distinctions between community development and popular education made in 1989 expanded into debate about transformative learning and the role of adult education in social change.

Griffin lead a critique of the liberal agenda in adult education. He argued that an

ideology of individualism exists which takes people out of the situations, and issues they are dealing with, out of a sociological context and into well managed classrooms lead by practitioners with good technique (Griffin, cited in Quigly 1991, p. 107). The search for professionalization and lack of a clear social policy for adult education maintained this limited approach. Griffin claimed that adult education exaggerated its role to transform individual lives and change society. He argued that the sum of personal changes does not mean collective political and social changes have occurred. What is more likely to happen, he argued, is that society "acts back" on progressive social movements and incorporates them into existing structures to control their influence (p. 265). Griffin emphasized that the most important sociological features for adult educators are the structural inequalities of race, class, and gender and that educators need a more sophisticated analysis of the dialectic relationship between the individual and society (p. 261). For example, the anti-racist, feminist analysis of violence provides the analysis needed to understand the how violence prevention can address a complex social problem.

New social movements. Adult education theorists have examined the concept of New Social Movements to better understand the social context of education with adults. New Social Movements are defined as attempts to change social relations and structures towards peace, feminism, ecology, and personal development (Welton, 1996). Welton, argued that they have arisen out of the crisis and contradictions of modern welfare state capitalism (Welton, 1993, p. 155). Welton defined the basic principles of New Social Movements as: ecology, social responsibility, grassroots democracy and nonviolence (p.160). He defined feminism as a learning site with similar to these other social movements. Feminists are engaged in personal

and collective processes for liberation and survival in a violent world, in response to threats to "...physical, personal and social existence" (p.156). Feminists challenge the underlying processes which dehumanize women in society throughout history. Welton argued that women have "opened up new issues for societal reflection, learning and collective action", through the feminist movement (p.159). New social movements are related to the adult education concerns for genuine human relationship, communication, personal and social transformation for social justice, and democratic organizations.

Critical thinkers in adult education attempted to build a critical world view for adult educators. Adult educators desire for sound social theory is often borrowed from other disciplines. Holford (1995), for example, also discussed New Social Movements. Holford argued that by the 1970's the phase in which adult educators were genuinely in alliance with social movements had passed. It was replaced by efforts to establish a professional field of study and practice (p. 96). He argued that there is no well founded critical theory of social movements and proposed a context for knowledge in social movements. He discussed: a cosmological context or world view; a technical dimension concerned with practical problems; and an organizational dimension which shapes group identity, functions, interactions, and communication of messages internally and to the world (p.105). Holford argued that organizations are "key sites of interaction between learning, knowledge and society" and that organizational knowledge must be problematised in order to understand the role of adult education in social movements (p. 105). He also advocated that the role of adult educators as "movement intellectuals" can be studied to clarify their roles in social change as leaders or as part of a team (p. 105).

Transformative and Emancipatory Learning Theory

The development of transformative learning theory also illustrated debate on how learning is related to personal and social changes. Mezirow's theory of transformative learning developed from studies of women's consciousness raising groups in the seventies. His model described the process of perspective transformation through critical reflection of assumptions, knowledge and roles (Mezirow, 1994, p.224). Mezirow (1996) argued that transformative learning can be traced through Socrates to Marx, Freud, Freire and Habermas (Mezirow, 1996, p.164). He identified the premises of these emancipatory theorists as: "concern for socially constructed structures of meaning, the significance of language and communication in creating meaning, the centrality of critique, and sensitivity for cultural diversity" (p.164). Mezirow maintained that Transformation Theory is an ideal type, which can be generalized to many learning situations, and not only those with a political agenda for social change.

Several authors argued that adult educators should fully understand concepts before applying them. The development of transformative learning theory, was criticized for lack of social analysis of the context of learning. Mezirow was criticized for lack of a social context for rationality (Clark and Wilson, 1991; Collard and Law ,1989). While it is generally agreed that the emancipatory domain is challenging technical interests, Connelly (1996) also criticized Mezirow for lack of social analysis. He argued that Mezirow's focuses on "individual and psychological, rather than structural or collective terms"(p. 244). Mezirow aligned his work with Habermas and Friere based on similar goals and common processes. "The resulting transformation in perspective or personal paradigm is what Freire refers to as 'conscientization' and Habermas as 'emancipatory action'" (p. 242).

A critical review of Habermas concluded that while his concepts are currently in vogue in adult education literature, they are partially understood. Prior to 1987, a search on Habermas revealed 44 educational related articles and only two concerning adult education. In contrast, between 1988 and 1993, there were 44 adult education articles on Habermas primarily related to Mezirow's work (Connelly, 1996, p. 242). Mezirow drew from Habermas's framework of knowledge domains which serve technical, practical and emancipatory interests. Mezirow described these concepts as different modes of learning: for task related competence, for interpersonal understanding and for perspective transformation (p. 242). Connelly (1996) argued that Mezirow did not include Habermas' systems-lifework thesis which argues that economic and political institutions increasingly dominate live experiences in the private world and 'colonize' education (p. 245). Connelly believed that Habermas colonization thesis explained the central problem of modernity as the increase of bureaucratic institutions and technical values on private communication and values in the life world (p. 24).

Friere is another important social and educational theorist that adult educators explore to better understand their role as adult educators in social change. To deepen conceptual understanding, Allman (1996), explored Marxist theory to clarify and revitalize Freire's radical educational philosophy. Praxis, for example, was based on Marx's dialectical theory of consciousness which is a dialectical unity between thought and action (p. 147). Friere drew on Marx's principle of social change that occurs when there are contradictions and relationships between two opposites in society. Where subordination and domination exists, radical activists seek to abolish or transform that relationship (p.146). Freire's view of praxis was both a critique of social and cultural explanations for given conditions and a means to transform social relations

(p. 147). Critical consciousness and critical action (praxis) are concepts which revealed the meaning of a radical approach to education in which educators and cultural workers must make " political choice between domestication and liberation and in making that choice to be clear about whose interests they are serving" (p. 149).

Implications for Cross Cultural Family Violence Prevention

However theoretical the previous discussion might sound, these concepts describe real processes of dehumanisation and humanisation which are at the heart of history and society. Freire states: "...Any situation in which some [people] prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate [people] from their own decision making is to change them into objects" (Allman, 1994, p. 151).

Emancipatory principles in adult education was identified from feminist , anti-racist, and community adult education literature as well as in family violence prevention literature. Practitioners who can integrate theoretical discussions can use them in their delivery practices. The challenge for adult educators working in the relatively new field of family violence prevention is to develop their understanding and analysis of violence in society, how inequalities are socially constructed and experienced by women, and cultural/racial minorities and how changes can be accomplished.

Professional development is based on reflection on the role of adult education in a particular setting, understanding of the experiences of learners, awareness of the influence of power on educational practices and the degree of participation in the teaching and learning interaction. While it is important to develop analysis and clarify values which support women, diversity and non-violence, adult educators work in many settings, with a vast range of

participants, organizational interests and resource constraints (Stein and Draper, 1993, p. 62). Personal beliefs may contradict program goals or processes as well as learning outcomes. Draper (1993) argued that professional adult educators are responsible to reflect on philosophical questions to better understand why educational programs are developed and how they function. Baskett and Marsick (1992) review of professional learning and change conclude that research is needed on " how practitioners actually learn and change in order to build understanding of professional development" (p. 13).

Following is a review of three authors who have integrated theory and practice and identified key elements in emancipatory education. The following principles can be adopted by family violence facilitators working in ethno cultural community settings.

M. Hart (1990), discussed women's consciousness raising groups as part of the feminist social movement. She incorporated feminist analysis of power in personal and social change in her research. Women's consciousness raising groups facilitated reflection on personal and shared experiences of power and relationships that shaped their identities and social relationships. Hart argued that these learning processes firmly belong in the feminist education agenda and are also transformative learning because consciousness raising groups "change the structure and the frame of experience in general and thus the entire frame of reference within whose parameters the individual women has been acting so far" (p.55). In a group, change processes are shared to reinforces the feminist belief in the connection of the personal and the political. Meaning and understanding evolve with reflection on the larger context of women's oppression. As generalizations arise, distance and critique evolve into theories for more inclusive perspectives, which more truthfully reflect women's experience. The main principles for

consciousness raising outlined by Hart (1990) include: acknowledgement of oppression by addressing power; working with marginalized groups; recognizing the importance of personal experience in the learning process; working with relatively homogenous groups with respect to major social differences like gender, race or class; issues of trust and mutuality in working through experiences of inequality; maintaining equality in group processes and the role of the instructor; gaining theoretical distance in order to analyse the structures of female oppression; and avoidance of an individualized focus or a therapy group (pp. 59 - 67).

Allman (1996) reviewed the Marxist basis of Freire's work to clarify practical implications for teaching and learning from a radical educators perspective. Friere supported working with people rather than 'for' them or 'on' them. His educational goal was "conscientization" or a critical dialectical perception of reality in unity with critical revolutionary practice (Allman, 1996, p. 153). Teaching and learning relationships must be transformed as "two internally related processes within each person" (p. 153). The teacher is a learner and the learner is a teacher. As well, the relationship to knowledge must be transformed from a commodity or possession, to a mediation between people and the work, and as a means to learning, not an end (p. 154). Dialogue is seen as the best method of teaching and learning. Dialogue involves critical investigation of knowledge and thinking, discussion, the establishment of mutual help, trust, and collaboration. Allman also highlights Freire's concern for replacing one kind of oppression with another and that teachers, and leaders must examine 'the oppressor within' (p. 159). This is crucial for identification of the internalized experiences of violence experienced by women and minorities.

Welton (1996) also derived four practical implications for critical adult education from

his analysis of Habermas theory of communicative action: 1) to centre the learning processes in 'dialogue and communicative action oriented to reaching a consensus in a non coerced and free exchange" (p. 136); 2) to assist adult educators in "creating developmental, learner centred and emancipatory institutions within which individuals can find purpose and identity" (p. 148); 3) to work for new "communicative relationships between professionals and their clients" (p. 152); and 4) to practice "mediational political learning processes" in new social movements which are crucial in social learning and identity formation (p. 155).

Summary

This discussion of modes of delivery for family violence prevention expanded on the social dimensions of adult education practice that is relevant to family violence prevention in ethno cultural communities. The literature identified theoretical support for practitioners to challenge the sexist and racist institutions and structures which perpetuate violence and racism in society. Facilitating change towards equality is the central dynamic of this work. Social change was explored as individual learning and as an integral part of social movements. It was argued that knowledge which contributes to emancipation from oppression and violence can be constructed in dialogue and interaction between learners and teachers particularly in community settings with shared values, such as those committed to feminism or anti-racism. This study explored how facilitators defined their work and what constituted effective family violence prevention in ethno cultural communities. Facilitators discussed how they addressed obstacles, and ways to continue their own learning while developing the field.

Key Findings in the Literature Review

The literature review expanded on key concepts and issues in adult education for the delivery of family violence prevention in ethno cultural communities. This study asked family violence prevention facilitators what were effective practices, obstacles how they were addressed; areas for development and recommendations for ongoing learning and improved practices. Findings from the literature review enhanced data analysis, confirmed and extended understanding of many of the facilitators' practices, and identified areas for ongoing professional development. The literature review was used in this study to refine analysis of the facilitators' perspectives and to learn more about the processes of cross cultural family violence prevention. Following are key findings from the literature review.

- Culture is a critical factor in learning and facilitating reflection on values and beliefs that underlie behaviour. Culture is relevant to the particular situations and social circumstances of learners and facilitators. This study explored the cultural factors based on the perspectives of facilitators who were immigrants with cultural and linguistic expertise and professional experience in the field of family violence prevention. Participants in the study represented different adaptation experiences as immigrants, ethno cultural community membership and involvement, ages, genders, educational and occupational backgrounds.

- Multicultural and anti-racist education principles can increase the effectiveness of family violence prevention practices. Significant value and conceptual differences exist between multicultural and anti-racist education. Anti-racist education is more effective in addressing power dynamics in personal and social relationships. The anti-racist approach is also congruent with a feminist approach to challenge beliefs and practices which perpetuate violence and inequality in society. This study explored the delivery of family violence prevention in ethno cultural communities and facilitator's perspectives in order to identify the principles on effective practices.

- There is no theory of adaptation as a learning process and there is a need for further understanding of the adaptation experiences of immigrants. Adaptation involves the social interaction of a person and a new environment. Adaptation conflicts and stress can increase/influence risk for violence in families, but is not the cause of violence. There is a need for family violence prevention for immigrant women and their families to over

come adaptation obstacles, barriers to integration in order to build on personal capacities and collectively address common problems. This study explored facilitators' perspectives on how family violence prevention can assist immigrant women and their families in adaptation and how family violence prevention addressed adaptation conflicts and the risks for violence.

- Integration was identified as a social norm adopted in immigration and settlement policy and the basis of the multicultural ideal. However, immigrant women and their families experienced social barriers and inequalities. This study explored the effectiveness of family violence prevention facilitation in ethno cultural communities to assist immigrants to integrate in Canadian society.

- Family violence is a global problem of unequal gender relations and gender based violence against women and girls. There is agreement that the root causes of violence are the male dominated structures of power and control. There is lack of understanding of the cultural forms of violence and effective way to violence with immigrant women and their families. Existing guidelines for effective prevention did not comprehensively address cultural issues and immigrants experiences. This study examined the experiences of facilitator's with cultural, linguistic and community knowledge. Facilitators reflected on cross cultural factors in the delivery of family violence prevention with immigrant women and their families.

- There were gaps in adult education literature on violence prevention, but connections were made between various approaches that relate to family violence prevention as adult education. Feminist adult education, community adult education and adult education's roles in social movements can contribute the effectiveness of family violence prevention. In many areas, adult educators address racism, sexism, violence and other forms of oppressions. While family violence prevention is rooted in feminist social movements it is also an adult education practice. In this study facilitators identified alternative community based approaches, reflected on the effectiveness of their practices and made recommendations for their own development and continuation of cross cultural prevention.

- Key elements in emancipatory adult education are relevant to family violence prevention in ethno cultural communities. They are: consciousness raising; critical reflection; mutual learning of facilitators and participants; dialogue and critical investigation of knowledge; and communicative action and learning in social movements. Facilitators were asked to identify important elements of their practices.

- Adult educators have the responsibility to reflect on their values, beliefs, practices and settings to develop their skills. Professional development required understanding of complex social phenomenon, processes of personal and social change and effective application of emancipatory theory in facilitation practices. Recognition for the

practitioners' knowledge and the integration of theory and practice can build social movements based on anti-racism and feminist violence prevention. The complexity of this work is evident. Facilitators were asked to share their understanding of the issues, their values and the principles which guided their practice and to identify areas for further learning and improvement. The study focused on facilitators' knowledge through interviews and observations of the delivery of family violence prevention in ethno cultural communities and made links to key concepts from the literature review.

CHAPTER 3

RESEARCH DESIGN AND METHODS

Purpose of the Study

The purpose of this study was to explore facilitators' perspectives on the delivery of family violence prevention with immigrant women and their families through qualitative case study research. Three facilitators' were selected based on their interest, experience and knowledge of family violence prevention in ethno cultural communities. The study used qualitative research to collaborate with research participants, as learners and agents of change. Multiple case study methods were used to identify effective cross cultural family violence facilitation practices and the professional development needs of facilitators. This focus of study was addressed by the following questions:

1 What did selected facilitators identify as effective violence prevention practices with immigrant women and their families in community settings?
2 What obstacles/sensitivities did selected practitioners experience in the delivery of violence prevention with immigrant women and their families? How were they addressed?
3 How did selected facilitators assess the adequacy of their own knowledge and skills to conduct violence prevention with immigrant women and their families?
4 What were facilitators' recommendations for ongoing family violence prevention in cultural community settings?

Three case studies explored facilitators' knowledge and experiences including their understanding of the issues, specific facilitation practices and alternative approaches to violence prevention as community education.

Qualitative Research

This study used qualitative research based on principles and methods that were relevant to the study of cross cultural family violence prevention. As discussed in the literature, family violence prevention is a form of adult community education which draws on feminist and anti-racist theory, and works toward emancipatory learning and social change. Family violence prevention is also located in women's movements, global human rights efforts, and in the efforts of social justice advocates who are working to eliminate violence in society. I adopted qualitative research methods to strengthen the critical role that education can play to facilitate learning and change toward non-violent beliefs, relationships and social structures and to support collective action for social change.

Debates about qualitative or quantitative approaches to adult education research include conflicting definitions of the purpose of research and the fit of research design and methods for research on adult teaching and learning. The debate reveals different assumptions, world views and paradigms which shape our knowledge and understanding of the world. The themes of knowledge, values and power discussed in Bogdan and Biklen (1992), supported the contention that the positivist paradigm did not fit the research purposes of adult education or family violence prevention.

The positivist approach to research was developed from sciences in agriculture, biology and psychology and applied in educational research, primarily through behaviourist approaches in educational psychology. The positivist view of knowledge assumed that there is objective reality that can be empirically described and analysed through rigorous methodology. Social facts, statistics and hard data were carefully collected in a controlled and predetermined research

design. Knowledge met the tests of statistical significance, methodological rigour or relevance to existing theory. The values of the researcher, the subjects and the design were not made explicit or examined as part of the research process. The researcher assumed neutrality and kept distant from the research subjects to maintain objectivity. Control of the research design and methods were the researcher's responsibility.

Qualitative research was based on an interpretive paradigm with many approaches, defined in part, to challenge the dominance of positivism (Lather, 1992). Qualitative researchers are concerned with understanding the everyday experiences of people in particular situations and the construction and context of knowledge. Personal experience, social relationships and interactions are understood from an insider's point of view. Values are integral to the process as researchers critically reflect on their own values, decisions and relationships with subjects. Research is based on empathy, trust, and collaboration. Methods chosen reflect the lived experiences of the participants. Control of the research is shared and negotiated between the participants and the researcher. Advocacy approaches are also used to make values explicit in the processes of knowledge production directed toward social changes.

Several authors agreed that qualitative research better fits the principles of adult education research and practice. "Research is an act of adult learning" (Deshler and Selener, 1991, p. 9). In addition, "one of the goals of adult education should be the democratization of society by creating contexts in which power is negotiable" (Joyappa and Martin, 1996, p. 2). Lather (1992) argued that qualitative research derives from a "paradigm of disclosure and advocacy, rather than prediction or neutrality" (p. 89).

I believe that this study is compatible with these principles of qualitative research. This

study was based on facilitators' knowledge about family violence prevention and an exploration of how to increase the effectiveness of facilitation practices in ethno cultural communities in order to better the lives of immigrant women and their families. I attempted to use an "empower approach" instead of a"power oriented approach" (Joyappa and Martin, 1996, p. 2). Facilitators worked collaboratively with the researcher to reflect on their own knowledge, values, approaches and delivery practices in order to improve the field.

Emancipatory Principles

Emancipatory research is defined as "ethical, emancipatory, empowering and holistic in both its implementation and in the use of the results" (Joyappa and Martin, 1996, p.11). I attempted qualitative research based on a commitment to principles of emancipatory research to advocate for change. I worked with facilitators who delivered sessions in ethno cultural communities in order to empower immigrant women and their families to overcome adaptation difficulties and stop violence in women's lives. Their work was consistent with feminist and anti-racist adult educators and researchers who attempted to expand the emancipatory paradigm. This study was based on explicit values of non-violence and the process and research results were attentive to these values. I also attempted to use emancipatory research to contribute to the reduction and elimination of oppressive situations and serve marginalized and disadvantaged groups. As a researcher I attempted to identify the importance of cultural and social factors in effective family violence prevention for immigrant families. As well I recognized the values of facilitators' own knowledge of the field as they organized and delivered educational sessions for immigrant women and their families in ethno cultural communities.

In addition, I used emancipatory research to explore the conflicts, contradictions and

struggles to change the reproduction of social inequalities. Educational settings revealed the processes of contestation, negotiation and resistance and "how people produce their own meanings and interpretations of social reality, and develop identities which resist and question educational knowledge and practices" (Ball, 1992, p.3). This study explored the facilitators' involvement in social action for family violence prevention, to identify what practices effectively facilitated meaningful change people's lives and in their communities. I explored facilitators' views of cultural and social beliefs and practices which perpetuated or challenged violent behaviours or negative attitudes toward women. We explored personal opinions on a controversial topic and social analysis of why violence occurred and how it should be stopped. We also explored barriers to family violence prevention delivery and how to stimulate openness, trust and critical reflection. The study's purpose was to challenge social barriers experienced by immigrant families in order to build social supports. It is my understanding that family violence prevention delivery is an emancipatory process. These case studies were developed to contribute to the improvement of violence prevention and the development of alternative community based approaches.

Feminist Principles

This qualitative research study was adopted to be consistent with feminist research principles and methods to improve the lives of women. Feminist researchers also value advocacy in the study of gender, women's understanding of themselves, and the distribution of power and privilege (Lather, 1992, p.91). Feminists explore how knowledge is produced and address the structures of power in society. However, early feminists failed to respect racial, social and class differences between women. A hierarchy in Western studies was identified

which "often obscure[s] cultural and historical differences and cling[s] to broad generalizations (Joyappa and Martin, 1996, p.8). Current critical feminist research challenges sexism as another form of oppression. Feminist researchers ask how "social research might provide a context for social change by challenging the structural divisions of social class, 'race' and gender" (Ball, 1992, p.1). Ball (1992) argued that both feminist and anti-racist research must adopt a critical approach to be more effective in contributing to social change. This study adopted feminist principles to avoid: blaming the victim; focus on individual problems; or one source of oppression. Women were not identified as a unified group and differences in experience, social class, ethnicity and race meant that women experienced sexism in different ways. Feminist researchers "generate and reinvent more interactive, contextualized methods in the search for pattern and meaning rather than for prediction and control" (Lather, 1992, p. 92). This study attempted to "acknowledge the interrelationship of racial, gender and class-based sources of oppression" (Ball, 1992, pp.8-9). Other feminist research guidelines that informed this study were:

1 Gender inequalities are basic to all aspects of society and have implications for the research process
2 The social researcher cannot adopt a neutral stance in the research process
3 Feminist consciousness raising is a central research method and technique.
4 There is a concern with critical theory and the research process to empower women and transform patriarchal society.
(Ball, 1992, p. 13).

As a researcher, I acted as a participant in social change activities by supporting women, recognizing differences among women, exploring gender issues and the effects of status and power differences in the research relationship. As a researcher, I was conscious of my own gender and colour, and how it affected reflection on effective practices in family violence

prevention in ethno cultural community settings.

This study identified effective facilitation practices using qualitative research methods based commitment to emancipation and advocacy for change. In collaboration with facilitators, effective family violence prevention practices were identified to eliminate violence in the lives of immigrant women and their families. The principles of non-violence and anti-racist, anti-sexist research and practice were respected in the research process.

Steps in Research

The following chart provides a summary of the research steps that will be discussed in the subsequent sections.

Table 4
Research Steps

Identified Research Problem and Research Methods
Identified Research Participants
Collected Data
Data Analysis: Identified Themes and Categories • transcripts, field notes, analytical memos, and case summaries focus group meeting with three facilitators to priorize effective practices and assess delivery skills • refined evolving themes through limited comparisons between cases and with literature review findings
Report Writing and Ongoing Analysis • rich descriptions of three cases and analysis of effective facilitation practices • communicate findings to others working in the field of family violence prevention and immigrant settlement • develop facilitators' resources based on findings

Case Study Methods

This study adopted case study methods based on the work of (Bogdan and Biklen, 1992; Merriam and Simpson, 1984; Patton, 1990; Stake, 1994; Yin, 1984). Three case studies were selected to identify effective facilitation practices in the delivery of family violence prevention in ethno cultural community settings. The case study was the most appropriate method for examining the highly individualized work of three facilitators and to explore cross cultural family violence prevention. Case studies provided a holistic view of different experiences, settings and a variety of facilitation practices. Qualitative case studies methods could explore a range of approaches, effective practices and delivery components in different community settings. I chose case studies to allow for flexibility to observe patterns, develop themes and identify variations in delivery content and methods. Three case studies were chosen to examine similarities and differences in facilitation practices.

Three cases were chosen to explore the field of cross cultural family violence prevention. "The phenomenon of interest observable in the case, represents the phenomenon generally" (Stake 1994, p. 243). A theory based sample was used to define aspects of the theoretical construct of interest and to elaborate and examine the construct (Patton, 1990). Patterns derived from the perspectives of the three facilitators, contributed to understanding of effective practices for cross cultural family violence prevention activities in a variety of settings. This research was suited to case study research in order to build knowledge in a new area and fill gaps in existing practices and research. Stake (1994) emphasized that case studies are chosen to understand the particularity and ordinariness of the case itself (intrinsic case study) or to gain insight into an issue or theory (instrumental case study) (p.237). He explained that a number of cases may be

studied jointly (collective case studies) when an instrumental study is extended to several cases. This study adopted collective case study methods. In addition, Merriam and Simpson (1984) described the purpose of the case study to provide an intensive description and analysis of an individual, group, institution or community by examining multiple perspectives and the interplay of significant factors that are characteristic of the phenomenon (pp.95-96). Yin (1984) added that the function of a case study is investigation using multiple sources of evidence to contemporary phenomenon within its real-life context when the boundaries between the phenomenon and the context are not clearly evident (p.23). In this study, I explored patterns within each case and made limited comparisons among the three cases. Strategies for data collection were developed to obtain multiple sources of evidence.

It should be noted that "damage occurs when the commitment to generalize or create theory runs so strong that the researcher's attention is drawn away from features important for understanding the case itself" (Stake, 1994, p.239). An instrumental case study provides holistic descriptions of the case, with an additional focus on how the concerns of researchers and theorists are manifest in the case (p. 243). While the concepts explored in the literature review were considered in analysis of case studies, the focus of the study was the facilitator's real life experiences and perspectives. Key findings from the literature review provided an opportunity to learn more about the processes that facilitators' used in cross cultural family violence prevention by analysing how facilitators' perspectives confirmed, extended or disconfirmed aspects of the literature.

Role of the Researcher

This qualitative collective case study research required field work on the part of the

researcher. I entered situations where family violence prevention education occurred in order to identify cases for study. In collaboration with the three facilitators, I actively reflected on my role, the research purpose and methods. My role as a researcher was influenced by my work. I have been involved in immigrant settlement since 1985. I worked in a settlement agency and am currently employed at the Citizenship Division, Culture, Heritage and Citizenship Manitoba. My work with family violence prevention began in program development activities in 1992. In a team, I developed "Services to Immigrants on Probation" which adapted probation's mandatory educational program for men charged with family violence offenses who had limited English. Two pilot projects were delivered by professionals with language and cultural expertise. The facilitators who delivered these probation programs, as well as the men in the programs and other interested community members, wanted further educational opportunities on this topic. It became clear that there was interest to talk about violence, how it occurs and the effects of violence on families, before intervention by the police or the justice system. There was support to develop further community based family violence prevention programs.

From 1994 to 1996, I was intensely involved in a coordinating group for the "Multicultural Partner Abuse Prevention Project". I worked closely with 11 facilitators, who were hired to work in their own communities to organize and conduct family violence prevention in ways that were appropriate for their cultural groups. I was involved in their training, and in planning for community outreach and prevention delivery. From this experience, I became fascinated with this topic. Each group meeting or training session involved rich discussion, planning, and developing mutual support in an environment where everyone was constantly learning new things. The diversity of the group challenged us to develop family violence

prevention based on factors including: language, culture, community politics and resources. My commitment grew with my understanding of what it meant to eliminate social barriers for immigrant families within agencies and in communities. Family violence prevention delivery challenged discrimination and attitudes toward women used to justify violence. The care and interest that facilitators and community participants expressed in the project, also revealed their beliefs in family strength to cope with cultural adaptation. The need to build personal, community and social supports for immigrant families was evident. My experience in collectively organizing these projects lead me to chose this topic for further study.

I conducted a beginning study from September 1995 to September 1996, in which I interviewed 4 family violence facilitators from the Central American, Indo-Canadian, Polish, and Vietnamese communities. Participants were selected based on friendly relationship, willingness to openly share opinions, expertise and commitment to family violence prevention in their communities. Four semi-structured interviews were conducted, tape recorded and transcribed. The findings of the beginning study demonstrated that cross cultural family violence prevention is complex work. Facilitators expressed interest in further training in several disciplines, in order to work effectively with immigrant families. Facilitators explored how they developed culturally sensitive approaches to family violence prevention in their communities by planning their messages, explaining laws, orienting families to a new culture and using cross cultural communication. Gender issues were important in discussing the causes of violence and changing family roles in adaptation. Facilitators' explored the difficulties of their work and recommended that there is need for an ongoing community based approach to prevention. The beginning study findings defined the purpose of the thesis study to identify effective cross cultural family

violence prevention practices and the professional development needs of facilitators.

Case Selection

My involvement in family violence prevention projects through my work enabled me to have access to people who were conducting prevention of family violence in ethno cultural communities. Three family violence prevention facilitators are the primary cases for this study. The selection of cases was done purposefully to identify information rich cases, of interest to the researcher (Merriam and Simpson, 1984, p. 97). Cases which provided the best opportunities to learn were selected (Stake, 1994). I collaborated with three individuals who were willing to explore and reflect on their practices, had experience and knowledge of family violence prevention in community settings, and were interested and willing to participate in the research. All three facilitators conducted many educational sessions and workshops both professionally and as community volunteers. All three facilitators were co-chairs of the Manitoba Cross Cultural Coalition for the Prevention of Violence and Domestic Abuse and were active in prevention delivery from six to ten years. The facilitators were selected based on their expressed interest to improve their skills and develop the field of family violence prevention. They were committed to this work and were fascinated with the teaching and learning processes involved.

Data Collection Strategies

Multiple sources of data were used for case studies of effective facilitation practices in the delivery of family violence prevention. Data was collected from primary and secondary sources. Primary sources of data resulted in 156 pages of transcripts from:

- Three one-hour audio taped interviews using semi structured interview guidelines and transcriptions of the three taped interviews.

- Three observations of delivery of family violence prevention by each facilitator in sites identified by the facilitators. Transcriptions of the observation notes and audio tapes.
- Participant feedback from three delivery observation sessions.
- A focus group meeting with three facilitators to discuss findings . Focus group meeting notes.

Secondary sources included:

- Four interview transcripts and findings from the beginning study
- Evaluation reports from Services to Immigrants on Probation and the Multicultural Partner Abuse Prevention Project
- Key concepts from the literature review
- Field notes

Validity concerns were identified in these qualitative case studies with an agenda for social change to improve women's. Traditional approaches to validity rest with the rigour of the research methods, such as sampling and data analysis. The concept of 'trustworthiness' was adopted as a more appropriate aspect of validity given this research project (Denzin and Lincoln, 1994). Suggested criterion for trustworthiness were: the credibility of the portrayals to those involved in the research; learning through similarities and differences and expanding knowledge of the variety of comparable contexts of research; and the extent to which the research moves those it studies to understand the world and the way it is shaped in order for them to transform it. (Kincheloe and McLaren, 1994, pp. 151-152). These criterion highlight the learning processes of research itself and adult education goals of increased self understanding and self direction (Lather 1991, as cited in Denzin and Lincoln, 1994).

The case studies focused on the facilitators' perceptions and experiences conducting family violence prevention in a variety of settings. All facilitators were asked to reflect on their delivery practices, to explore their assumptions, roles, and approaches used in the community

settings. They discussed barriers and sensitivities that were encountered and how they were addressed. Facilitators also assessed their own skills and provided recommendations for ongoing delivery of family violence prevention in cultural community settings.

The social and cultural context of the facilitators work was explored through the facilitators' own perceptions and observations of delivery, including the participants' feedback. Their delivery was conducted in three non formal adult education sites including sessions at: the Immigrant Women's Association of Manitoba, a Filipino community conference on violence prevention and a meeting of the Manitoba Cross Cultural Coalition for Violence Prevention.

Data Analysis and Reporting

As a real life participant in collective action to establish family violence prevention, and as a researcher with a completed beginning study, analysis for this study was ongoing and continuous. My role of 'researcher as learner' and 'researcher as activist' were important, as I became further engaged in understanding, reflecting and analysing this topic. I conducted the study by building on existing working relationships using a collaborative and participatory approach. "Qualitative case study is characterized by the main researcher spending substantial time, on site, personally in contact with activities and operations of the case, reflecting, revising meanings of what is going on" (Stake, 1994, p.242).

The following steps were used in the research process. Consent was required and obtained for two of the facilitators' employers to participate in the study. Three interviews were tape recorded and transcribed with the written consent of the three research participants. Observations of the delivery of family violence prevention sessions were made in three sites. Participants at three sessions provided written consent for my participation including note taking

and audio taping of the sessions. Transcripts were produced from the interviews, observations. The primary sources of data for each case included these transcripts, and the participant feedback forms. The primary sources of data resulted in: 65 pages for case one; 39 pages for case two; and 52 pages for case three; for a total of 156 pages. Secondary data sources for each case included: resources and materials used in delivery, site observation notes and project reports. In addition, I kept field notes and wrote analytical memos throughout the research process to reflect on the process, the cultural and social context of the research, observations, problems encountered and recommendations.(See Appendices B - D for research instruments)

Final analysis was done using two copies of interview and observation transcripts. The first was used to analyse and write field notes. The second was used to develop coding categories. The codes were developed from the primary sources of data. Interview and observation transcripts were analysed and coded using the established coding categories. The main themes that emerged from the analysis were: facilitators' definitions, the purpose of cross cultural family violence prevention, facilitators' roles, facilitation practices, difficulties and how they were addressed, areas for development and recommendations for the future. Effective practices were identified from interview and delivery data and were confirmed in a focus group meeting with the three facilitators.

The findings of the three case studies were written to reflect the richness and detail of each facilitators' practices and were reported separately. After each case report, a comparative report was written on the similarities and differences among the three cases. Comparison was limited since "fixing attention upon the few attributes being compared [obscures] other knowledge about the case" (Stake, 1994, p.242). The focus remained on the complexities and

context of each facilitators' perceptions of family violence prevention delivery in their respective delivery settings. The research identified effective cross cultural family violence prevention practices based on the three cases. The research questions and case study finding were discussed using key findings from the literature review. A synthesis was developed based on findings which confirmed, extended or disconfirmed the literature reviewed for the study. Conclusions and recommendations were developed in collaboration between the researcher and three participants in the case studies. Key factors in the facilitation of cross cultural family violence prevention delivery were identified including content areas and methods used. A framework for cross cultural family violence prevention delivery was developed. These findings were developed for use by other facilitators working in with the Manitoba Cross Cultural Coalition for the Prevention of Violence.

To reduce the likelihood of misinterpretations, multiple sources of data and triangulation were used. "Triangulation also serves to clarify meaning by identifying different ways the phenomenon is being seen" (Flick 1992, as cited in Stake 1994, p, 241). Three cases were used to identify effective facilitation practices from the points of view of three practitioners. Participants in each of the sessions that were observed were asked to provide feedback on facilitation practices in the sessions. Finally, the literature review defined key concepts to compare to the findings in order to continue learning and analyse areas which confirmed, disconfirmed or extended the findings.

Stake (1994) summarized the conceptual responsibilities of the qualitative case researcher that guided the data analysis process:

1 bounding the case or conceptualizing the object of study
2 selecting phenomena, themes, or issues, emphasized by the research questions
3 seeking patterns of data to develop the issues
4 triangulating key observations and bases for interpretation
5 selecting alternative interpretations to pursue
6 developing assertions or generalizations about the case

Ethical Issues

Ethical issues were important in this study, particularly considering the explicit values in qualitative research on effective practices in cross cultural family violence prevention. Adopting a critical feminist approach the study valued the empowerment of women and improved facilitation practices in ethno cultural communities. The topic of family violence was very sensitive and opened what is usually considered a private family matter for discussion in educational settings. This study adopted the value that violence is unacceptable in our personal lives and in society and collaborated with facilitators to find alternative approaches which involve immigrant women and their families and ethno cultural communities.

In order to ensure that participation in research did not put anyone at risk in their personal, community or professional lives, safety and privacy issues were of utmost importance. Participants in the case studies volunteered to the interview and were fully informed of the purpose of the research. They received a letter which outlined the research purpose and signed a written consent form. The facilitators were not identified in the reporting of the data, however, their cultural community, language and professional experience could be deduced by a reader familiar with human services or ethno cultural communities in Winnipeg. The facilitators were promised partial anonymity and developed pseudonyms for the written report. It was decided to

use partial anonymity because full anonymity could not be realistically guaranteed. There are few people working in family violence prevention with immigrant women and few cross cultural specialists in the field. As well, it was decided not to eliminate references to ethnicity and community affiliations in order to provide relevant context for facilitators work and more accurately reflect their experiences. In order to address safety issues and respond to disclosures, participants in the delivery observations were provided with a resource list of services in the field of family violence to assist them to find help in situations of abuse.

Other ethical dilemmas in this study concerned the role of the researcher. Although I was actively involved in family violence prevention in cultural communities, I did so through my job at the Citizenship Division, Culture, Heritage and Citizenship. The real and perceived power and influence of being a government employee may have limited the participatory nature of the research study and the trust of community participants in the research project. Full disclosure of the research purpose and my role as a student, in addition to my professional role, was provided at all times. I also clarified my intention and commitment to work collectively in family violence prevention, and provide the results of the study to the three facilitators as well as to community members, social workers and other supporters of the Manitoba Cross Cultural Coalition for the Prevention of Violence. This study attempted to use the inquiry process to affect change, to benefit facilitators and support ongoing family violence prevention in ethno cultural communities.

Other limitations for my role as a researcher in this study was white middle class background. While I held values of non-violence, anti-racism and anti-sexism, my understanding of cross cultural and immigrant family experiences was limited by my own

worldview. As a researcher, I had to identify personal bias and the privileges of my job even though I worked in the field of immigrant settlement for 13 years. Field notes were kept to reflect on these issues. As a researcher, I attempted to personally and critically reflect on my role and how the research process may or may not have contributed to conditions which perpetuated racism, sexism or violence. I was open to critical feedback, new perspectives and challenged my existing knowledge and assumptions. This was particularly important when discussing such a sensitive topic as violence and family relationships. A value stance against violence, sexism or racism cannot be used as a tool for indoctrination, prejudgement or control, but as a means of stimulating dialogue and mutual exploration. Ethical issues were central to the discovery of alternative approaches to violence prevention in with participants from different cultural community settings. As a researcher, I expressed my commitment to continue learning and working collectively for change with research participants.

Limitations

The limitations of this study were based on my role as a researcher from a white middle class background and as a government employee. In addition, the qualitative case study approach had limitations such as: collection of lengthy data and long narrative reports; time consuming process and limited generalizability (Merriam and Simpson, 1982, p. 98). These limitations were addressed using multiple sources of data. Three case studies were chosen to provide a basis for limited comparison of effective facilitation practices. The specificity of each case study, however, was appropriate for identifying unique aspects of facilitation and delivery where culture, and adaptation experiences were involved. Each case limited generalizability to avoid stereotyping. Access to opportunities to observe delivery of family violence prevention

in cultural community settings was also limited. There were few opportunities for facilitators to deliver sessions because of lack of funding for cross cultural family violence prevention. Systemic and community barriers to address this social problem reduced facilitators' opportunities to deliver sessions. To overcome these barriers facilitators assisted each other to identify delivery opportunities for this research study. Opportunities were created through the Immigrant Women's Association of Manitoba, the Filipino-Canadian Coalition for the Prevention of Violence and the Manitoba Cross Cultural Coalition for the Prevention of Violence.

Significance to Adult Education

The work of three facilitators conducting family violence prevention in non formal ethno cultural community sites, is a new area of study and practice in adult education, as well as in the fields of family violence, immigrant settlement, feminist and anti-racist education. Facilitators' understanding and reflections on their own practice as adult educators can expand knowledge about effective ways to facilitate understanding about this complex problem and collectively support each other to make changes. Alternative approaches, ways to overcome difficulties and areas for improvement and future development were identified through the particularities of each case. Case studies were valuable in "refining theory and suggesting complexities for further investigation as well as helping to establish the limits of generalizability" (Stake, 1994, p. 245). Limited comparison between the cases and analysis from other sources of information from related literature contributed to understanding of effective cross cultural family violence facilitation practices and delivery.

Summary

This study conducted three case studies of facilitators' perspective of effective cross cultural family violence prevention. Interviews, observations of delivery, participant feedback and related documents provided data to identify effective practices in cross cultural family violence prevention. A qualitative case study approach resulted in a holistic view of the context, content and process of delivery and reflected the individualized approaches of facilitators whose delivery addressed many considerations. The study identified the value of each facilitators' knowledge and their efforts to delivery family violence prevention which addresses the concerns of immigrant women and their families.

CHAPTER 4

FINDINGS

" I did an analysis of everything that I have been doing that I was not so conscious about" (Interview, Case 3, 1997).

This study asked were effective facilitation practices in the delivery of family violence prevention and what were the professional development needs of facilitators? In order to answer these questions, the following sub questions were addressed:

1 What did selected facilitators identify as effective violence prevention practices with immigrant women and their families in community settings?
2 What obstacles/sensitivities did selected practitioners experience in the delivery of violence prevention with immigrant women and their families? How were they addressed?
3 How did selected facilitators assess the adequacy of their own knowledge and skills to conduct violence prevention with immigrant women and their families?
4 What were facilitators' recommendations for ongoing family violence prevention in ethno cultural community settings?

The facilitators participated in this study based on their interests to develop the field of cross cultural family violence prevention. As a program developer with the Citizenship and Multiculturalism Division of the provincial government, I have worked closely with the facilitators since 1992, on projects related to family violence prevention. Qualitative multiple case study methods, informed by feminist and emancipatory research practices were chosen as appropriate approaches for this study. The research process was based on a friendly and trusting relationship, as well as an explicit agreement that the research was a collaboration to assist in the development of the Manitoba Cross Cultural Coalition for Violence Prevention.

All three facilitators were individual and family counsellors, as well as adult educators in family violence prevention delivery. Two completed their Master's of Social Work degrees, and

all three pursued professional development in the area of family violence. While their careers were significant in their commitment to family violence prevention, they also recognized gaps and inequities in the services for people of different languages and cultural backgrounds. As professionals, and as immigrants themselves, the facilitators advocated for accessible services for immigrants and ethno cultural communities in Winnipeg.

The case studies were developed from three interviews and observations of delivery in three settings. Participant consent and feedback were obtained in each session. Table 5 outlines the observations conducted.

Table 5
Observations of Delivery

Cross Cultural Family Violence Prevention Delivery - Observations					
Facilitator	**Session Title**	**Sponsored by:**	**Number of Participants**	**Gender**	**Participant Languages**
Facilitator 1 Jasique (man)	Migration, Family Conflict and Men's Violence	Immigrant Women's Association of MB	8 total 4 - IWAM staff 4 - clients	8 women	1 Portuguese 1 Vietnamese 1 English 5 Spanish
Facilitator 2 Rosa (woman)	The Dynamics and Causes of Family Violence	Conference of the Filipino - Canadian Coalition on Violence Prevention	16 total	5 men 11 women	Tagalog English
Facilitator 3 Sardelle (Woman)	Film screening of "You Can't Beat a Woman"	Meeting of the Manitoba Cross Cultural Coalition for the Prevention of Violence and Domestic Abuse	14 total	10 women 4 men	Tagalog Spanish Polish Farsi Chinese English Portuguese

The case studies were written to reflect the richness and detail of each facilitator's perspective of what worked, what did not and what were their opinions of effective practices. I attempted to explore facilitators' points of view, experiences and ideas in order to identify factors

for effective cross cultural family violence facilitation and a framework of delivery components. Following is a chart which highlights some of areas discussed by each facilitator. It should be noted that the complexity of the facilitators' perspectives are not accurately reflected in such a reduced format.

Table 6
Summary of Findings

SUMMARY OF FINDINGS			
Themes: Effective Practices	**Jasique**	**Rosa**	**Sardelle**
Prevention Focus	increase understanding of abuse and reduce isolation	meaningfully address immigrants' issues	community development and team work
Roles	bicultural approach using professional and cultural knowledge	share common experiences as an immigrant	multiple roles such as leader, team builder and organizer
Assessment	listening	systematic preparation	community readiness
Adapting Counselling Practices	challenge men's denial, myths and cultural perceptions of violence	explore past and present experiences and facilitate problem solving	reflection on cultural values, family patterns and violence
Culture and Adaptation Factors	explore changing gender roles and conflicts in adaptation as influences on family violence	explore past, and adaptation conflicts among immigrant families	identified Filipino values to strengthen cultural identity and positive family patterns
Social Supports	use of resources	personal and social supports	community supports
Variety of Practices	cross cultural communication, critical questioning	humour, dramatizations and group exercises	expression of emotions using a non threatening approach
Themes: Obstacles	**Jasique**	**Rosa**	**Sardelle**
Gender Differences	specialized in men's issues	specialized in women and family issues	worked with men and women
Men's Denial	challenge denial by identifying contradictions	used empathy and explored men's adaptation	addressed challenged by men and community members
Culturally Based Denial	addressed myths and cultural perceptions	explored culture and gender roles	discussed family roles
Disclosures	information on resources	resources and supports	resources and supports

SUMMARY OF FINDINGS			
Systemic Barriers	examine barriers and how to use resources	explain resources	build community support
Themes: Professional Development	**Jasique**	**Rosa**	**Sardelle**
Knowledge	developed working definitions	developed working definitions	developed working definitions
Areas for Skill Development	cross cultural facilitation	working with other areas of family conflict	expand violence prevention within ethno cultural communities
Themes: Recommendations	**Jasique**	**Rosa**	**Sardelle**
Ongoing delivery and coordination	develop a long term approach	first language and other resource materials	work with children and youth
Culturally Specific and Multicultural Approaches	develop the Manitoba Coalition	work with community resource persons	work with ethno cultural communities
Increased Resources	funding for ongoing prevention with ethno cultural communities	learning resources and outreach	community involvement and support for creative approaches

Case Study One: Interview on Facilitation Practices

Facilitator's Background

> So my case is quite unusual I think, because I represent both Canadian knowledge and Canadian perspective and I am an immigrant by myself and through my experiences. (Interview, 1997).

Jasique and his wife and two daughters came to Winnipeg in 1989 as refugees from Poland. By 1996 he completed a graduate level study in the area of family violence. In addition to professional studies, Jasique delivered educational groups for Polish and other immigrant men on probation, coordinated workshops on violence prevention in eleven ethno cultural communities with other community facilitators and lead the formation of the Manitoba Cross Cultural Coalition on the Prevention of Violence. Jasique valued the knowledge he gained from his life experiences as an immigrant and as a social worker, specializing in culture and family

violence issues.

Key Concepts used in Cross Cultural Family Violence Prevention

Jasique presented a very clear analysis of violence prevention based on his professional and personal background. He defined family violence based on the relationships among all family members. " Family violence is not about wife beating, as we did it before, or as probation is doing it...It's about a conflict between parents and children, parents and teenagers, parents and grandparents" (Interview 1997). Jasique understood the root causes of violence and how they relate to prevention with cultural communities. He used the concept of power and control to explain the causes of violence and "to change people's views, people's behaviour, regardless of the culture represented" (Interview 1997). Having worked with men charged with family violence offenses, Jasique also emphasized the importance of dealing with denial which consciously or unconsciously keeps violence hidden and minimizes its effects on women's lives and in society. He emphasized the need for conceptual clarity in prevention, since it takes many forms at individual, community or societal levels, to facilitate changes in attitudes, behaviours and institutions. Jasique often reflected on the purpose of family violence prevention. He focused on voluntary education in the community with a purpose "...to make people feel comfortable within the law, within the approach and within the concepts that operate in general in Winnipeg, in Canada and Manitoba" (Interview, 1997).

Jasique addressed adaptation as a central factor in family violence prevention delivery. He argued that adaptation was important because immigrants' had rights to resources in our social system, there is a need to bridge understanding of concepts, and to break the isolation that exacerbates the risks for violence. His rationale was that society's neglect of the particular difficulties of immigrant families, or the unique adaptation experiences of cultural groups will

perpetuate the cycle of violence. For example, he predicted that in two or three years we may have gangs with people from the Balkans because of gaps in resources for them and because it is known that the group has rigid gender expectations that are contributing factors to violent behaviour (Interview, 1997).

Facilitator's Roles

> I guess the role was teaching, education and transferring all this knowledge we have here from the community perspective into a culturally appropriate message about violence. There are a lot of concepts which are not commonly used in those communities and those concepts have to be delivered in an appropriate way for people to understand them correctly. So that's why it's so important to transfer what you know in the frame of reference of the people who are listening to you. (Interview, 1997)

Jasique explained that violence prevention facilitators who are from the same cultural backgrounds as participants are most effective. They bring cultural knowledge of beliefs and family roles, understanding of the contradictions in beliefs and behaviours, and the ability to apply specific frames of reference that are familiar to people. Jasique argued that having the same cultural background and language is a way of reaching people and communicating more effectively. This conclusion was based on his work with Polish men on probation and with Polish community members between 1992-1996.

Jasique was also very interested in cross cultural facilitation. He emphasized that facilitators with different cultural backgrounds than participants, can also be effective, but in different ways. Jasique facilitated sessions with other immigrants by referring to their common immigration and adaptation experiences. He argued that with careful listening and assessment of a group's style of interaction and communication, a facilitator can adjust their approach and fit in. Jasique conducted discussion sessions with Spanish speaking and East Indian communities.

Jasique emphasized that he used a bicultural role as a family violence prevention

facilitator, and what he called, a combined approach. He combined his professional training, experiences in family violence counselling and education, along with understanding of the dynamics of violence, and the cross cultural dynamics of adjustment. This combination allowed him to explain to immigrants, zero tolerance policy and the institutions which have developed to implement the policy such as how the police respond, how the courts are set up, and how counsellors work with men, women, children and families. Using a combined approach, he translated what he knew, into culturally familiar frames of reference which started from participants' own expectations about their lives in Winnipeg. Participants held different attitudes toward the police, family roles and relationships, conflict and adaptation. The facilitator helped participants' explore their own examples and issues. His approach was similar to cultural orientation for newcomers which addressed complex value differences and family relationships.

Using a combined approach, the facilitator's role was also to challenge community members to consider different cultural perspectives on the issue of violence. He challenged beliefs which contributed to violence, such as the man is the king of his house, while supporting views which prevented violence such increased employment opportunities for women. The facilitator's frame of reference was universal values, such as love, caring, respect in families, which he compared to community perceptions of the issue. He emphasized the importance of knowing the culture and listening to people and to hear what they want to say, "because from a universal point of view you can challenge people, but you have to refer to their frame of reference once again"(Interview, 1997). As a cultural insider, the facilitator used cultural knowledge to overcome resistance to this sensitive topic.

Jasique compared concepts, people's perceptions of the topics and approaches to facilitate understanding. While he frequently shifted his role as someone from within the culture,

or as an immigrant, he also presented himself as someone who didn't agree with all of the participant's assumptions. As a facilitator he acted as a link between mainstream views and views within his community, in order to create dialogue. The facilitator bridged the gap by using "cultural knowledge and cultural ways of communicating" (Interview, 1997)

Jasique's main role as a facilitator of family violence prevention, both within his community, working with other cultural groups, or as using a combined bicultural approach was to stop violence. "Because I think the greatest contributing factor to violence is isolation. I don't think that any woman in this world deserves to be beaten or to be victimized, just only by the fact that she is isolated. So my role is to open the door." (Interview, 1997).

Facilitation Practices

Cross cultural communication. Jasique's combined approach to facilitation, both as a cultural insider and as a professional with knowledge of the Canadian system and the field of family violence, was based on cross cultural communication. The facilitator encouraged communication across cultural differences starting with assessment and preparation. Jasique emphasized that good listening skills were required to hear what people said, the questions they asked and their interests. His assessment often occurred on the spot, about how to explore issues with different groups. Prior participant need's assessments were not possible. For example, from his experiences in the field, he learned that cultural groups had different interaction styles. With some groups, it took a long time to share feelings, chat and drink tea, before directly exploring the topic of violence.

In addition to assessing the group's style of interaction, immigrant participants had a different knowledge base and different assumptions, compared to Canadian born people. Jasique believed that people who were raised here, are surrounded by concepts such as abuse, or equality,

and had familiarity with these terms. People who didn't speak English or were isolated within their own communities, were not familiar with many of the concepts discussed in violence prevention. For example, when Jasique discussed power and control in the Polish community, he took more time and made extensive explanations. He first explored that "this kind of behaviour, abuse, beating and so on is wrong" (Interview 1997). He clarified what abuse is before describing how power and control is involved in other aspects of relationships and how this contributes to violent behaviour. Jasique then, explored power and control using many examples from everyday life. For example, in order to speak about power and control in the family, the values and roles held in the family around making supper were discussed. "While it's nice of course if my wife prepares a supper every day...for a lot of people in the community this is just the rule, that she is the one who is supposed to prepare the supper"(Interview, 1997).

In order to effectively facilitate this discussion, Jasique prepared his own thoughts about these gender roles, what people might say and do in real life, what they believe and how power and control work in this situation. He then posed questions to the group such as, "why do you think you wife has to be in the kitchen most of the time?" He explained by making comparisons between community perceptions and universal concepts such as equality between women and men pursue activities in their own lives. He bridged understanding of the concept of equality by using experiences and perceptions from his cultural knowledge, along with an assessment of the perceptions of community participants. At the same time he challenged the values that contributed to violence. Jasique argued that it could take ten minutes to explore these concepts with a person who is familiar with values of equality between men and women. In his experience, however it took a Polish participants more time to explore "...that he's also the one who is supposed to be in the kitchen. With a Polish man or family, maybe you have to spend an

hour or maybe two hours sometimes" (Interview, 1997).

Addressing immigration, cultural adaptation and violence. The facilitator clearly addressed the link between cultural adaptation and violence. He argued that adaptation is a precipitating factor and not a cause of family violence.

> We believe that what contributes to violence is men's beliefs, men's expectations and power and control in the relationship. There's no doubt about that. But there's some precipitating factors, like this one, the gaps in people's education, the gaps in people's opportunities, the gaps in people's commitments to something, which are very important to consider also. And you really have to explore them. (Interview 1997).

Based on studies in the area of family violence Jasique reached the conclusion that, "I'm 100% convinced that there are people who experience violence, who experience a lot of conflicts which is related to their experience of migration" (Interview, 1997). He examined differences between real and perceived opportunities that men and women have when they settle in Canada. Conflict occurred when there were contradictions of expectation and opportunity between men and women which became risks for violence. For example, Jasique explained that Polish women received a lot of messages for liberation which helped some to achieve what they were striving for. He argued that for many immigrant women there were more educational and employment opportunities in Canada than in their countries of origin. "And the purpose for immigration is to liberate yourself, maybe from oppression, but all of a sudden you might realize that you are in an oppressive relationship" (Interview, 1997). For men, there were also opportunities, but, Jasique thought that the majority of immigrant men had economic goals, "...to achieve some kind of economic stability, something that they dreamed of before" (Interview, 1997).

Conflict occurred in couples, based on these gaps and contradictions of expectations and opportunities. " A very huge gap might appear between what women are doing, or what a wife is

dreaming of and what a man is dreaming of. And this gap in their dreams might be the source of a conflict" (Interview, 1997). Other gaps were differing financial responsibilities or intellectual gaps that developed as the couple settled. Roles and responsibilities changed and challenged traditional dynamics of status, power, control and authority in the man's or woman's interactions with each other and in the new society.

In contrast, Jasique added that couples who adapted to a new life together were strong because of their commitment to each other. For the first years in a new country, they relied almost entirely on themselves. While their mutual support could be strong enough to overcome the conflicts of the early years of adjustment, Jasique argued that "the commitment has to be supported somehow from the outside as well. And support from outside means you have to know that something is available" (Interview, 1997). Jasique believed that immigrants have the right to social services but did not have access to information and did not use available resources because of systemic barriers. He helped facilitate awareness of how to use community resources, starting with awareness raising of the problem and moving toward personal responsibility to address their problems and gaining access to help.

Obstacles and How they were Addressed

Handling denial. Denial was a central factor in Jasique's family violence prevention based on his experiences working with men charged with family violence offenses. It was difficult to address because denial is unconscious in most people and "has its conscious forms when it comes to people who are involved in actual offenses" (Interview 1997). Jasique described denial of victims, denial of responsibility, as well as denial of wrongdoing, facts and effects. He believed that the facilitator was responsible for challenging denial. "You have to discuss the issue of impact on children, on women, on men. You have to be very clear that this

type of behaviour, abuse, any type of abuse, is a wrong behaviour. It is not very convincing to a lot of people at first" (Interview, 1997).

Jasique's approach to handling denial among participants, was to use culturally appropriate ways of communicating which started from their own frames of reference. For example, Jasique described how frequently community members denied that violence exists in Polish families. Some even said that there was no violence problem in their country of origin. Many people believed that, "the problem begins to me and my community and to my family when I come to Canada"(Interview, 1997). Community members believed it was caused here, by all the "fuss about abuse" in the Canadian system. Most community members were reluctant to deal with abuse issues and felt it was none of their business.

Jasique's facilitation practices also addressed these "myths of family life," such as the belief that "back home we were able to solve our problems quite well, and that there was no abuse" (Interview, 1997). Jasique argued that the participants' perceptions were sometimes over generalized or overly positive and were shaped by their adjustment experiences. He described shifting perceptions, such as when people are in Canada, back home looks better. But when people were at home "everything that was around you in different countries was better than back home." (Interview, 1997). The facilitator was aware of different perceptions of family life based on perception, myths and denial of problems, rather than on real life experiences.

Another aspect of cross cultural communication in handling denial was the facilitator's knowledge of contradictions. The facilitator with cultural knowledge was able to identify gaps in beliefs and behaviour. For example, Jasique described a big gap between the belief that "women should be rewarded with flowers... and that men are supposed to have a tight rein in the family" (Interview, 1997). Respecting and valuing women's roles, contradicted the power and

control that men as heads of the house must exert. Jasique argued that only by attending to the cultural minds of people can a facilitator really explore those issues.

In addition, Jasique emphasized the importance of discussing the particular social context of behaviour and family issues. He used the example of spanking to illustrate handling resistance to delicate subjects and denial of the problem of abuse, by facilitating discussion from a social, historical and a cultural frame of reference. Jasique argued, that people everywhere resist or deny that spanking is related to abuse. Polish people in Canada, however, had specific cross cultural perceptions of spanking which were related to the role of parents in discipline, and the power of those in authority. One participant told a story about an incident on the streets in Poland where a son was yelling, angry and upset at his father. A policeman passed by and said "hey man, why don't you spank your son? This is your duty as a father, you have to do something"(Interview, 1997). Jasique demonstrated that a Canadian might challenge this behaviour by encouraging empathy of how it felt to be spanked as a child or clarifying how the son might feel. Examples of other ways to talk to his son could also be provided. This particular situation, however, showed that spanking was completely legitimate in the eyes of the authority and for a father's role to discipline his family. The person believed that spanking worked since he used to smoke until his father spanked him and he stopped (but only for ten years). Jasique concluded from this example that there was no difference in conveying this message to people in Canada or from Poland, in terms of finding alternatives to spanking. However it was much more effective for the Polish participants, when the facilitator knew that in Poland in the eighties, the police had a lot of authority and harmed kids by showing bad examples. "The consequence is that the kid is going to be afraid of the policeman for the rest of his life probably, so it's not the sort of society that you would like to see here right? And the consequence is that again, the kids

think that violence and beating and spanking is an acceptable behaviour"(Interview, 1997).

The particular social, historical and cultural context of this example was needed for a more complete exploration of the values and behaviours involved. Jasique explained that Poland is now more like Canada. The police must follow many rules when reporting child abuse. He added that while the systems are similar on an official level, there is also an unofficial level, where the old ways remained and arbitrary force was used by people in authority. His example also demonstrated that cultural values and behaviour do change over time and are not static.

Reducing adaptation pressures. Jasique emphasized that challenging beliefs were most effective using familiar everyday life examples and not pressures to conform to Canadian laws. Jasique prepared examples for sessions, posed critical questions which helped people to reflect on the issues, challenged the beliefs and practices which made violence acceptable and clarified universal concepts which supported non-violence. He used examples to explore the specific feelings, behaviours and underlying values in particular situations. Specificity was Jasique's guiding principle for facilitation. In addition, Jasique avoided denial of abuse based on 'Canadian values', but on universal values such as equality, or the lack of power and control in a relationship. "For me it's a universal value that kids are not supposed to be spanked by any means" (Interview, 1997). This approach attempted to reduce the adaptation pressures that new families experienced. Jasique argued that the belief that men's beliefs that they can beat their wives did not pop out of the air, but were grounded in the everyday lives of people. Jasique did not draw on abstract principles of right and wrong, but on morality derived from situations which were familiar to Polish people immigrants and parents.

Handling challenges from participants. Jasique emphasized that the while the facilitator challenged participants to reflect on their behaviours and beliefs, the participants also challenged

the facilitator. Someone said for example, "the problem of abuse is here, because there is a lot of fuss about that. The law is stupid. There is a lot of interference with family life" (Interview, 1997). The facilitator was prepared to respond in a way that opened discussion and reflection by discussing zero tolerance laws in Manitoba in detail. He also shared examples from his own life, and his personal beliefs as an immigrant and as a father. He said, "...I have two daughters, and for them it's better to be in Canada. I don't want them to be beaten in the future. At least there's some protection from the law" (Interview, 1997). Sessions also involved a struggle between the facilitator's word and the community's word about who is telling the truth. Jasique addressed denial of the problem of abuse in the Polish community by sharing his knowledge from his work at probation. "I work with offenders and I know that there are a lot of problems. I have a lot of friends who have the power and control struggle in the families." (Interview, 1997)

Handling disclosures. A critical area for the facilitator was to ensure safety and handle disclosures of the abuse by the victim or offender. Jasique described a session in the Polish community, where women who considered themselves "just a normal type of wife or woman, all of a sudden [they] started to consider themselves as victim" (Interview, 1997). He addressed any disclosures by using a cultural approach. He explored a variety of traditional and new roles for women and men interacting in the household. He reminded participants of the purpose of the session to discuss family violence and get support by going to agencies for counselling or calling the police. The facilitator was very sensitive to the reality of violence in some participants' lives or the increased risks for violence when changes are made. The facilitator understood that risk factors for violence were present even in discussions of very general topics, such as women seeking employment opportunities.

Lack of resources. Jasique admitted that currently, he was not doing much prevention

work due to systemic and community barriers. In addition to community resistance there were few opportunities for workshops and no coordinating body. He cited the work done in 1995-96 through the Multicultural Partner Abuse Prevention Program which opened up the issues for many people in the eleven participating ethno cultural communities. One success of that project was that people saw some benefits for discussing these issues. "At least they know how to deal with their problems, for example and not break the law. So they learn about the law which is very important. It's important for men" (Interview, 1997). In addition to short term projects, agencies were often reluctant to work with immigrants because of training requirement, costs and hiring skilled people from diverse groups. While Jasique did identify positive examples, such as the efforts made by Family Centre of Winnipeg, newcomers and many ethno cultural community members did not know about these resources and where to access information or services.

Areas for Development

Jasique wanted to improve his own cross cultural practice skills by attending sessions and listening to other community perspectives. He would attend sessions in a variety of cultural communities to learn their own perceptions of the issue. Jasique would like opportunities to "learn something about the beliefs of people" in order to refer later to "ordinary examples of people's lives" (Interview, 1997). These examples showed interest and knowledge that bridged cultural differences. " They usually appreciate the fact that you know something, you know a part of the history, for example, and it's very useful in communication" (Interview, 1997)

Case One: Observation of Delivery

Session Overview: Migration, Family Conflict and Men's Violence

During this study, Jasique did not have the opportunity to facilitate within the Polish

community or with a men's group. Jasique's session was initiated by the Immigrant Women's Association of Manitoba (IWAM) for staff and clients. IWAM's mandate was to work with immigrant women in abusive relationships and with immigrant families. The staff knew Jasique and had confidence in his skills to work with their clientele, as well as an interest in learning about men's issues.

Role of the Facilitator

> "Fortunately, in my family there is no violence, there is a lot of conflict, but no violence, whatsoever. We are not perfect" (Observation, 1998)

Jasique provided a self introduction to the session based on his interest to share his experiences as an immigrant and as a person who works in the field of family violence. He sincerely said that he felt honoured for this unique opportunity to facilitate as the only man in the room. He emphasized the common experience of being an immigrant which he shared with participants. Very candidly Jasique talked about his wife and two teenage daughters and their family's experiences in adjustment, as well as the conflicts and changing roles they faced. He also said that he was not an expert, but did have knowledge and experience working with men in the probation and with families in his current job at Child and Family Services. Jasique clarified a practical purpose for the workshop, to share experiences that "might improve our lives in the future so we can implement these learnings in our lives" (Observation 1998).

The session was directed by participants who were asked to identify their expectations for the session. Jasique asserted that he was not an expert and may not be able to answer all their questions. "But I know something from men's perspective, from my experience, work experience and it's going to be my pleasure to share with you" (Observation, 1998). Each participant, including 4 IWAM staff and 4 women clients, asked a question which reflected very personal

experiences or more general areas of interest. More than half the session was taken in posing these questions, and sharing experiences surrounding them.

- Why did they send me to Probation while he abused me?
- What are we supposed to do in an abusive situation?
- We need to inform the police to be impartial - especially when using interpreters.
- How about children who witness abuse or are abused?
- Is there a relationship between immigration and abuse?
- What is the Department of Immigration's role in family abuse?
- What about adoption of an immigrant child and abuse?
- Police were rude! Do they treat immigrants fairly?

Facilitation Practices

Handling disclosures. One woman in the group immediately disclosed that she suffered abuse and went through very difficult situations with the police and justice system. She told her story honestly and came to this session in order to share with others. She expressed anger and outrage at how she was treated by the system. Another woman raised her question in a very general way, by saying that she was talking about another person. Later in the discussion, however, she began to cry, revealing that she, too had experienced violence in her relationship. These disclosures were handled by both the facilitator and by participants themselves. Support, encouragement and advice were given to deal with painful emotions, to make decisions about relationships and to deal with the system to get support and justice. The facilitator expanded on key issues that arose from the discussion which included: clarification of cross cultural issues and adaptation conflicts, learning about abuse, dealing with abuse by making life changes, gender differences and dealing with the system.

Clarifying cultural issues. This session was essentially cross cultural because of participants' mixed cultural backgrounds and also because the facilitator pointed out different cultural perspectives in the discussion. The facilitator believed that raising awareness of cultural

differences helped to break participants' isolation and increase understanding of the issue from immigrants' perspectives. The facilitator used examples of cultural issues to identify the values beneath individual and family behaviours. For example, he expanded on the different value on education. In some cultures it is important to achieve a high education. In others, family members would more easily support getting money and a job. These cultural values played an important role in the appropriateness and acceptability of decisions and family roles, such as a woman going to school and getting a job. Participants' confirmed this by adding other examples of how cultural messages affected the roles of women. One person believed those cultures with rigid values toward women had more control over women's roles in society, while others had more flexibility. (Observation, 1998) In addition, many comparisons were made with Canadian attitudes that abuse is a social issue and a crime. In many countries family matters, such as abuse, were kept strictly private and within the household. Examples and comparisons were used to identify cultural differences in men and women's roles and attitudes toward abuse.

Clarifying adaptation conflicts. The facilitator helped increase understanding of the adaptation process based on participant comments, differences of opinion and shared experiences.

> I'm sorry you know, actually I came here because, not because when I explain I'm really upset. I like it that meeting because I can express myself, about my situation about what I had. You know I had a bad situation in the past. That's the reason why I came here. Nothing has to do about what happened in your country, Poland, El Salvador, Guatemala, whatever. I am sorry, but that's not relevant. I'm sorry but your question is not relevant because I am talking about your country, you can bring your culture to Canada. I don't care about my culture. When I came to Canada, when I put my first feet in Canada, I know about where I am. I know I have to be adapted to this country. No just a second. I know it's very hard. Very hard, but I don't talking about my country, no. I'm talking about my experience, about the police, what they did to help. I don't care about what the countries have to do. Nothing has to do with this. (Participant Comment: Observation, 1998)

He responded to this challenging comment made by one participant, that police treatment of her in her abusive relationship had nothing to do with culture or adaptation. Jasique explained that there were obstacles in the system for immigrants, but that we have to develop our own approach with new people. " You have to go through the channels, you have to go through the appropriate ways" (Observation, 1998). For example, some women did not know that police in Canada have the right to lay charges themselves and do not rely on the victim to lay charges. Some women did not know about probation and what programs did for men. While this emphasis on immigrant's responsibility to adjust to the system angered one participant, others supported this point and discussed, " how the changes from our country to this country can affect us" (Observation, 1998). Another person added that it was often shocking to have different expectations about the system and that it was hard to work with people. Jasique acknowledged these difficult feelings by asking, if the participants found some benefit for their daughters by being in Canada. There was agreement that, daughters would understand more about abuse and so would sons. There was group support for laws which helped newcomers and others in abusive relationships.

Jasique expanded on this discussion by explaining the adaptation processes. He shared that his family did not follow their individual plans, but made new plans in order to keep the family together in this country. He also described the general stages of adaptation in families. At the start there was a great burden to build new resources, since other family, friends, neighbours, careers and opportunities were lost. The first six months were critical to develop new roles, new coping skills and new ways of communicating. Some succeeded , some did not. For example, a woman found new opportunities to go to school or work, while a man did not progress in learning English. This situation could reverse the cultural gender role for the man to

bring home the money and be the head of the family. One participant confirmed this and said she was a housewife at home, but was now studying grade 12. The facilitator continued to describe the process after the initial two to three years, when a period of decompensation occurs. In this phase, the couple and family start seeing all their differences. For example, a woman who used to stay at home, now went to college. A man who worked for years, saw no improvement in his life. The group agreed that these changes were sources of family conflict. It was noted however, that many families did make successful adjustments to new family roles.

Understanding abuse. The discussion on abuse was based on the participants' willingness to share difficulties and explore their feelings in the session.

> No matter if you're Salvadorean, Canadian, Poland, whatever. Doesn't matter the culture. Nothing has to do with culture inside Canada. I'm making clear, here, inside, now. The problem is men. (Participant Comment: Observation, 1998)

An atmosphere of trust, honesty and understanding was important to enable this to happen. Jasique facilitated by listening to participants, having the group members explore issues themselves and by asking questions to clarify what was said or encourage further reflection. One participant emotionally revealed that she did not know anything about abuse before she came to Canada and to IWAM for help. In her country she thought abuse was normal because her culture and her parents' message to her was to stay with the family no matter what. " We have to stay with him till the end of our lives" (Observation, 1998). Learning about abuse made a difference to this woman because "..now I can talk to my daughters and they will know that it's not ok that have that problem, like my problem".

Another participant clearly identified the problem as men. She apologized to Jasique and did not want to offend him and also added that some men are wonderful. However, the participant stated that what she learned through surviving her abusive relationship was that the

root of violence is men's behaviour. The facilitator confirmed her explanation and continued the discussion by explaining how manipulative men can use the system in their favour. Another participant discussed socialization of men and how behaviour is learned. "To me, I think the problem, not the man, but the society put men and women in different boxes. And give him different role that he stay in. The man have to go out and get the money, get the job." (Observation, 1998) She described how in her relationship, they were able to deal with conflicts and changes successfully, without violence. Through this discussion of shared knowledge and experiences, the group increased their understanding of unequal gender relations, and men's use of power and control in abusive relationships.

Dealing with abuse. The session provided very practical advice on how to deal with abuse including what men, women, and families can do and how children can be protected. The facilitator drew on his social work training and counselling experiences to explain how to use existing resources. Counselling was a suggested option for men and women with an explanation of how it can work. " From my experience, its' impossible to change someone else. You can work on yourself, go to counselling. But it is up to the person to change themselves"(Observation, 1998). He added that culture and each unique situation required a unique solution, but added that a person had to make their own choices to change their lives.

Women. The participants discussed the difficult decision women have to make, when they have to leave their husbands and families. One participant made an impassioned plea to the others in the group, that as women, no matter what culture, " if your husband, boyfriend, whatever, doesn't want to feel anything for you, let it go" (Observation, 1998). Another participant explored what stopped a woman from leaving a man in Canada. Participants discussed the compounded isolation of being an immigrant without family or friends, and the

isolation created by an abusive relationship. As well participants felt bound by cultural attitudes that a woman should never leave her husband or children . Such beliefs prevented them from making decisions to change their lives.

Jasique expanded on other options for women. He addressed safety concerns by emphasizing that his first advice for women in abusive situations was to leave the situation if it is dangerous and contact the local shelter Osborne House, or other crisis lines. He added that as a father, he advised daughters to call the police right away in the case of abuse. Jasique also provided an overview of the agencies that were sensitive to immigrant experiences, including Mount Carmel Clinic and IWAM. He cautioned the participants to find a counsellor who can understand their background. He also cautioned participants that some family members hold cultural expectations that can prevent them from leaving. "Let's say you go to your mother, she would say, stay with your husband, listen to him and there's never going to be any problem.(laughs) Ok. Sometimes that's what my mom was saying to my sister" (Observation, 1998).

Men. Jasique raised a controversial perspective that men can change their abusive behaviour by being charged and put on probation.

> You know from my perspective, from my work with men who are violent and some of them are quite severely violent. I hold my personal belief that people can change if they want to change. So even in the situation when there is a lot of conflict in the family , there is always a hope, there might be a hope, if the man understands that he does something wrong in his life that he might change. If he does' t understand or he has no opportunities really to understand that, then of course there is no hope whatsoever. The opportunities, what I mean by opportunities is that, I sometimes think that probation for men is not a bad idea. (Observation 1998)

In the role of a professional who supported zero tolerance, he explained police intervention in

abuse. He said it was helpful, especially for young men, to have the opportunity to go through the probation program and to have the chance to learn something that may be helpful for himself or his family. He acknowledged, as did the participants, that it was very difficult for men to change, having been raised within strict roles of what he should be doing as a man. He argued that it was not a cultural characteristic, as much as a characteristic of men, to deny responsibility for their abusive behaviour. One participant added that it's hard for her countrymen to change. " Because our mothers teach us to be good to them and they are teached to be men. To be bad and to treat women bad" (Observation, 1998).

The difficulties for men to change were expanded upon in several examples of men who manipulated the system to their advantage. In one situation an abusive man was used as an interpreter by the police. He told the police that his wife was crazy, had destroyed the house and disturbed the neighbours. In a different situation, an abuser called the police to intimidate his wife in a custody of the children. From his experience working in probation, Jasique confirmed that men who are in the system for a long time, had better knowledge of how it works and "they know how to use the system for their own benefit and for the destruction of the family" (Observation, 1998). They used the police, the probation officer, and their counsellor for their own gains. Jasique expressed anger to these men, and explained how he outsmarted one by charging him with a breach of his probation order. Another participant advised women to understand that "his main objective is really to make you mad and showing to you that I'm still having control over you and am showing to you what I can do" (Observation, 1998). She advised that women should remain calm and in control of their emotions to send the message to their husband that he is not in control anymore. She suggested that women speak to their lawyers rather than confronting their husbands directly. Jasique added to this advice by suggesting that

women had to learn to deal with reactions that developed to cope with abuse and culturally based reactions. Participants continued to discuss the need to practice staying calm and in control of their emotions, especially in front of children.

The discussion ended with an optimistic tone. Some men had an easier time to accept responsibility and go through the probation program. Jasique believed that a person who had commitment to the family had a better chance to make positive changes. Jasique argued that some cultural values, and families where the family concept is very strong, increased this commitment. In addition, the man himself had to want to change. However, Jasique noted that many feel very reluctant and continuously think that the problem is the woman's fault, and not their own.

Children and families. The focus of this session was on the broader family unit and how violence affects individual men, women and children in families.

> Children who grow up in an abusive situation can either end up as abuser or victim. We pass on what we learn through generations. For example, as a woman growing up in abuse, she may find that kind of guy in her relationships. Boys who see their dad with a lot of power in the family, might like it. It is a quick way of getting their own way. He might find a woman the same as his mother. (Observation, 1998).

The influence of families on perpetuating or breaking the cycle of violence across generations was discussed. The participants and the facilitator confirmed that mothers and fathers taught their children through their own behaviour, gender roles and that violence is acceptable or not acceptable. One participant described a Latino television program where the mother says to her son " ..don't cry, you don't have to cry. You're a man" (Observation, 1998). Another emphasized that it was important to tell daughters that " you have protection, we believe or I believe that abuse is not right for you. You can come home anytime. " (Observation, 1998).

Women in the group supported each other to break the cycle of violence in their families.

In addition, to these social reasons for breaking the cycle, there was a discussion of safety reasons for protecting children from abuse. Jasique explained that Child and Family Service laws require that abuse of children is reported by professionals. One participant described her own feelings of responsibility to do something if she knew that abuse was going on. Having been a victim herself, she knew what it took to change her situation. Another participant said that as a citizen she felt responsible to take action if a neighbour was being abused and call the police to protect the family.

Dealing with the system. One participant explained how she was charged and sent to probation along with her abusive husband. Her sense of outrage and injustice was shared with the group along with many details of how police mistreated her, and how welfare workers were rude and sarcastic. She asked how did this happen? Another woman in the group explained how the police used her husband as an interpreter and did not provide any help to her. These situations were the basis for extensive discussion of discrimination in the system and the vulnerability of immigrant women and their families. Both Jasique and the participants expanded on many issues related to these examples including:

- the need to use trained, impartial interpreters who are not family members
- understanding of bias and discrimination because of language barriers, accents or skin colour
- understanding the role of police officers to lay charges under zero tolerance policy
- understanding that police officers may have biases because they are men, who grew up conditioned to be the head of the house and trained professionally in a military-like system
- learning about rights to have lawyers represent you in the legal system even if you can't pay
- learning about women's rights as human rights to be protected from violence and abuse
- learning about cultural expectations to keep abuse a private family matter
- discussion of the benefits of the zero tolerance policy in Manitoba which does not exist in some countries

- accepting that the system for newcomers is unfamiliar and that there are many ways to handle a situation such as asking for the person's name, contacting a person's supervisor, writing letters or getting a lawyer
- learning different responses to anger
- recognizing that many people, regardless of culture, are treated badly by representatives of the system
- understanding different forms of violence in society

It was clear from this discussion that the women experienced very difficult and painful discrimination and abuse, not only by their husbands hands, but by the system designed to provide human care to people in need. The injustice and burden of abuse and the strength of immigrant women to find resources that worked, remained the focus of the discussion. The women in the group supported each other and understood their shared painful realities. Both counsellors at IWAM and clients had experienced mistreatment from people in official positions such as lawyers or welfare workers. These experiences were confirmed and options for understanding and dealing with them in a practical way were discussed. As a man, Jasique was truly touched by these experiences. He recognized the vulnerable position and strength of many immigrant women who suffer abuse. He also appreciated the opportunity to learn from this discussion and sharing among women.

Feedback and Evaluation

> Jasique: I had my own agenda, which I was not able to present, but it was to my benefit to come here and hear your opinions. The dynamics are very different that in men's groups. You speak very openly, emotionally and extremely honestly. Among men I have a lot of doubts. I always think that they are trying to get their own way. They live in a state of denial. They feel they are victims.
> Participant: One man said in Canada women are here and they are gods.
> Jasique: I need to share responsibility. It's good for me. I need to adjust sometimes. (Observation, 1998).

The participants opinions of the session were very positive. They appreciated this opportunity to discuss their opinions, receive information and explore common issues. Appreciation was expressed for the facilitator's calm and relaxed responses and review of legal, cross cultural and abuse issues. Clearly the participants wanted more opportunities like this one to learn skills for themselves and their family members, to find resources and to get help. Suggestions were made to have first language presentations and to reach more women. No participant commented about any difficulties having a man to facilitate the discussion. Jasique himself felt that his presence may have prevented one woman from openly expressing herself. As well, Jasique appreciated the assistance that IWAM staff provided in facilitating the discussion to respond to women's concerns. As their counsellors, IWAM staff knew the women. After the session they continued to talk, to make follow up appointments and to encourage each other. The women participants themselves offered each other encouragement, understanding and appreciation for their successes so far in trying to stop abuse in their lives.

Summary

Jasique identified effective cross cultural facilitation practices, obstacles and how he addressed them, his own knowledge and delivery skills and recommendations for ongoing family violence prevention delivery. Jasique clarified the purpose of effective family violence prevention as increased understanding of the dynamics of violence and reduced isolation. Newcomers and immigrants in particular needed information on what abuse is, and how the laws work in Manitoba. Effective facilitation practices included using professional knowledge of family violence, denial, zero tolerance and power and control and adapting these concepts into familiar frames of reference based on cultural knowledge and understanding of community

perceptions. Effective facilitation addressed cultural adaptation experiences, especially changing family roles and conflicts between expectations and opportunities, as precipitating factors in family violence and not the cause. Jasique believed a bicultural approach was effective to increase understanding of different cultural perspectives on family violence. To achieve this, his facilitation practices were based on cross cultural communication. He identified familiar interaction and communication styles and took the time needed to facilitate understanding from different cultural perspectives, while maintaining a perspective that violence is unacceptable. Universal values were used to challenge cultural values which perpetuated violence. In addition, Jasique provided options for dealing with abuse in the family for men, women and children.

Obstacles and sensitivities in family violence facilitation were gender differences, denial of family violence and handling disclosures. As a male facilitator, Jasique identified limitations in working with women participants and advantages in working with men. Denial of violence based on cultural perceptions and men's socialization were identified. The facilitator handled denial by using specific examples, asking critical questions and clarifying how cultural and society often legitimized men's use of violence towards women. Participants were encouraged to reflect on their own experiences, attitudes and behaviours. Disclosures of violence from victims and perpetrators were handled with peer support, encouragement, clarification of the impact of violence and information on resources and how to use them. The facilitator also addressed systemic barriers and discrimination towards immigrants.

Jasique was interested in learning more about specific cultural and community perceptions of family violence prevention. He recommended a long term family violence

prevention approach for immigrants based on topics of importance to specific communities and facilitated by trained persons. For example, he supported increased understanding of youth issues and child rearing practices. A long term, coordinated approach was recommended based on the work of the Manitoba Cross Cultural Coalition on Violence Prevention. He argued that negligence of these issues will allow the cycle of violence to continue in homes and in society.

Case Study Two: Interview on Facilitation Practices

Facilitators Background

Rosa left Nicaragua with her husband and children and arrived as refugees in Winnipeg in 1985 . She was a social worker in her country, and worked in women's issues. In order to re-enter her profession in Canada, Rosa obtained her Master's in social work with a specialization in childhood survivors of sexual abuse. Since 1990, Rosa was the counselling supervisor at the Immigrant Women's Association of Manitoba. She worked with staff to assist immigrant women living in abusive relationships with counselling, support and referrals. Rosa identified the importance of her own immigrant background, as well as her extensive experience counselling women from many cultural backgrounds. Rosa demonstrated broad knowledge of immigrant settlement, family issues, how violence works and resources for assisting victims of abuse.

Key Concepts used in Cross Cultural Family Violence Prevention.

> I try when I am talking about family violence, I try to be kind of neutral, although deep inside, I know the major issues about family violence are affecting women, but really it's the whole family being affected, the men as well as the children. (Interview, 1998).

Rosa defined family violence prevention within the context of the whole family. Rosa identified the dynamics of power and control as the root of violence in families and in society. However, she focused on cultural adaptation factors as the source of family conflicts for immigrant families. She used this approach to avoid blaming men. Rosa argued that while violence prevention can assist women to learn their rights, options and protect them from violence, the cycle of violence will continue, without doing anything with men .Rosa identified the scope of violence prevention at different levels. "And yes culturally speaking, I will say that in order to help the family, we have to gain the trust of the man. That will facilitate the work that we would like to do with the community, with the individuals or with the family as a whole" (Interview, 1998).

In addition, Rosa defined the adaptation experiences for many immigrants and refugees as another kind of abuse. She argued that many people experienced violence in their own countries or were abused by citizens of other countries who treated them as foreigners and strangers. Rosa defined family violence in relationship to other forms of violence in society. She believed that all immigrant participants who attended her sessions felt abuse and violence in their lives, in one form or another. Some were abused, abusers or witnessed abuse. She emphasized that immigrants need to know that no matter where they came from or what social status they had, they have rights to live free from abuse. " It doesn't matter if the are in front of a person with authority and power, because we are coming from countries where there is power and authority, they have the control. They have the right to speak out if this person is abusing them, or is not treating them properly, not to be afraid. So there are so many things that we have to help them really to understand and connect"(Interview, 1998).

Facilitator's Roles

> Well the work of facilitating is really helping the people to understand, and my belief as an immigrant, is helping people to understand in their own language, their own issues. (Interview, 1998).

Rosa's main role in cross cultural family violence prevention, was to facilitate participants' understanding of immigrant families' experiences, both in their country of origin and in Canada in order to deal with conflicts and violence. Her facilitation role was closely related to her counselling role, in that she assisted participants to make changes in their lives to stop living with violence. Rosa believed that as a woman, she interacted more easily with women participants, but within limits, was also effective with men. The facilitator's own cultural background, appeared to be less important than her knowledge of adaptation experiences. In other words, it was more important to the facilitator, that she was an immigrant, rather than a Nicaraguan, when she facilitated violence prevention sessions.

Rosa believed that facilitators can work with participants from cultural backgrounds different from their own, as long as they recognize the limits of this situation. She argued that it can be effective as long as the facilitator was well prepared, had specific case examples, expressed understanding of their own culture, used examples, words and phrases from the participants cultural background and used trained interpreters if required.

Facilitation Practices

> You have to really understand that talking about family violence and immigrants is not just this little piece of the life of these people. But it's many, many issues as I said, the role of the father in the family, the role of the woman, the role of the children, and the role of the elders in the family. All those kind of things we have to very aware. The fact that I am an immigrant myself, doesn't mean that I know everything. (Interview, 1998)

Rosa described a systematic approach to the delivery of family violence prevention. Her

professional training was evident as she prepared for delivery by reviewing her own client caseload, read professional literature, and related her case work to her reading. She also developed a portfolio of case examples and numbered them according to the topic she was preparing. Rosa emphasized that preparation helped her to facilitate more freely , so she would be ready to answer many challenging questions.

Rosa also emphasized that the facilitator should identify the specific needs and interest of the participants in order to focus the session. She asked for specific definitions of what participants wanted to discuss which she used within the context of her broad approach to address family violence and adaptation. She worked with the organizers of sessions to define the topics and combined them with her own working knowledge what immigrants need to know about family violence.

Rosa's approach was also based on knowing the participants and interacting with them to solve their own problems. She emphasized that the facilitator should be very sensitive to the individual participants' concerns, including how questions are asked and answered, different education levels, different abilities and experiences. " It's not just seeing a group of individuals there, but a group of human beings with different experiences of personal problems and needs" (Interview, 1998). Rosa was particularly sensitive to the fact that participants have different ways to understand the issue, based on their levels of English, their literacy, cultural perceptions, gender and their own specific adaptation experiences. A principle for her work was to use plain, simple English at the level of those in the group who were at a disadvantage.

Facilitating reflection. Rosa's facilitation practices reflected her counselling practices. Facilitation followed a pattern of reflecting on the past, identifying adaptation conflicts in the family and linking those experiences to information and advice about dealing with violence and

The last phase of facilitation was to provide positive messages about the importance of adaptation, learning and keeping the family strong. " I always say to try to work together to save the family, love each other, communicate and be open minded. Because there are changes here that we have to accept slowly and gradually" (Interview, 1998). Rosa did not only focus only on problems, but provided positive messages about the attitudes, resources or information that can help families cope with changes. For example, Rosa discussed how zero tolerance protected families and that abuse is a crime and a social issue in Canada, and not a private family matter. She encouraged participants to recognize their own rights in this country and a role for police that was possibly different than their home countries. She clarified that the laws attempt to protect women, children and families and that citizens have a responsibility to report abuse.

Building rapport. Rosa described many methods used to facilitate communication and interaction in the group, to avoid one way provision of information to participants. Rosa emphasized that it was very important to connect with people in order to be effective. Rosa did this primarily by providing relevant and realistic examples of the immigrant experience and by sharing her own life experiences. Rosa believed that facilitators have "to put themselves in the picture, be with people and give of yourself without overwhelming them"(Interview, 1998). It was crucial to build trust and understanding so that people could speak about their situations. In addition, the facilitator built rapport by using words, or facts about the countries of origin of participants. Participants were asked to talk about their homelands before going straight to the topic. Familiar names, places and discussion built these connections. The facilitator acknowledged, that the participants made a difference in building rapport. Some were receptive and ready for discussion, while others did not care, or were not touched deeply by what was said

and remained silent.

Rosa also prided herself on her use of humour to connect with participants and to open up the delicate issue of abuse for discussion. Rosa assumed that everyone in her sessions had either lived with abuse, were abusers or witnessed abuse. The facilitator carefully watched body language, expressions and participants faces for recognition of these experiences. Rosa believed that a sense of humour was important so that people were not overwhelmed with their own feelings. She encouraged having a good time while listening or remembering. Her use of humour was also related to her understanding of the how immigrants use humour to survive. "That's very important to talk about things that can hurt people, but on the other hand you are saying to them, well here we are and we have to try to survive and be happy" (Interview, 1998). Rosa also noted that it was not always easy to pass the same sense of humour from culture to culture.

Co-facilitation. Rosa used co-facilitation to deliver family violence prevention sessions. She recommended co-facilitation as an important means to provide other viewpoints and different experiences, as well as an effective means to address cross cultural and gender issues. Rosa worked with facilitators from different cultural communities to make the point that, "all communities are facing this issue and so we can hear from other people, while we are working on our own approach to this" (Interview, 1998). She also supported working with men in order to give balance to sessions and to help men to feel that they are understood. "It's not just a woman telling me what to do or not to do. This man is telling me the same thing" (Interview, 1998). The facilitator believed that a man can discuss men's perceptions of violence effectively for both men and women. Rosa also discussed the limitations of working with a co-facilitator. She

recommended that a co-facilitator have experience working with this issue, not only from reading or theory, but with real cases, situations and examples. An inexperienced facilitator could learn from a mentor. Co-facilitators should also meet together, prepare topics and most importantly, should work well together.

Expertise. Rosa emphasized that the family violence prevention facilitator must have experience and expertise to work in this area. The degree of sensitivity that the facilitator brought to a group depended on their knowledge of family violence issues, their practical experience talking to people about the issues and their ability to respond appropriately to difficult questions or disclosures. Rosa's practice demonstrated that working with immigrants included very broad areas of concern. The facilitator required skills to focus on the dynamics of violence in the context of adaptation experiences. To do this effectively, the facilitator simplified the concepts and used language that encouraged the participants to interact and communicate. Rosa emphasized the importance of using cases and examples in order to identify issues. Cases she argued, were the most effective means to cross cultural boundaries and illustrated that problems of violence were common among people from different communities and life situations. Rosa also stressed the importance of respecting all participants by paying attention to their responses and understanding that underneath any comment was personal experiences and difficulties. The facilitator's role was to work with participants for better understanding of their own issue by providing options, resources, and information to solve them.

Obstacles and How They were Addressed

Working with men. Rosa had experience facilitating family violence prevention with men, and discussed the challenges she faced as a woman.

> But I respect him. I said deep inside to myself, maybe this man is an abuser, maybe he's having a hard time, maybe he's just a newcomer here, and maybe it's the first time he's hearing those kind of things. Maybe he's having difficulties in his own family. So I don't push. I don't push. (Interview, 1998)

While Rosa had a very clear view of men's responsibility in using power and control in the cycle of violence, she facilitated this understanding of this issue by focussing on the broader issues of how men learn to be men in their families, culture and communities and that change is a long term process. For example, in one session, a man asked if she was married and had children and if she had any problems in her marriage. He couldn't believe that she was so happy? In another session, a man sat quietly and drew words on paper like , silly woman, what are you saying! Rosa responded to those situations by not becoming defensive. Rosa respected her own privacy, but did give examples of the difficulties that she experienced in her own family's adaptation to Canada. "Yes I did marry, it has not been easy, because my husband comes from the same kind of background that maybe you are coming from. You know, very defined kind of role according with gender. Yes it was not easy for him to understand that here, he had to help me to cook for instance" (Interview, 1998) This feedback was intended to help the participant not to feel isolated with their problems and to understand that she, too is human. She explained how her family dealt with problems by helping and supporting each other. Rosa avoided directly blaming men, but tried to understand how adaptation made them feel. She learned that one man in the room was a professional at home and that " since he came to Canada, his life has been upside down, because he was...the authority and the boss at home, now he's nothing" (Interview, 1998). The facilitator empathized with the person's experiences that were behind their comments. Rosa responded to these dramatic role and status changes that leave men vulnerable and confused by

being sensitive, culturally appropriate and realistic about her role and what can be accomplished in her sessions. "What is the role of a man in our culture? It's authority and it's power and it's making decisions and it has been for generations. So I always say I cannot break that in just one presentation" (Interview, 1998).

Rosa believed that it was very important to involve men from her community in family violence prevention. She would not come into a room and lecture about women's rights or say that she was a single woman, divorced, and proud of this. She explained that such an approach would result in men blocking access to opportunities to speak with people in the community. They would see her as someone who is coming to break families apart .

Religion. Rosa discussed how she addressed religion in her family violence prevention delivery. She gave an example of a woman who attended one of her group sessions, but became angry when the discussion turned to women's sexuality. Rosa was surprised at the woman's reaction to leave the room. She never came back to the next sessions. Later Rosa saw the woman at a funeral in the Spanish speaking community. She was surprised to changes in her appearance. She dressed very severely, had no makeup and long straight hair. She understood her situation when the pastor began talking about how the deceased person was such a good wife who never said no to her husband, and never wore pantyhose because "those things came from hell, not from God". (Interview, 1998).

Rosa believed women from a variety of different religions and churches felt the influence of control and power in their lives. She argued that in some faiths, the control over women is stronger than the others. From her counselling practice, Rosa identified some negative church influences such as messages given to women to be submissive to their husbands. In her

individual counselling, Rosa did more directly explore how these beliefs influenced women's decisions to stop violence in their lives. However, in her culture, religion and politics were very hot topics. Rosa maintained that she did not purposely raise these topics in her sessions because they resulted in heated discussions. She did make general comments, but was very careful to respect those people who belonged to different churches. Rosa's messages were to promote values that respected women and did not accept violence.

Areas for Development

Rosa was interested in developing her family violence prevention practices by working with the whole family and addressing different sources of conflicts that could perpetuate the cycle of violence. For example, she wanted opportunities to discuss menopause in order to challenge beliefs that it is a time when women go crazy and men have affairs. Rosa believed that many immigrants came from cultures where these issues were never discussed. Rosa was also interested in facilitating discussion in couples groups. For example, she wanted to discuss parenting issues, with both men and women, in order to help the family find solutions to conflict before violence escalated. She worked with people who had good relationships until their children were teenagers. "Because if you have boys as well as girls in the house, the father is giving more permission and is more open with the boys than with the girls. The boys have more freedom to go out and do whatever and the girls are not. So the conflict can start as a couple, ...because the woman is fighting here. The woman starts being conscious. Why it's only the boys? We have equal rights and opportunities. So if he can go to a social, why can my daughter not go?"(Interview, 1998).

Case Two: Observation of Delivery

Session Overview

Rosa was invited to facilitate a session on the Dynamics and Causes of Family Violence for a conference sponsored by the Coalition of Filipino Canadians on Violence Prevention. This conference followed extensive organizing on the part of Filipino community members to create a group to coordinate community involvement in violence prevention. There were 85 participants registered at the conference including many Filipino community members, community organization representatives, religious groups, social services and government representatives.

Rosa spoke with the conference organizing committee to plan her session. She agreed to co-facilitate the afternoon session with Sardelle, the Coalition chairperson and participant in case three in this study. Rosa's session involved 16 participants (6 men and 10 women) In addition, 12 of the 16 participants had been in Canada for over 12 years. The day long session included five topics that were identified with conference organizers. The first addressed adaptation stresses of immigrant families (men, women and children). The second topic was the cycle of violence using the image of the volcano in the Philippines, Mount Pinatubo. Rosa discussed three phases: tension building; the explosive incident and the honeymoon. The third topic was the impact of violence and how to get involved to stop it. The afternoon included a group exercise called mirroring to facilitate awareness of the effect of communication styles between people. The final topic was what the Filipino community Coalition of Filipino-Canadians on Violence Prevention can do to build stronger families.

Facilitation Practices

Interaction between the facilitator and participants. The facilitator introduced herself to

the group "not to teach anything, but to learn from each other"(Observation, 1997). She was certain to dispel perceptions of her as an outside expert. "Just because I work in the area, doesn't mean I know everything" (Observation, 1997). She explained her work as a counsellor for abused women, but emphasized that she is continuously learning. While careful not to present herself as a detached professional, her knowledge of the experiences of immigrant women and families gave her confidence to point out that immigrants face similar situations and have the same concerns. She related to the audience as an immigrant herself, from Spanish speaking Nicaragua. She was aware of the Spanish influence in Filipino culture and used several Spanish terms. Throughout the session, the facilitator used a variety of lively methods including: storytelling, dramatic dialogue, humour, images, metaphors, and demonstration. Her presentation was filled with specific examples from daily life. The audience was very engaged throughout the session. There was laughter and very spontaneous commentary from people in the group.

Immigrant families and adaptation process. The facilitator described the "uprooted experiences" of immigrant families and their difficulties.

> Here we learn our values and beliefs. At home we are not aware or don't appreciate things of our culture. In a new country we know who we really are..It takes time, maybe, three to four years to know who we are and what we can do here. (Observation, 1997).

She presented lively illustrations of concerns such as finding jobs, having credentials recognized and new foods. She described a humorous example of how she was not used to having her children bring a bag lunch to school. She thought, "what's a sandwich, they will starve"(Observation, 1998).The participants laughed in recognition and she added that they had Spanish blood, and similar practices of having big meals with grandmothers, sisters or neighbours helping to make the food. Rosa also focussed on women's experiences. In the

immigration process, the men often decide to leave and "we are supposed to follow our husbands, protect the kids" (Observation, 1998). Rosa shared her personal experiences to illustrate common situations. For example, when she packed to leave her country, the first thing she wanted to take was her cookbook. When she arrived here, she started to realize new stress such as family members coming home expecting supper while everyone was at school all day. The disappointments and conflicts were also illustrated in parenting. As the children quickly became Canadian, they did not listen to their parents. Parents were afraid that their children will "lose beautiful values, cultures and beliefs" (Observation, 1998). Rosa argued that parents also have to change and not set up borders such as "In here Nicaragua, out there Canada" (Observation, 1998). Rosa described the cultural changes for all family members. Her message for parents was to merge new values with old ones. She added that some aspects of these changes will help families. "We have some negative values, for example, to force families to stay in abusive relationships. No one deserves this" (Observation, 1998).

The cycle of violence. The cycle of violence was discussed using examples of immigrant family experiences of adaptation. Rosa drew a picture of a volcano on a flip chart and called it Mount Pinatubo. She explained the tension building phase brought about by stressful incidents both outside and inside the home. For example, a man trying to be a breadwinner, was unable to speak English, find a job or understand the system, language or culture. He came home and was angry that his wife did not cook soup like his mother. More harmful conflicts arose, such as jealousy or statements such as, "you like Canadian men". Rosa addressed the men in the audience while discussing these examples. She explained that she might be seen to be against men, but she did not want to blame them. She did continue, however and said that she chose men

as the abuser in her examples.

The next phase in the cycle was explosive incidents of violence, where despite the woman's efforts to keep the family together, physical violence occurred. Following the punching, kicking, beating or use of weapons Rosa asked what was the next phase. Someone called out divorce and the audience laughed. Rosa then explained the honeymoon phase when the man makes apologies, brings gifts, and promises peace. Rosa added that if the cycle has gone on for a long time, it was not a beautiful time because the woman was numb. There may even be forced sex and marital rape. In this phase of the cycle, the woman may see the good side of "Mr. Macho". Rosa warned the audience of the destructive power of this repeating cycle that effects the children, the family and society as well.

Responding to violence. The facilitator related her own experiences of doing something to stop violence to illustrate that this is a social issue in Canada. She explained how she, as an immigrant, called the police when she saw a neighbour hitting his wife. While she was afraid to do this, in the end, she felt happy because she exercised her own rights in Canada to have police protection under zero tolerance policy.

Improving communication in families. Rosa co-facilitated a communication exercise with Sardelle (the facilitator in case three), and chair of the Filipino Coalition. This group exercise demonstrated the dynamics of communication in a relationship. In Tagalog, Sardelle said that the mirroring exercise reflected the ways Filipinos "talk their hands". The mirroring exercise gave participants the experience of recognizing cultural aspects of communication, how communication can build connection or increase conflict and what messages are easier to receive. The facilitators demonstrated the exercise of one person making movements and the

other person following the movement as if they were a mirror. Participants in the group then, paired up to try the exercise. While this focused on how to improve communication, there was little time to discuss what happens to communication when violence is present. The discussion of communication was intended to raise awareness and skills of participants to address their conflicts and strengthen their families , and find solutions to problems. The facilitator concluded the session using the mirror as a metaphor for the immigrant as, " who I was, where I am now and what changes occurred" (Observation, 1997).

Recommendations for Community Action

The final topic in the workshop was facilitated by a member of the Filipino community in order to focus on " how we can address violence in our community?" (Observation, 1997). Rosa became a participant in a lively discussion of the desire to understand the dynamics and causes of family violence, and the need to organize further education on family violence. Many suggestions of violence prevention activities were made including: parents meetings, workplace programs, providing support and information to community members experiencing violence, a video series for parents, advertising, having trained Filipino counsellors available, having role plays about the topic at Church services and writing a play. The group emphasized the need to break the silence around abuse and take a multifaceted approach by including messages about non-violence in a variety of community activities. Community members experienced the shock of violence when a Filipino woman was killed in Ottawa by her husband and when Eric Vargas was killed in Winnipeg by gang members in 1997. These incidents were critical factors in bringing these issues into public forums such as the conference. The Coalition built community supports to provide help and prevention education at a critical time in the community. The

participants in this workshop developed three recommendations for the Filipino Coalition: to have Filipino counsellor who is culturally and linguistically sensitive to the needs of Filipino families work in the system; to network with other groups on violence prevention programs, and to provide ongoing community activities to promote strong and healthy family life.

Participant Evaluation and Feedback

There were 14 feedback forms returned with responses from the 16 participants. Feedback from 10 participants rated the session as excellent and two rated it as very good. Participants enjoyed the session, and felt that they learned something about the important topic of abuse and the impact violence. They felt that the discussion and information could be shared with others. Participants appreciated the focus on immigrant issues rather than broader issues. The topics were useful to all in attendance, especially since they covered practical ways to prevent abuse and deal with the problems that people were currently facing. When asked what participants thought was the best way to prevent family violence, the majority of respondents identified improved communication at home and communication within the community to speak out against violence. Suggested improvements focussed on increasing attendance at such sessions through more advertising, and outreach. There was strong support from participants to have more sessions and conferences of family violence prevention.

Summary

Rosa identified effective cross cultural facilitation practices, obstacles and how she addressed them, her own knowledge and delivery skills and recommendations for ongoing family violence prevention delivery. Rosa defined the purpose of effective cross cultural family violence facilitation was to address immigrants issues and how violence effects the whole family,

including men, women and children. Family violence prevention was defined as the dynamics of power and control. Family violence was contextualized with other forms of violence such as discrimination or war, in order to increase understanding of family violence as a social problem. In order to effectively address the concerns of immigrant families, the facilitator shared experiences of immigration and discussed how adaptation conflicts influenced the cycle of violence. While she emphasized the need for effective prevention delivery in the same language and cultural context of immigrant families, she was able to effectively work with others based on shared immigrant experiences. In addition, the facilitator systematically prepared for delivery to develop examples, cases, dramatic dialogues and language that was meaningful and relevant for participants from cultural backgrounds different than her own. Effective facilitation practices were similar to counselling practices by addressing participants' personal concerns and problems. Rapport building techniques such as humour, graphics, and personal sharing encouraged participation and interaction.

The facilitator addressed delivery obstacles including gender and cultural differences. As a women, she addressed challenges by male participants through empathy and facilitating understanding of the patterns of denial based on culturally and socially defined gender roles. When working with communities, other than her own, the facilitator used plain language, familiar terms and images to enhance cross cultural communication. Co-facilitation was also used to send the message to men and women and that violence exists in all cultures. Other sensitive topics such as religion, were carefully used to promote non-violent values and beliefs.

The facilitator was interested to deliver violence prevention sessions which addressed other related areas of family conflict such as menopause, couples relationships and parenting

teenagers. She recommended ongoing violence prevention and community involvement to increase effectiveness for immigrant families.

Case Three: Interview on Facilitation Practices

Facilitator's Background

Sardelle was a professional in her country before leaving for Canada with her family in 1988. She rebuilt her career as a counsellor in Winnipeg. She delivered educational sessions for Filipino men on probation between 1992 -1994 and also assisted in the delivery of violence prevention in the Filipino community. From initial workshops in 1995/96, she lead the development of the Filipino-Canadian Coalition for Violence Prevention. This Coalition sponsored training sessions and two conferences to build community supports and activities among Filipinos in Winnipeg. The tragic murder of Eric Vargas in 1997 focused community interest in safety and non-violence. The Filipino Coalition took on the role of facilitating awareness raising and discussion of these issues.

Key Concept Used in Cross Cultural Family Violence Prevention

> Violence is not culture. Violence is not religion. Violence is not being a kid. Violence is not being a woman. Violence effects all walks of life. You don't have to be poor or rich. You don't have to be heterosexual or in a gay relationship. It impacts everyone (Interview, 1997).

Sardelle learned about violence prevention through her life experiences, her community involvement and her counselling profession. She defined family violence within the context of community and cultural factors as a broad social problem. The facilitator's involvement in family violence prevention developed as a result of a long process of learning and helping

others. She was aware of many philosophies about the issue and was keenly aware of community perceptions about violence . "As you know within the community, the perception of family, seems to be, though it's not always, patriarchal, it's almost like a joint authority. Yet I think there's a notion, always behind that message that it's the man who rules the house." (Interview, 1997). While Sardelle raised cultural values and family patterns in her prevention work, her definition of the causes of violence were not based on culture. They were based on the use of power and control of men over women and children that exists on a global scale.

Sardelle was motivated to adopt a community development approach to family violence prevention based on her own difficult experiences in adapting to a new culture and as a survivor of abuse.

> For Filipinos and other immigrants, I don't want them to go through what I've been through....And by sharing this to people, they know that you're not speaking out from the textbook that you read, out from the things you learned in your training. But you're speaking not only from that, but from your own life experience. You're speaking from your heart. (Interview, 1997).

Sardelle dealt with her problems alone, in an unfamiliar place without friends or family. She divorced her first husband and faced family and community stigma and denial about abuse. She also had little help or understanding from Canadian social services. Sardelle built credibility within the community by sharing her experiences, knowing facts about family violence, and using her own personality and charisma to facilitate learning. Sardelle gained the trust of others through her own professional skills, personal commitment and community orientation. She was frequently called upon at home by women in the community seeking help to leave abusive relationships or by men interested in changing violent behaviour. Initially she provided information, counselling and referrals. Later she identified the need to build a team effort for

violence prevention that was directed by community members to address the particular needs and interests of Filipino families.

Facilitator's Roles

> Well it's more I see myself as a facilitator, mediator, an educator, a liaison at the same time. You have to wear too many hats as the issues arise. I see myself as an informant, giving people different information that may not necessarily be directed towards family violence, but almost correlated (Interview, 1998).

Sardelle described multiple roles for family violence prevention delivery as a Filipino community facilitator, as an intercultural facilitator and as a community developer. Primarily, she emphasized that a facilitator in the Filipino community must know the culture and the behaviour of Filipino families. Facilitators without understanding of this foundation of cultural values, will not understand the roots of violence in the behaviour of family members. She also argued that credibility in the community is based on communicating appropriately within community structures and customs, while using professional knowledge in the area. Sardelle explained that Filipino people are very careful about this delicate issue. She believed that community perceptions were based on values from older generations and from the Phillippines, where violence was "accepted" (quotes hers), or encouraged or even tolerated "(Interview, 1997).. People did not want to get involved in a private family issue. Sardelle also stated, that her insights about her own culture and community were learned through experience, exposure to the community and reflection on her own attitudes and behaviours. Even though she is a Filipino, Sardelle learned about her own cultural values, while facilitating violence prevention in her community.

In addition, Sardelle felt that violence prevention messages had greater impact when

delivered in conjunction with facilitators of different cultural backgrounds. This approach clarified that violence occurs in all cultures and communities, and was not a problem of any one group. It also had a basis in the effects of adaptation on immigrant families. Sardelle explained that, "the first three years were the most difficult years of migration." (Interview, 1997). She explained that family members have adaptation difficulties such as regrets about coming to a new country, unmet expectations, very hard work at one or several jobs, and loss of strong family supports. Immigrants' must rebuild their lives, understand a new culture, find a job, survive the harsh winter and find the resources to live. Other difficulties included loss of self esteem (amor proprio) and identity when constantly faced with disappointments such as when credentials were not recognized and professionally trained Filipinos did not find work in their occupations. Sardelle had a clear understanding of the emotional costs of immigration and the stress that made people deny their feelings, or become numb in their struggles to survive. In addition, they experienced value conflicts, changing roles in the family and the necessity of finding new ways to solve problems in a new environment. Sardelle identified these stressors and systemic barriers as risks for violence, not the causes of violence.

Sardelle's primary facilitation role was a community developer and activist. A significant aspect of her family violence prevention practices were organizing a collective effort to stop violence from within the Filipino community. Her approach promoted democratic values and non-violence by establishing a planning committee, conducting workshops, securing funding and sharing leadership. She was sensitive to HOW violence prevention work was delivered and how prevention activities were perceived by the community. She avoided taking a high profile in activities and created an open atmosphere for involvement, while acting as the chair of the

Filipino Coalition on Violence Prevention and co-chair of the Manitoba Coalition for Violence Prevention.

Facilitation Practices

Building community involvement. Sardelle discussed the importance of getting Filipinos involved in violence prevention as a crucial aspect of her facilitation practise. "You cannot send double messages. Do as I say and don't do as I do. You have to be a role model" (Interview, 1997). Sardelle collaborated with other community leaders to build a team to work on this issue. Meetings were held to identify issues of concern to community members and effective prevention activities. Community members, decided for example, to hold a workshop at St. Edward's Church because it was a safe place, already involved in building stronger families, through marriage preparation classes. It was also easy for people to drop in after church without fear of being labelled as someone who has a problem with violence. Through collaboration with others, Sardelle assessed community perceptions on the issue and checked with others to validate different views and approaches. For example, she spoke to seniors to ask if community members were ready to have a conference on family violence. Her assessment of timing and community readiness for violence prevention was identified, before conducting any educational sessions. Sardelle was careful not take on too many of the tasks and not to put herself in control of the planning and delivery of community sessions in order to model democratic, non-violent behaviour and to encourage a collective approach to violence prevention. She maintained non-violent values in group meetings and ensured respect for all contributions to the cause of family violence prevention by providing encouragement, support, and gratitude.

Facilitating reflection on culture, family patterns and violence. Sardelle described her

facilitation practice in the delivery of sessions within the Filipino community.

> Because as a Filipino myself, you know, you walk around with an identity that, I am a Filipino, I'm proud of myself and you don't go back to the deepest part of your own self and look really into your own values... You don't have time to look and examine your values and you know, culture and everything. You're so tired keeping three or four jobs. (Interview, 1997)

Her facilitation process was similar to individual counselling practice. She facilitated a process of reflection and reexamination of cultural and family patterns to identify " ...what were the values, what were the beliefs or traditions that we had which actually influenced or encouraged family violence" (Interview, 1997). The first step was to establish sharing in a non-judgemental environment where participants felt free to talk about their feeling, respect each others opinions and start to open themselves to explore their experiences.

Specific experiences, such as how parents disciplined their children, were raised to open discussions. For example, Sardelle identified the cultural aspects of the conflict experienced by immigrant families. "In most Filipino families, marital issues were never or are never discussed" (Interview, 1997). Communication was non-verbal and expressed through actions. Another frequently discussed topic were conflicts between parents and children which emerged when children adjusted to a new life and communication style. " Here kids are encouraged to communicate, to question, to ask, to think to work . There your parents tell you and that's it. That's the rule. You don't question because that's impolite. So there is a great extreme conflict between values" (Interview, 1997).

The facilitator's non-judgmental attitude was crucial at this stage, to respect the experiences of participants and keep the discussion going. Sardelle argued that a strong moral judgement or blaming of participants would stop them from taking responsibility and make them

feel like children being scolded. Sardelle explained that Filipinos are non-confrontational and avoid direct conflict. " They don't want to create waves, so you have to find ways, when you're facilitating that you are not confrontative. You have to go around the circle and help them go through that process. It becomes very difficult for them, when you confront them and suddenly, that's wrong. So you suddenly switch from being a facilitator to authority"(Interview, 1997). Sardelle added that the cultural identity was central to the facilitation process. Filipinos "... by nature are sensitive, they are emotional. And so you won't be able to get through to them by using authority or using power and control. You will get more by using actually tender loving care. Going through their emotion. They will never say no" (Interview, 1997).

Sharing personal experiences. Knowing this about her people, Sardelle shared her own experiences as a survivor of abuse. She explained that abuse can happen to anyone and it happened to her. At that time there were no resources available and she didn't know who she could trust. Sardelle approached an agency counsellor and explained that she had no supports or family here other than her abusive husband. She was concerned about confidentiality and did not want other community members to know about her problem, because they wouldn't understand why she might choose to leave her husband. The counsellor responded, "well you're life is in a mess, so what you got to be ashamed of"(Interview, 1997). In shock, Sardelle left and never returned. "There was no empathy at all. Instead how I felt, is that I felt so belittled and that was hard. And I still get emotional" (Interview, 1997). Sardelle's facilitation practices drew on this painful experience. She shared what she knew about violence and making changes in her life. She spoke to others before they had to go through the same thing. The facilitator spoke about violence to prevent violence.

Sardelle also facilitated participants sharing of participants' personal experiences by asking questions. She encouraged reflection on violence in the home by asking, how it felt being hit as a child, or when parents fought at home? Sharing was encouraged by her empathy and respect for others' experiences, based on her own experiences of abuse. "I've been there and I know how tough it was. I know how painful it was" (Interview, 1997) Sardelle emphasized the need for facilitators to be honest, truthful and open, especially when talking about such delicate issues. She acknowledged that participants need to find the truth and find the facilitator credible.

Providing information and options. In addition to using her own experiences and her own words, the facilitator provided pamphlets and resources from outside agencies in order to " connect them to a place wherein they can see what you're saying, right on that document" (Interview, 1997). Sardelle emphasized to participants that there is another way, that they can learn to live without violence, as she and her family did. Sardelle used short lectures to provide information to participants on what they can do. These included the cycle of violence, time out, definitions of abuse and self care. Sardelle focused on the dynamics of violence by using a drama or role plays with emotional impact. She examined the relationship between emotions, thinking and action. In discussion, Sardelle related the participants' experiences with issues of violence. She facilitated, using critical questions which asked the participants to think about their own lives in light of what they were learning about violence.

For example, in the discussion of discipline, one participant had a strong belief that physical abuse was a good way to have obedient children. He said " well even if I would to go jail, it's worth it"(Interview, 1997). Sardelle began a role play with the person to facilitate understanding of the issues involved. She asked questions to illustrate what occurs when physical

discipline was used. He said he would start with a raised voice, or put his child in the corner. He also might threaten the child verbally, or tell him if he didn't stop he will be punished. Sardelle then asked what happened when he felt more anger. She helped the participant to describe exactly what could be done, such as a light spanking or a serious beating. She asked about the effects on his son such as bruises or haemorrhages and how their relationship might change? She helped to build the scenario by adding details and explaining reactions. She said the son would be afraid, he might lie and his self esteem might suffer. Rather than saying no that is not allowed Sardelle illustrated the details of how abuse worked and its effects on the family.

Sardelle closed her sessions by asking participants to make their own decisions about right and wrong. She emphasized the need for individuals to make their own choices of behaviour based upon the new information that was provided in the prevention sessions. She described her process " to look at ourselves as a victim of that cycle, and how can we change from being a victim to a survivor and bring a survivor to celebrate life by helping other people" (Interview, 1997). Sardelle conveyed a clear message that abuse is unacceptable, but emphasized that the individual has to develop their own values, is responsible for their own actions and can work with others in the community to stop violence.

Other effective facilitation practices. Sardelle clearly addressed what were effective facilitation practices in her own community work. "Who can be the most effective facilitator, but the people themselves?" (Interview, 1997). As a facilitator in her own community, she understood culturally shared values and family patterns, language, where to get support and how to reach people with the prevention message. Other Filipinos supported this community development approach to violence prevention. The Filipino-Canadian Coalition was able to

deliver prevention message and facilitate participation and interaction on delicate issues. One criteria of success was just being able to reach community members. Their conference in October 1997 involved over 100 participants and developed recommendations for future activities, as well as follow up training sessions.

Working in the community required extra attention to the principle of confidentiality. The facilitator had multiple roles as a counsellor, a family member, an organizer and a leader. Community or family members who asked curious questions about who called at home or what's wrong with someone, could not be answered. The facilitator had to maintain confidentiality at all times. In group meetings as well, Sardelle was very careful not to discuss other people's lives.

Sardelle also described the qualities of an effective prevention worker. A non-judgemental attitude was crucial to establish comfortable, non-threatening environments based on trust and respect for individuals. Sardelle could not work effectively in her community as a detached expert professional. As well she recommended that a facilitator should avoid labelling or stereotyping. Effective practice included encouragement of openness, flexibility and critique of rigid values which promote violence and discrimination. In Sardelle's opinion, an action-oriented facilitator would also be more respected than a person who talked too much and did not get results. Sardelle's secret philosophy was to listen, get to know those involved in violence prevention on a personal level and not to say something that she would regret later. She spoke to others about sensitive matters personally and built cooperation to overcome barriers. In Sardelle's opinion, a good facilitator is sensitive, compassionate and a hard worker.

Obstacles and How They Were Addressed

Systemic and community barriers. Sardelle examined systemic barriers to violence prevention and explained how they were addressed through the Filipino Coalition.

> To continue with this kind of work, when you're talking community prevention, you need to be creative. You need to be creative, artistic, in a way to send the message. You cannot just type something on your computer and print it and post it. What about those people who don't read, who don't write, who don't understand English? (Interview, 1997)

Her own personal experience in dealing with abuse involved an encounter with an insensitive service provider who had no knowledge of the immigrant experience or Filipino cultural patterns. Sardelle emphasized that service providers lack cross cultural skills. She also noted the difficulties in finding resource people who can be trusted. Many programs did not work or were not implemented at the community level " because people focus on the solution and forgot that we need to recognize the differences that we have and how can we work around that" (Interview, 1997). Sardelle also identified lack of funding support for violence prevention programs in the community.

The development of the Filipino-Canadian Coalition for Violence Prevention was a response to these systemic barriers. Sardelle said, " I really believe in a cultural group of prevention" (Interview, 1997). As a result, Sardelle's facilitation practices focussed on organizing a team to prevent violence and address the issues before another tragic murder or family breakdown occurred. Sardelle was also very frank about the difficulties of community development. Perceptions in the community about family violence made it difficult to recruit participants in the activities and to build community support. A common question was "are they trying to break up families instead of building families"(Interview 1997)? Some businesses did

not want to be affiliated with a program which they perceived as breaking families apart. Assumptions underlying this concern was that violence prevention was feminist indoctrinization, blaming men, or political correctness. As a result she was also labelled by people. Once she entered a coffeeshop and someone said, "here comes the lady again, the violent lady" (Interview, 1997). Other factors also made it difficult to get community support. People were too busy in their lives or the issue was not their priority. Some community members had selfish motives for becoming involved such as looking for political prestige, for jobs or to clear their bad name. The facilitator challenged Coalition members to support the cause of violence prevention rather than personal gain.

Sardelle explained that there was denial in the early stages of community based prevention, but awareness has increased. She responded to denial by challenging participants and community members to think about the issue. "Yeah it's happening. What do you know about this? So when they know you're serious and you know what you're talking, then they give you space. They give you respect" (Interview, 1997). Sardelle also used humour and dedication to the cause to build credibility for herself and to get others involved. Men were recruited for the Coalition because Sardelle believed that " you cannot just build families with women alone, or children alone. It's a team effort" (Interview, 1997). The prevention team involved the whole family as well as the community at large. In planning , the group used consensus and discussion, as well as partnerships with community organizations, resource persons from agencies and government and business people. She emphasized that the purpose of the Coalition was prevention, which challenged the perception that "you don't wait until the families are falling apart in order to get help" (Interview, 1997). Sardelle worked very hard to develop the basis for

violence prevention in the community around the issues that were relevant to Filipino families. She challenged Coalition members to examine their own motivations, to reflect on their own experiences and to continue learning together, how to prevent violence.

Areas for Development

> " There's so many thing that I look and say, wow. Things I never learned in school Margot. Things I never learned from mom or dad" (Interview, 1997).

Sardelle believed that she was always learning something new about violence prevention from her work as a counsellor, a community developer and through her experience as an abused person. Sardelle described the pattern she went through, from a victim, to a survivor, to a person who now celebrates life free from violence. She continued learning and changing through by working with others in the development of the Filipino Coalition and the Manitoba Coalition.

Sardelle also attended professional development workshops. She looked for opportunities, read literature, talked to people and listened to ideas. Sardelle supported a variety of learning approaches, but emphasized that a wall with degrees did not make a perfect counsellor or facilitator. "You have to be with the people and understand how they live. Live with the people in order to see more of what's really an effective way. And I think a lot to do with that is that I am more an experiential learner. I am more a learner that would like to see theories put into practice"(Interview, 1997). Sardelle continued to learn as she facilitated family violence prevention within her community. She believed that everyone learned together through their cooperation in a team effort.

Case Three: Observation of Delivery

Session Overview

Sardelle facilitated a viewing of a new National Film Board production of a film by Gail Singer, called "You Can't Beat a Woman". The session was organized for 13 members of the Manitoba Cross Cultural Coalition for the Prevention of Family Violence. The purpose of the screening was to discuss reactions to the film and identify how to use it for prevention activities of the Manitoba Coalition. The group was planning a public screening of this resource in order to promote their work and gain support from communities and service providers working in violence prevention. This film portrayed the lives of women who lived with abuse in six countries including: Canada, Russia, South Africa, Israel, Japan and Chile. The film was a powerful depiction of violence and its effects in the lives of women, children and men. The participants in the sessions included three men and ten women who were actively involved in coordinating and delivery family violence prevention in ethno cultural communities. The participants were very knowledgable about the issues of family violence, many of whom worked professionally as counsellors, or social workers or students in the area.

Facilitation Practices

Sardelle facilitated the session by having the participants identify themes for discussion. Following the film, she began the facilitation process by asking who wanted to start sharing. Feelings, comments, criticisms and ideas were openly expressed so that the group would be encouraged to learn from the film and from each other. Themes that emerged from the participants were:

- The film was powerful and raised many feelings of anger, admiration, shock, fear and pain.
- Men's violence toward women was depicted as the root cause of violence, but there were many explanations that confused, denied or contradicted the central issue.
- Men's violence was supported by systemic factors such as laws, religious institutions, policing and lack of services to assist women. All over the world, society allowed terrible violence to be inflicted on women and children.
- The dynamics of the cycle of violence included intergenerational effects on children. Men were often childhood victims of abuse. Women and children broke free from violence in many ways with tremendous courage.
- Violence against women crossed cultural boundaries. The film challenged the viewer's stereotypes about how women are treated in different cultures.
- The format of the film was difficult for some viewers, since it replicated abusive patterns such as when men used love as a reason to discipline women. One scene depicted a man beating a woman, while a romantic song played, "you always hurt, the one you love".

Sardelle's facilitation role was not intrusive in the rich discussion that followed the film viewing. She gently confirmed participants comments, asked for the opinions of others and involved everyone in the discussion. She also asked reflective questions to broaden the discussion and allow for differences of opinion to be openly explored. For example, one participant expressed discomfort at scenes of nudity, where women were shown dancing for men in an upscale businessmen's club in Russia. The participant said, " And we all know that that's the way that the female body is being used, but this is the last place that I want to see that happening"(Observation 1998). The facilitator added that sex is connected to violence and encouraged suggestions from other participants on this issue. Other participants comments identified the film's strong message about violence and its social causes, the need to portray real life and to realize the negative images of women worldwide. Sardelle affirmed the participants

feelings of discomfort and gently facilitated the discussion towards a wider perspective that it is important to learn about the social realities which support violence such as pornography, and child abuse. In addition, she added a suggestion that a warning could be offered to those viewing the film that it deals with sensitive matters and there are scenes of nudity.

Sardelle shifted the conversation purposively to include the men participants and a discussion of men's issues portrayed in the film. The men commented that the film would probably not be effective with most men because, it is long and they would not be interested to watch it. He added that because of men's denial of the issues, it might confirm to some men that they have reasons to be violent and that abuse is justifiable. The film included many expert testimonials about violence, which condoned the use of men's power and negative attitudes towards women. Other participants commented on the effect of violence on men's lives and that many abusers were abused. They commented on how the film portrayed deeply held societal and cultural attitudes which accept violence and portray violence as normal behaviour in men.

Sardelle focussed the discussion by drawing attention to how the film can be used for prevention to meet the goals of the Manitoba Coalition. She commented that film clarified the message that violence breaks family apart, not helpers or people seeking help. This was a common barrier to delivering prevention in many communities. Suggestions for using the film included developing a study guide for group discussion, showing the film with adult men and women and possibly older teenagers, not showing the film to children, and having a big screen for easy viewing.

There were cautions raised that the film was overwhelming and covered many complex and contradictory issues. It was recommended that discussion guidelines or a facilitator's manual

could be developed to help focus discussion in the context of violence prevention. For example, one participant discussed the roles that culture gave to children in a segment from Japan.

> You saw the Japanese children. The girls did not want to play with the boys because boys wanted to lift under their skirts. So to me, this is just the cultural stereotyping. And its not just in Japan. You can see it all over the world. Boys play differently than girls and boys are expected to behave differently than girls. (Participant Comment, Observation, 1998)

This participant argued that the context for effective prevention was clarification of the factors that contribute to abuse and violence in the family, such as how girls and boys are socialized into gender roles. The film portrayed how this occurred in one specific culture, but viewers should not think that this is a stereotype of Japanese parenting. In addition to the film's potential for cultural stereotyping, two other limitations were raised: that it would not be effective with people who did not speak English; and that it did not address cultural issues of immigrant families who are adapting to a new culture.

Feedback and Evaluation

Sardelle concluded the session with a summary of the suggestions made by participants for using "You Can't Beat a Woman" for violence prevention. She thanked people for their discussion and encouraged written feedback. Seven of the participants responded that the session was excellent because of the quality of the film to address violence and cultural issues. As well they appreciated the open discussion which allowed for expression of contradictory views and different opinions. Five participants thought the session was very good and two thought it was good for the same reasons. The session was useful to participants since the film proved that abuse is everywhere and in all cultures and that it is a universal problem. Regardless of culture,

there was a portrayal of similar patterns and beliefs about women. It was also useful for people who might use the film to hear the opinions of other facilitators. The participants supported using the film as much as possible for prevention because it portrayed the complexities of violence in a powerful way. Caution was raised about the need for facilitators to be prepared to handle the issues and powerful emotions that the film raised. As well facilitators had to be prepared to discuss sensitive scenes such as those with nudity. It was suggested that women and men would benefit from it in different ways and that it could be a useful staff development tool for counsellors. One comment indicated that the discussion afterward was more useful than the film.

Summary

Sardelle identified effective cross cultural facilitation practices, obstacles and how she addressed them, her own knowledge and delivery skills and recommendations for ongoing family violence prevention delivery. Sardelle's perspectives on effective facilitation practices were based on understanding of social and cultural factors in adaptation, family patterns and community life. Effective facilitation was a long term community development approach to deliver the message that violence effects all family members and is a global social problem. Sardelle's practices were based on the belief that people themselves are most effective within their own communities and also in a team approach with other ethno cultural community members. Effective facilitation encouraged reflection on cultural values, family patterns and their relationship to violence. Personal sharing, a non-judgemental environment, role plays, and questions were used to identify beliefs which promoted violence and alternative non - violent beliefs and behaviours. A process of mutual learning was encouraged to explore cultural identity, adaptation experiences, understanding of violence and options to live without violence.

Sardelle's facilitation practices addressed systemic and community barriers to family violence prevention including lack of resources, culturally insensitive services, and denial of the problem of violence. Sardelle addressed these difficulties by adopting a long term approach, working with others, building support and acting as a role model in the community for democratic and non-violent behaviours and action. She developed a community based Filipino coalition against violence and co-chaired the Manitoba violence prevention coalition to build support for community action.

Sardelle was interested to pursue professional development through ongoing involvement in delivery in her community and with other ethno cultural communities. Cultural specific groups could create opportunities for safe environments to talk openly. A multicultural group could facilitate cross cultural learning and exchange of ideas on how to deliver more effectively in many different groups. Sardelle recommended a model for community organizing based on autonomy and teamwork. She wanted to develop creative approaches to prevention such as working with children in schools to discuss violence and preserve their culture using familiar forms of expression.

CHAPTER 5

ANALYSIS

This study asked what were effective facilitation practices in the cross cultural delivery of family violence prevention and what were the professional development needs of facilitators? Table 7 summarizes discussion of similarities and differences in the three facilitators' perspectives of: 1) effective practices; 2) overcoming obstacles and sensitivities; 3) knowledge and delivery skills; and 4) recommendations for ongoing delivery.

Table 7
Case Comparisons: Effective Practices

Case Comparisons		
1) Effective Practices	**Similarities**	**Differences**
Prevention Focus	• stop violence before it occurs • address adaptation conflicts as risks • long term approach • community involvement • build social supports • promote cultural identity and community values to strengthen families.	• cultural orientation • solving family problems • community action teams
Facilitators' Roles	• multiple roles •leaders in the Manitoba Coalition •identified as immigrants •work with diverse cultural groups	• bicultural approach • counsellor • community organizer
Assessment	• crucial factor in delivery • listening and sensitivity to participants comments, questions, body language • safety of participants • participant feedback	• on the spot • systematic reading of literature and case reviews done prior to delivery • community consultations for readiness to discuss topics
Adapted Counselling Practices	• counsellors with expertise in family issues • facilitate reflection on experiences, problems, alternatives and options for change • maintain confidentiality	• specialize in men's issues • specialize in women's issues • address concerns of all family members

Case Comparisons		
Addressed Violence	• defined abuse, power and control and the cycle of violence • discussed as a social problem crossing race, class and cultural boundaries • gender inequality used to justify violence • transmission of violence through generations • address denial	• directness in addressing violence • explain unfamiliar concepts using familiar examples • discuss family adaptation conflicts before addressing violence • assess readiness before addressing violence
Address Culture and Adaptation	• use of first language and cross cultural communication • sharing personal stories, experiences to reflect on cultural identity, values and family patterns • clarify adaptation and family conflicts as an influence on violence	• specific cultural, social and historical references • language • adaptation experiences
Social Supports	• discussion of resources in justice and social services • discrimination and service gaps • explanations on how to use resources • encouraging community supports • advocacy for access to services	• level of community involvement in violence prevention
Use of a Variety of Facilitation Practices	• sharing personal stories • acting as a role model for non-violence • cases and examples • participatory sessions	• facilitation styles such as: use of dialogue and critical questioning; building rapport through humour and dramatizations; a non-threatening approach that is emotionally expressive and non-confrontational

1) Effective Cross Cultural Family Violence Prevention Facilitation Practices

Prevention focus. All facilitators defined prevention as a means to stop violence in immigrant families and in ethno cultural communities before it occurs. They identified violence prevention as changes in attitudes and behaviours in personal lives, community life and society at large. The facilitators focused their prevention delivery to address cultural and adaptation issues of immigrant families. They developed practices which provided meaningful and relevant sessions for participants from their own communities or from diverse ethno cultural groups. The

facilitators focused on the experiences of immigrant families by raising awareness of cultural adaptation and how it is related to abuse and the cycle of violence. The facilitators addressed changing family roles, stress and difficulties with jobs or education that can influence family violence. Jasique emphasized the need to facilitate increased cross cultural awareness of gender roles, conflict between expectations and opportunities and the adaptation process. Rosa encouraged rapport and connection with participants to explore personal experiences of immigration and adaptation in order to solve problems. Sardelle emphasized the identification of cultural values in family patterns and how they contribute to violence. All facilitators recognized that immigrant families need information about laws, resources and social services. They supported community based prevention as the most effective way to reach new people in the language and style that will increase communication and meaningful discussion. Violence prevention was seen as a way to support families in their adaptation to Canada by promoting healthy relationships based on non-violence. It was also seen as a way to retain cultural identity and promote personal and community values which strengthen families.

The facilitators differed slightly in their focus on individual, community, society and global approaches to family violence prevention. Jasique emphasized the need to learn about the laws and new society. His approach supported cultural orientation for newcomers and community members to gain access to information and to learn how to use resources. Jasique facilitated cross cultural communication to adapt concepts into familiar frames of reference, based on cultural and community perceptions of family violence. He took the time needed to clarify different cultural perceptions of Polish people and Canadians on the problem of family

violence. Rosa emphasized the need to meet the personal needs of immigrant families. As a counsellor, she approached prevention as a problem solving activity to provide information, supports, advice and referral to address real life adaptation difficulties before violence occurs. She included topics, such as improved communication, to help families stay healthy and strong in difficult adaptation situations. Sardelle emphasized prevention at a community level. She most clearly articulated the importance of a community development approach to raise awareness, provide information, encourage mutual support to learn about violence and model non-violent values and behaviours. She argued that people within the community are most effective in teams in the planning and delivery of violence prevention based on Filipino cultural values and family patterns. She also identified increasing levels of community support that can be built among ethno cultural communities, working collectively through the Manitoba Coalition.

Facilitators' roles. The facilitators had multiple roles in the delivery of cross cultural family violence prevention as leaders, as immigrants and as professionals. Their main facilitation role was to prevent violence and support immigrant families in their adaptation to a new culture and society. To do so, they lead the development of the Manitoba Coalition which supported violence prevention within ethno cultural communities. They believed that facilitators from the same cultural background as participants, were effective because of their understanding of the language, values, family patterns and community dynamics. In addition, the facilitators identified themselves as immigrants in order to explore the adaptation experiences, changes in their families and to dispel feelings of isolation. Jasique used a combined bicultural approach

and sometimes took on the role of a Canadian social worker, in order to bridge understanding between familiar and unfamiliar concepts, laws, resources or perceptions. Rosa emphasized her role as an immigrant in order to focus on awareness of the effects of cultural adaptation in family relationships and facilitate problem solving. Sardelle focused on community development with other Filipinos in order to increase awareness and involvement in violence prevention.

All facilitators recognized the limitations of language and cultural differences, but were very interested in working with people from a of variety cultural backgrounds, as well as with Canadians working in the field of family violence. These cross cultural approaches were important because they did not want to deliver a prevention message that identified any one group as the one with problems. Each person had experience with participants from cultures other than their own. Their message was that violence crossed all communities and cultures and was a global problem. Facilitators also encouraged families to feel part of the larger community by raising awareness of their rights for information and how to use existing resources.

Assessment. Each facilitator conducted assessments prior to and during the delivery of family violence prevention. At the community level, they identified perceptions and myths that were commonly held, such as the belief that family violence was a private matter or that there was no problem of abuse in their community or their culture. All facilitators emphasized the importance of respectful listening and sensitivity to participants' responses, questions and non verbal communication. Jasique emphasized the need to have individual participants identify what they would like to talk about and direct the discussion. Using this method, participants could assess the effectiveness of the session to address their questions. Rosa used a systematic

approach by preparing sessions in collaboration with organizers, reviewing cases, developing examples and reading professional literature. Sardelle consulted with community members and used a team approach in planning, outreach and delivery of topics. In each case, the facilitators asked for participant feedback to evaluate their delivery.

Adapting counselling practices. All facilitators provided individual counselling through their jobs, special projects or as community volunteers. Each facilitator adapted their counselling practices with victims or perpetrators of violence to educational purposes for family violence prevention. Jasique and Rosa completed their Master's of Social Work while, Sardelle was a certified therapist. Jasique and Sardelle worked with immigrant men on Probation, while Rosa specialized in working with immigrant women in abusive relationships. Facilitators who worked with men, developed skills to challenge denial using critical questioning, developing empathy and providing information. Their facilitation practices demonstrated their considerable professional expertise in addressing such sensitive and complex topics. All facilitators encouraged reflection, problem solving and personal responsibility to make changes to eliminate violence in family and community life. In addition, they provided new information to assist participants to identify problems, explore alternative values or behaviours, and make positive life changes. The sessions explored ways for men and women to end the cycle of abuse. As professionals, the facilitators respected the confidentiality of participants and were available for private discussions following the sessions.

Addressing violence. The facilitators provided definitions, explanations and clarification of abuse and violence in families. This included the cycle of violence, the dynamics of power

and control, and the relationship between violence in families and general society. They facilitated reflection on values which perpetuated or prevented violence. They demonstrated understanding of the causes and cycle of violence and used a variety of techniques to increase awareness of the social roots of violence which cross race, class and cultural boundaries. Each facilitator addressed gender inequality and the use of men's power and control over women as the justification for family violence. In all three cases, the impact of violence for women, men, children and communities was discussed, as was the intergenerational transmission of violence. Facilitators emphasized the need to explore new values and behaviours in order to keep families healthy. Concerns for participants' safety and prompt responses to disclosures of abuse were addressed.

Facilitators differed in how directly they addressed the causes of family violence based on their assessment of effective ways to discuss culturally defined gender roles, denial of the problem of violence and the relationship to adaptation. Each facilitator contextualized their understanding of family violence in order to be effective with their own cultural communities or with other immigrants. Individual and community readiness were factors in delivery. The facilitators discussed violence in families based on cross cultural communication, adaptation and community perceptions of the problem. They started with the familiar, such as adaptation experiences in the family, before directly addressing new unfamiliar topics, such as the dynamics of violence.

Addressing culture. The facilitators were effective in facilitating understanding of the relationship of culture and adaptation to family violence. They identified cultural values and

family patterns by sharing personal stories, preparing examples or asking questions. Facilitators used familiar communication styles and language to create a more meaningful interaction with participants. They explained the relationship between cultural patterns, adaptation experiences and family violence, using everyday examples, such who makes dinner, who goes to work and parenting responsibilities. Participants were encouraged to reflect on experiences in their own countries and in Canada in order to develop cross cultural perspectives on family life and intercultural awareness. Effective facilitation practices combined professional knowledge of family violence with cultural and intercultural knowledge.

Providing social supports. Facilitators encouraged participants' understanding and use of resources in the justice and social service system. Effective facilitation was limited by barriers to existing services for immigrants. However, the facilitators explained how to use unfamiliar resources, such as the police, counselling services or probation. They also provided pamphlets and explanations of zero tolerance, to increase understanding of human services and Manitoba's social policies which were intended to protect women and their families. Participants were encouraged to gain access to information and use social supports in their own community and in the broader social service system. In addition, the facilitators advocated for services to become more accessible and culturally sensitive through their involvement with the Manitoba Cross Cultural Coalition for Violence Prevention. All facilitators stressed the importance of personal choice and responsibility, as well as the community responsibility, to effectively prevent violence.

Using a variety of facilitation practices. A variety of facilitation practices were used by

all three facilitators. All participants shared their own personal experiences of adapting to life in Canada, overcoming conflict and making positive changes in their family relationships. They acted as role models in handling such difficulties without using violence. While Jasique and Rosa did not experience violence in the family, Sardelle disclosed her own experiences in an abusive relationship. Personal sharing was used to encourage participants to identify their own concerns and to encourage reflection and group discussion. All facilitators used cases and examples to explore issues.

In group discussions, the facilitators modelled sensitivity, empathy, respect while they promoted non-violent attitudes and beliefs. These values, identified by Jasique as universal values, were used to challenge participants to reject violence. Culturally specific values were also identified by each facilitator to encourage community involvement in non-violence. Jasique emphasized dialogue and critical questioning, using culturally and historically specific examples such as parenting in Poland. Rosa built strong rapport in cross cultural groups using humour, dramatizations, storytelling, graphics and role playing. Sardelle stressed a non-threatening approach based on emotional expressiveness, and non-confrontation which were valued in Filipino culture.

Table 8
Case Comparisons: Obstacles

Case Comparisons		
2) Overcoming Obstacles: Themes	**Similarities**	**Differences**
Gender Differences	• long term changes to reach gender equality • build empathy toward experiences of women and men in adaptation • promote gender equality	• different interactions for men in women's groups and women in men's groups
Men's Denial	• critical area • encouraged men's involvement	• handled differently by men and women • men effective to challenge men •women addressed negative labelling as feminists
Culturally Based Denial	• culture is not an excuse for violence or a cause of violence • addressed perceptions that it does not happen in the community or home country • addressed perceptions of family privacy	• use of first language • community locations • cultural perceptions • myths of the family • sharing experiences
Disclosures	• disclosures from victims and perpetrators • safety a priority • explanations of zero tolerance, police role and resources	• availability of community resources • emphasis on community support
Systemic Barriers	• lack of information, access to services • experiences of discrimination • insensitive service providers • development of an alternative approach through the Manitoba Coalition	• development of community specific approaches

2) Overcoming Obstacle and Sensitivities

Gender differences and men's denial. Gender differences were identified by all facilitators as a sensitive area. Case one was a male facilitator and cases two and three were female facilitators. Each facilitator identified different interactions and challenges when working with participants of a different gender. Men's denial of violence was more comprehensively

addressed by Jasique, the male facilitator. Jasique effectively challenged denial based on his experiences working with men and his use of critical questioning. In his session with a group of women, Jasique confirmed men's responsibility in using violence to control relationships in families. Participants were interested in discussing how men learn to use violence and how the laws and resources in the system can be used to change men's behaviour. Jasique could more effectively discuss how traditionally men have been socialized to use violence as a way to assert masculinity. He was able to challenge some men's belief that they are superior to women. While women participants in his session were interested in hearing about men's violence and denial from a man, he was somewhat limited in his effectiveness to address the impact of abuse in women's lives. Jasique was assisted by Rosa and participants to address concerns of women in the session.

In contrast, understanding of men's experiences of abuse was handled differently by Rosa and Sardelle. In their prevention practices, they were challenged by men's denial of abuse. Male participants denied that abuse was a problem in their countries, and negatively labelled them as feminist trouble makers who were trying to break up families. Rosa and Sardelle responded with humour, empathy and sensitivity to men's challenges and understood that making changes in some men's attitudes was a long term process. In addition, they understood the difficulties and vulnerabilities of men's adaptation experiences, including loss of status, employment or educational credentials. Both women encouraged men's involvement in prevention activities as crucial to effectively address the causes of violence and build community based prevention activities for all family members. Women facilitators experienced difficulties in overcoming

negative gender stereotyping and traditional community perceptions.

While each facilitator was aware of their limitations in facilitating across gender differences, they each identified their own abilities to address gender issues. The three facilitators raised awareness of the different experiences of women and men in cultural adaptation. They identified the importance of including gender roles as a central topic in family violence prevention. All facilitators promoted universal values of respect and promoted gender equality. Questions, examples and stories were used to identify gender roles in families and to stimulate reflection on personal experiences. In addition, facilitators recognized benefits in offering different gender perspectives to participants in order to build empathy and increased understanding of the impact of violence in women's lives and on the family. Women were interested to learn about men's perspectives on violence. Men were also interested to hear from another man who could articulate personal feelings on the issues. Co-facilitation was identified as a useful practice to address gender issues in groups with men and women participants.

Culturally based denial. Culturally based denial of violence was another area of difficulty. All facilitators agreed that culture was not an excuse for the violence in families. However, they each had to address community perceptions which denied that violence existed in the community. In addition, they had to address the belief that talking about violence and other private family matters would encourage violence to occur. The facilitators' overcame these perceptions and community barriers to the delivery of family violence prevention by locating sessions in the communities, encouraging involvement, respecting participants' experiences and focussing on the long term process of change. They responded to challenges, myths and denial

based on their understanding of violence, their own cultural identity and the level of community awareness of the issue. While individual, cultural and community values were respected and in some instances promoted, values which supported violence were challenged and non-violent options discussed. First language facilitation and resource materials were used to encourage discussion in culturally appropriate ways. Cross cultural communication was used to adapt concepts into familiar frames of reference. Everyday examples were developed to reflect the experiences and concerns that were relevant and meaningful to participants. Each facilitator was active in promoting family violence prevention within specific ethno cultural communities and in cross cultural groups.

Handling disclosures. Each facilitator identified disclosures of abuse as a sensitive area in their facilitation practices. All facilitators discussed handling disclosures by victims or perpetrators of violence. Safety was a priority in responding to disclosures. Jasique used peer encouragement, sensitivity as well as discussing resources and how to use them. In the role of a Canadian social worker, he encouraged calling the police and using Probation to change men's behaviour. Rosa demonstrated how she called the police, in response to witnessing violence at a neighbour's home. Sardelle presented information on zero tolerance in many community sessions and facilitated community action in response to the tragic murder of Eric Vargas.

Systemic barriers. Systemic barriers to cross cultural family violence prevention were identified by all facilitators. Jasique emphasized the need for immigrants to have information about the system, and to learn approaches to use services that were culturally and linguistically insensitive. Rosa addressed discrimination experienced by many immigrants and how this was a

related form of violence. Sardelle emphasized a community development approach to fill the gap in resources for Filipino families. Existing services did not reach immigrant families, were not effective and were not accessible. The facilitators were developing alternative community based family violence prevention activities.

Table 9
Case Comparisons: Assessment

Case Comparisons		
3) Assessment: Themes	**Similarities**	**Differences**
Knowledge	• expertise and specialization in understanding of culture, adaptation, family dynamics and violence prevention • working definitions to guide practice	• culturally based definitions of the family • culturally and socially defined roles of men and women and different beliefs used to justify inequality and men's violence
Areas for Development	• ongoing learning was identified by all facilitators	• cross cultural skills • delivery related to areas of family conflict • teens, parenting and intergenerational conflict
Delivery Skills	• excellent skills with own ethno cultural community •language and communication in a cultural context	• range of skills to work cross culturally with ethno cultural groups other than their own

3) Assessment of Knowledge and Delivery Skills

Facilitators' knowledge. Each facilitator demonstrated expertise and knowledge in cross cultural family violence prevention. Their practices demonstrated unique specialization and an interdisciplinary synthesis of culture, adaptation, family dynamics, violence prevention and community development. The facilitators developed working definitions to guide their facilitation practices. In all cases, their definitions evolved from life experiences, field work as

counsellors and community educators, and through professional studies. Commonly used concepts were the family, cultural adaptation, and family violence.

Immigrant families and adaptation. Family relationships were defined culturally. All facilitators provided examples and stimulated reflection on cultural aspects in family patterns including gender roles, parenting and relationships with extended family members. In addition, they discussed the significant loss of supports from family and community and a difficult process of rebuilding their lives and social relationships. Identification of cultural differences in family life in their countries of origin and in Canada, was important to facilitate understanding of adaptation stresses. All facilitators addressed adaptation as a crucial factor in preventing violence is immigrant families. Jasique made a very clear distinction between adaptation as an influencing factor to family violence and not the root cause for violence. The other facilitators also identified conflicts that lead to increased risks for violence. Rosa focussed on adaption in order to clarify the experiences of immigrant families, before addressing abuse. Sardelle, emphasized reflection on Filipino cultural patterns and values that underlie behaviour, before addressing adaptation experiences and violence. All facilitators respected the strengths of families and a universal desire to have a happy family life.

Family violence. The three facilitators defined family violence as a social problem that affects all family relationships among men, women and children. Their family violence prevention delivery was informed by their understanding of the dynamics of power and control in gender relations and the cycle of violence. All facilitators discussed the culturally and socially defined roles of men and women as the basis for beliefs which justify inequalities, and the use of

violence against women. They also recognized that the cycle of violence was a global problem with different cultural and social manifestations which continued from generation to generation.

Delivery skills. A distinction was made in the facilitator's assessment of their delivery practices with their own cultural communities and with ethno cultural community members other than their own. In the focus group discussion, facilitators were asked to rate their skills as excellent, very good, good, fair or poor when facilitating with their own communities and when facilitating with other cultural groups. All facilitators were confident in their facilitation practices with their own communities and rated their delivery skills as excellent. Jasique believed he could effectively communicate around the issues of abuse and violence because of familiarity with the cultural context. Rosa developed her practices based on experiences living in a foreign country, reading literature and working with her own community. Both Rosa and Sardelle stressed their abilities to identify and address specific related concerns such as intergenerational issues and the need for parents to learn new ways of communication, negotiation, and understanding.

While facilitators were confident in addressing concerns based on shared immigrant experiences, they differed in their assessments of their cross cultural facilitation skills. Jasique identified limitations based on differences in cultural background. He rated his skills and knowledge as very good when working with other Slavic community members. He rated his skills as fair, when facilitating by himself, with participants who were other than Slavic. He rated his skills as very good, when co-facilitating with a person from the cultural group.

> I would still be hesitant to facilitate violence prevention for other communities entirely by myself. I think that the presence of a community member with some

> knowledge and skills is of particular importance when it come to discussions, counselling or other forms of practice in the field of prevention, because of the familiarity with the cultural context such as language, frames of reference or even informal expressions such as jokes or idioms. (Focus group, 1997)

In contrast, Sardelle and Rosa both rated themselves as having excellent cross cultural skills and knowledge based on their experiences. Rosa believed her experiences counselling women from all over the world provided her with understanding of the common experiences of immigrant women, men, children and families. She also understood the problems of adaptation and integration into a new society and was able to identify cultural values and experiences. Sardelle believed that her experience, understanding and in depth knowledge were effective tools for working with ethno cultural and aboriginal communities. She identified her various skills, cross cultural approaches and ability to articulate issues and information in a non-threatening way as aspects of effectiveness. " I also believe that my personality and character are factors in this success"(Focus Group, 1997).

Table 10
Case Comparisons: Recommendations

Case Comparisons		
4) Recommendations	**Similarities**	**Differences**
Delivery	• Ongoing cross cultural family violence prevention with ethno cultural communities	• address related areas of family conflict
Coordination	• culturally specific and multicultural approaches	• community defined topics and areas of interest
Resources	• increased training and resources	• first language materials • creative culturally specific materials

4) Facilitators' Recommendations

The facilitators had similar recommendations for ongoing cross cultural family violence prevention. They advocated for immigrant communities to identify topics of interest and have prevention sessions facilitated by persons with the same language and cultural background. They advocated for improved coordination for culture specific, as well as multicultural prevention, based on a long term community oriented approach. They believed a broader multicultural group could provide support, exchange ideas, develop role models and discuss common issues. They also believed community involvement in prevention delivery increased effectiveness for immigrants and ethno cultural groups. Other facilitators' recommendations were:

- Provide information about existing resources within the ethno cultural communities.
- Train violence prevention facilitators with language and cross cultural skills. Ongoing learning by facilitators using a team approach could solve problems, identify new approaches and develop facilitation skills.
- Facilitate sessions with members of the whole family to address other areas of conflict before violence occurs. Areas such as menopause, couple's relationships, and parenting teenagers were identified.
- Produce materials in using plain languages that have visuals. Materials are needed in the first language of immigrant communities.
- Use creative approaches in family violence prevention delivery that are relevant to particular groups respecting language, culture, education and areas of interest.

Summary of Effective Cross Cultural Family Violence Prevention Facilitation Practices

The following effective cross cultural facilitation practices were based on interview and observation data and confirmed in a focus group meeting with the three facilitators. The facilitators' priorities for effective facilitation included:

- Prevention delivery focused on the concerns and experiences of families in culturally specific groups and multicultural groups.

- Prevention based on a longer term community development processes to encourage involvement, mutual support and modelling non-violence.

- Systematic preparation for delivery including community assessment, case reviews, developing examples, reading professional literature and planning with community organizers and identifying participants' needs and interests.

- A focus on personal concerns and problem solving by facilitating a process of reflection, identification of conflicts, learning about violence and exploring alternatives.

- A process of reflection on cultural values, family patterns and the relationship to violence in families.

- Strengthening cultural identity by using first language and familiar communication patterns.

- Cross cultural communication to transfer new concepts into familiar frames of reference and taking the time needed to make comparisons and clarify different cultural perspectives.

- Involvement of participants through building strong rapport and interaction using a variety of methods such as dialogue, case studies, humour, dramatization, or other creative activities that are culturally effective.

- Clarification of adaptation as an influence in family conflicts and not a cause of violence.

- Clarification of what abuse is and how the cycle of violence is related to adaptation conflicts.

- Identification of universal values to challenge denial and values which perpetuate violence. Addressing denial in perceptions of men and community members.

- Providing options for men, women and children to deal with abuse in the context of information about social supports and how to use them.

- Modelling personal qualities such as openness, empathy, respect, non-judgmental attitudes, and non-violence. Modelling professional qualities such as maintaining confidentiality, assessing risk and safety issues and leadership.

- Advocacy for the development of culturally specific and cross cultural approaches to family violence prevention delivery using a community development approach.

Synthesis

The following discussion goes beyond the research questions and primary case data, to explore key findings from the literature review related to cross cultural family violence prevention delivery. The literature findings were useful for further analysis of facilitation processes and to deepen understanding of cross cultural family violence prevention. This study asked what were effective facilitation practices in the delivery of family violence prevention and what were the professional development needs of facilitators? The sub questions addressed: effective violence prevention practices; overcoming obstacles/sensitivities; assessment of knowledge and delivery skills and recommendations for ongoing family violence prevention in cultural community settings? This following discussion examines emerging themes and includes summary charts and analysis related to the research questions.

Question One: Effective Practices

The facilitators' perspectives on effective facilitation of cross cultural family violence prevention extended literature reviewed for this study. They clarified the relationship of culture and adaptation to family violence prevention and identified a variety of practices that were relevant and meaningful to immigrant families. Emerging themes in effective facilitation are summarized in table 11.

Table 11
Effective Practices: Synthesis

Effective Facilitation Practices: Synthesis	
Themes	**Elements of Facilitation**
Culture and Adaptation	• culture was used to address hidden values that condone or prevent violence • most effective delivered by persons with same culture and language, however values are not homogenous within groups • cross cultural facilitation also effective within limits • effective as part of cultural orientation • addressed experiences of immigrant men, women and children in adaptation • addressed risks for violence based on changing gender and family roles • discussed culture in meaningful social context • addressed social and systemic barriers
Causes of Violence	• identified gender inequality and use of men's power as a global social problem • confirmed culture is not an excuse nor a cause of violence • challenged feminist analysis of violence from a cultural perspective
Need for Prevention	• supported need for violence prevention in ethno cultural communities • extended established prevention principles from cross cultural perspective •defined prevention for cultural orientation, family support and community action
Methods and Modes of Delivery	• focussed on personal and community empowerment through dialogue and interaction • used critical social analysis to link personal experiences to understanding of the social problem of violence • used range of methods • developed alternative community education in non formal settings •challenged prevention programs to become more accessible •built community knowledge •drew on multicultural , anti-racist, and community adult education principles for social change

Culture and adaptation. The facilitators' delivery focused on the experiences of immigrant families, and clarified that culture and the adaptation were crucial factors in effective prevention with immigrant families. Facilitation was sensitive to communication patterns in first language and reflection on cultural identity. Culturally specific approaches were used for meaningful discussion of personal relationships and community life. Both the facilitators and participants explored their own cultural values and beliefs, in order to strengthen values for

positive relationships and challenge values which condoned violence. Effective facilitation identified that violence cannot be used to control women and children and will not keep families together. Discussion was based on culturally and socially relevant personal experiences and examples from the participants everyday life. The difficulty of examining these topics which are often unconscious and hidden, was reduced because of the attention placed on cultural perceptions and knowledge (UNICEF, 1997; Oxford, 1996).

Culture was also a significant factor in the effectiveness of facilitators' roles. The most effective facilitation of cultural beliefs and family roles was done by persons of the same cultural and linguistic background as participants. Facilitator's also noted that values were not homogenous within ethno cultural groups but were related to the experiences of immigrants families from different cultural backgrounds and other social factors. Facilitators supported working with other immigrants, with recognition that there are some limitations to communication and addressing experiences in their countries' of origin. This range of effectiveness in the facilitator's roles, supports discussion in the literature on the importance of the social context of culture (Dei, 1996; James,1996). The situations and conditions of immigrants and minority groups in context of their everyday experiences was relevant to effective discussion of family relationships, adaptation issues and violence prevention.

The facilitators also identified the need to address adaptation conflicts and changing roles in families. Once again, culturally specific family patterns were identified to assist participants to more effectively deal with stress, overcome personal difficulties and cope with the a new environment. The facilitators encouraged participants to understand the common experiences of

immigrant women, men and children cross culturally. While they clarified the experiences of family members, they provided options for making life changes. They attempted to reduce feelings of isolation, provided orientation to resources, and encouraged mutual support in communities. These practices supported the arguments that adaptation conflicts and changing family roles can increase the risks for violence against immigrant women (Agnew 1996; McLeod and Shin 1995; Pressman 1994). The facilitators believed that effective facilitation addressed adaptation experiences of immigrant families as influencing factors in family violence.

The facilitators identified the effectiveness of facilitating intercultural awareness and building competencies of participants to live in a different culture and society. They facilitated cross cultural communication and highlighted cultural differences in order to raise awareness of new concepts, laws, resources and family patterns. Their practices attempted to provide support to families through difficult adjustments by recognizing their strengths, promoting healthy relationships based on equality and non-violent attitudes and beliefs. They identified these values as universal and cross cultural. They recognized that adaptation changes are complex, difficult and can be positive or negative (Anderson, 1994; Green, 1994). While the facilitators did not apply intercultural learning theories, they contributed to further understanding of the profound learning experiences of cultural adaptation. Facilitators delivered family violence prevention within a cultural orientation framework to assist families to overcome adaptation obstacles (Health Canada, 1994).

Facilitators also addressed the broader social context of immigration, minority community dynamics and barriers to accessing services (Tator,1996; Agnew, 1996). They

supported the concept of integration, while facilitating critical awareness of discrimination towards immigrants. The facilitators did not explicitly discuss the social norms of adaptation such as marginalization, isolation, assimilation and integration (Berry et, al., 1987). Participants' discussions however, revealed the whole range of social barriers experienced by immigrants that limited their integration. Effective facilitation encouraged participants to understand their own difficult realities in the new society. They explored experiences of discrimination, lack of services which respect culture and language differences, and lack of community resources as other systemic forms of violence and abuse. Facilitators encouraged use of resources, community building and participation to encourage integration in the new society and overcome social barriers. They affirmed cultural identities and cultural values. They also integrated norms and values based on universal human rights, the laws of zero tolerance, gender equality and non-violence. Their facilitation practices emphasized reciprocal learning and avoided imposition of values and behaviours, while taking a value stance against violence. Effective facilitation, however, also challenged values and norms which perpetuated violence and identified harmful traditional practices and family patterns (UNICEF, 1997). Effective facilitation was possible when facilitators understood participants' experiences in the social context of their countries of origin and in Canada. Effective facilitation practices developed alternative approaches to family violence prevention which were informed by multicultural and anti-racist education principles in ethno cultural community settings (Tator,1996).

Causes of violence. The facilitators clearly identified that culture is not an excuse or a cause for violence in families. They discussed the dynamics of power and control in

relationships and in society. They identified cultural forms of gender roles and examined inequalities that form the basis for the use of violence against women and children (UNICEF, 1997). They explored family patterns which differed from North American feminist views of the family and challenged violent attitudes and behaviours from their own cultural values (Agnew, 1996). Cross cultural comparisons were made to facilitate understanding of the global problem of violence (Levinson, 1989; Russo, 1995). They also discussed a variety of social and historical contexts for violence in their countries of origin, as well as in Canada. The cycle of violence, use of power and control and zero tolerance policies were explained. The facilitators were informed by feminist analysis of violence through their professional training and examined related issues of gender, and class with a focus on immigrants' experiences (Agnew, 1996). Their approaches to family violence prevention often began cultural reflection or related family conflicts such as adaptation, parenting and intergenerational communication. This differed from approaches which directly addressed violence in as an isolated phenomenon.

Prevention of family violence. The facilitators addressed a need identified in the literature for information and violence prevention activities for immigrants and ethno cultural community members (Burkell and Ellis, 1995; Health Canada, 1988 and 1994). Their approaches to prevention ranged from an orientation focus, to family support and community action. Effective facilitation practices combined individual, family and community levels. Each facilitator reflected on the purposes of prevention to prevent violence before a crisis occurs and to strengthen family and community support. Effective facilitation also addressed unequal power relations based on the relevant experiences of immigrant women and their families (Agnew,

1996). Their practices reflected established prevention principles to reduce isolation, provide alternatives and information, encourage self help, build personal connections and challenge the values, attitudes and behaviours which promote violence (MacLeod, 1994). Their combined approaches were multifaceted and empowered participants to take responsibility and become involved. Effective facilitation practices encouraged learner participation to address their own interests and an effective role for cross cultural family violence prevention as community adult education (Galbraith, 1990).

Facilitation methods. Facilitation practices demonstrated critical social analysis as the basis for cross cultural family violence prevention (Agnew, 1996; Ball, 1992). Facilitation focused on individual and group level interactions, discussions and dialogue in community settings. A variety of methods were used to build rapport including examples, cases, humour, questions, modelling and dramatizations based on participants' experiences. These methods facilitated reflection and cross cultural communication on culture, adaptation, family life, personal and cultural values, and using limited resources. The facilitators effectively explored the dynamics of power in relationships based on cultural and social contexts that were relevant to the experiences of immigrant women and their families (Agnew, 1996). They encouraged personal responsibility and social action as effective family violence prevention. While the facilitators, did not explicitly base their practices on multicultural, anti-racist, adult education, effective delivery was based on the critical principal that understanding and personal knowledge of gender roles and family interaction is socially constructed. Effective facilitation practices reflected on learning about power and gender in family and social relationships (Gerber, 1995).

Modes of delivery. Prevention delivery was more effective in an ethno cultural community context (Agnew, 1996; Health Canada, 1994; Tator, 1996). The facilitators' practices provided alternatives to established programming and challenged service providers to make their programs accessible to diverse communities. They understood barriers to using services for immigrant families. Effective facilitation explored cultural and language differences, discrimination, and the real life experiences of community members and participants in non formal settings.

The facilitators were community educators and demonstrated a range of approaches. They used community development in team building, community organized events, and learning activities which encouraged people to become involved in a social issue based on an analysis that violence is a social problem (Hamilton and Cunningham, 1989). A more radical approach was also evident in their advocacy for improved access to services and coalition building within their own communities and in a multicultural group. Effective family violence delivery empowered facilitators and participants to take action on the issue and build their own learning environment to continue the work. The facilitators respected community knowledge in the planning of events and organization of a coordinated approach for ongoing family violence prevention. This practice was based on more critical analysis of discrimination and neglect of the importance of cultural and community issues to effectively conduct prevention (Tator, 1996). The facilitators actively pursued the development of an alternative approach to violence prevention through their work with the Manitoba Cross Cultural Coalition for Family Violence Prevention. The facilitators contributed to understanding of diversity issues in multicultural, anti-racist and

community based approaches.

Question Two: Overcoming Obstacles

Table 12
Obstacles:Synthesis

Effective Practices in Overcoming Obstacles: Synthesis	
Themes	**Elements of Facilitation**
Gender	• raised awareness of gender differences in process similar to consciousness raising and critical reflection •did not support rigid or stereotypical gender roles
Denial	• addressed individual and community denial • addressed men's denial
Involvement	• encouraged men's involvement •encouraged involvement of all family members

Facilitators identified difficulties in addressing gender issues in family violence prevention. All facilitators, examined gender socialization, gender roles in relationships, and parenting. They examined cultural expectations for men and women as well as cross cultural comparisons related to the experiences of immigration and adaptation. The facilitators' addressed gender in a manner similar to consciousness raising in women's development and learning (Hart, 1990) . While facilitators differed culturally and in gender, they each explored the social constructs of femininity and masculinity. Discussion of gender roles varied based on their own and the participants level of critical reflection on traditional roles of men and women (Mezirow, 1990). They did not support rigid or extremely stereotypical gender roles that increased the risks for violence (Gerber, 1995). It should be noted that while the literature reviewed did not discuss men's issues, all the facilitators emphasized the importance of working with men in violence prevention. They believed that effective prevention is done with all family members as a way to

encourage understanding across gender and age differences and to build respect and equality. The facilitators also contributed to understanding of how to handle denial based on gender, cultural and community perceptions.

Question Three: Areas for Professional Development

Table 13
Professional Development:Synthesis

Themes	Elements
Lifelong learning	• facilitators ongoing commitment to improving practices
Interdisciplinary expertise	• expertise through reflection on practices •integration of education, personal and community experiences

The facilitators were actively engaged in improving cross cultural family violence prevention. They drew on many sources of knowledge including their cultural background, professional education, life experience, community involvement, and facilitation experiences. Their working definitions drew from current literature in violence prevention (Krauss, 1995). The complexity of this work was evident in the level of knowledge and delivery skills required to be effective in ethno cultural communities. The facilitators continuously reflected on their own values, clarified issues relevant to prevention and examined of the content, setting and purpose of prevention (Loughlin and Mott, 1992). They pursued professional development and identified areas to continue learning about: family issues; cross cultural delivery; and development of the Manitoba Coalition.

Other Themes: Relationship to Adult Education

Table 14
Adult Education:Synthesis

Adult Education: Synthesis	
Themes	**Elements**
Self direction	• self directed professional development
Adult learning	• facilitation practices related to adult learning • explored personal, cultural and social meanings of family violence prevention • consistent with principles of conscientization and consciousness raising
Emancipatory principles	• worked for changes to improve women's lives and respect diversity
New social movements	• worked to address social justice issues • valued communicative action, dialogue and learner centred organizations

Self direction was evident in facilitation of family violence prevention at individual and community levels (Candy, 1991). Community members defined topics of discussion, planned events and actively supported family violence prevention delivery. Facilitators encouraged problem solving, through discussion of alternative attitudes and behaviours and use of resources. As well, they encouraged collective action within ethno cultural communities, in a multicultural coalition and with agencies involved in family violence prevention. The facilitators contributed to new social movements of adult educators who are trying to address diversity and social justice issues (Welton,1993). Learning processes were used to facilitate understanding of personal issues and to build organizational sites to mobilize community members and encourage service providers to recognize neglected aspects of their work. As adult educators, they facilitated reflection on personal, cultural and social meanings about the family in order to prevent violence (Mezirow,1990). Although the facilitators had not read the writings of Freire, Habermas, Hart

or Mezirow, their work reflected principles of conscientization, emancipatory action, consciousness raising and perspective transformation. They facilitated a mutual learning process through dialogue (Allman, 1994). One way communication or presentation of facts was not valued. The facilitators valued communicative action and the creation of learner centred institutions (Connelly, 1996; Welton, 1995).

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

This qualitative study was based on collaboration with three family violence prevention facilitators. Collective case studies explored facilitators' perspectives and experiences delivering family violence prevention in non formal community settings. The study asked what were effective cross cultural family violence prevention practices and what were the professional development needs of facilitators? Facilitators explored effective practices, difficulties and how were they addressed and made recommendations for the field. Based on primary data from the case studies and the literature review findings, I offer the following conclusions and recommendations.

Conclusions

This collective case study demonstrated the value of practitioners' knowledge to increase understanding of effective cross cultural family violence prevention that confirmed and expanded upon existing literature. The case studies revealed that the facilitators had similar perspectives on what were effective cross cultural family violence facilitation practices. They supported cultural specific and multicultural approaches based on critical social analysis. Facilitators, demonstrated ongoing professional development as adult educators and applied important adult education principles.

Effective Cross Cultural Family Violence Prevention Practices

Facilitators were most effective having the same culture and language as participants. They used cross cultural communication to identify family patterns, gender roles, and conflicts

experienced by family members adapting to a new culture. They drew on culturally specific examples and related immigrant family experiences to the social and historical context of their countries of origin and life in Canada. Specific cultural values, beliefs and language were effectively used to identify the problem of family violence, explore how violence works in relationships and identify alternative attitudes and behaviours. Facilitators drew on their own cultural perceptions and knowledge of community perception to find examples, cases, and methods that were meaningful to participants. They facilitated reflection in order to meaningfully address the experiences of immigrant families. Facilitating reflection was effective when critical links were made between personal experiences and violence as a global social problem. In addition, facilitation was effective, when cultural values and cultural conflicts in adaptation were identified as influences on family violence, but not as the underlying causes of violence. Facilitating change was effective based on culturally specific values and family patterns which built on the positive strengths of families. In effect, the facilitators used culture to prevent violence.

In addition, the facilitators' identified that they could deliver family violence prevention with participants from different cultural backgrounds and genders. Within the limits of cultural, language and gender differences, skilful facilitators did effectively respond to participants based on common adaptation experiences. They explored cross cultural conflicts, changing gender roles, difficulties in adaptation and risk factors for violence. While they recognized the limited effectiveness of cross cultural delivery, they attempted to build empathy, strengthen families in a difficult transition, strengthen cultural identity and reduce isolation. A cross cultural approach was enhanced by co-facilitation. A cross cultural approach was most effective to send the

message that violence is not caused by culture and exists in all communities. Co-facilitation was also effective when working in groups with men and women to deliver a message that gender equality is the basis for non-violence. Everyone wants a happy family life. Facilitators explored shared human values to promote non-violence.

Effective facilitation practices were based on the facilitators' understanding of the social context of violence, immigrants' adaptation experiences and Canadian society's responses to immigrants. Effective cross cultural family violence prevention increased participants' and facilitators' understanding of culture, adaptation, family patterns, gender inequality, changing gender roles, discrimination and the causes of family violence. The basis for facilitating critical reflection on these issues was the facilitators' abilities to link the personal experiences of participants with the social context in meaningful dialogue. Effective cross cultural family violence prevention encouraged immigrant women and their families to see their experiences and increasingly understand how violence affected them, how violence is a social problem and what they could do to make positive changes. Effective facilitation supported people to make changes in themselves, in their families and to work together to create a community based on non-violence.

Professional Development

Effective cross cultural family violence facilitation is complex. Facilitation required expertise and ongoing professional development to conduct meaningful sessions with immigrant women and their families. The facilitators' integrated their education, personal and community experiences in their delivery practices. They developed key working concepts about the family, cultural identity and family patterns, cultural adaptation, the causes of violence and how violence

can be prevented. As immigrants from different cultural backgrounds, the facilitators' consciously reflected on their own lives and developed their understanding of how culture and adaptation were related to family violence. They expanded their delivery skills by identifying cultural factors related to their roles, understanding of the issues, and facilitation practices. They developed their skills by delivering sessions with participants in community settings. In addition, they organized and advocated for collective action to prevent violence through the Manitoba Cross Cultural Coalition for the Prevention of Family Violence. As adult educators, the facilitators demonstrated self direction in their own professional development.

Relationship to Adult Education

The facilitators demonstrated that cross cultural family violence prevention practices were consistent with adult community education and related principles based on multicultural, anti-racist, feminist and emancipatory education. The facilitators' adopted learner centred approaches in non formal community settings that were familiar and accessible to participants. They addressed the real concerns of immigrant women and their families. Effective facilitation addressed multicultural issues by facilitating intercultural understanding among participants to build respect for cultural differences and identify cultural family patterns. Family violence prevention sessions helped orient newcomers to life in Manitoba. In addition, effective facilitation encouraged critical understanding of the difficulties experienced by immigrant families, especially noting women's experiences of inequality globally, in their countries of origin and in Canada. Facilitators addressed gaps in existing family violence prevention services and demonstrated alternative approaches to reach immigrant families in ethno cultural communities. They identified barriers and discrimination in existing institutions and advocated

to make them more accessible to immigrant families. The facilitators' combined understanding of related forms of violence experienced by immigrants in their delivery of cross cultural family violence prevention. Effective practices were consistent with important elements in emancipatory education including consciousness raising, critical reflection, mutual learning of facilitators and participants and a communicative approach to building learning opportunities. All three facilitators were leaders in the Manitoba Cross Cultural Coalition for Family Violence Prevention and organized activities to deliver family violence prevention within communities and increase accessibility of services for immigrant families.

Recommendations

Based on data from the case studies and the literature review, the following recommendations include advocacy, professional development and further research to support ongoing cross cultural family violence prevention delivery.

Advocacy

Support and resources are needed for cultural and community based family violence prevention delivery. Federal and provincial government funding should be directed to violence prevention programs for immigrant families. Services which ignore, or add on short term, marginalized projects, do not adequately address the issues and do not effectively prevent violence. Neglect of the increased risks for violence associated with adaptation stresses, and the global problem of violence, will perpetuate the cycle of violence against immigrant women and girls. In addition, legal sanctions, such as zero tolerance, could be strengthened by prevention efforts for newcomers unfamiliar with family violence as a crime. Violence prevention activists who work with immigrants and with families in both communities and agencies, should advocate

for alternative family violence prevention approaches based on anti-racism, anti-sexism and anti-violence. Individuals and communities have been empowered to develop alternative approaches through the work of the Manitoba Cross Cultural Coalition for the Prevention of Family Violence. The Coalition supports community facilitators to work in their own cultural groups and collectively to prevent violence. It also challenges human services to change their practices and meet the needs of immigrant families. The Manitoba Coalition can develop assessment, program planning, and evaluation tools and other learning resources for facilitators based on effective cross cultural family violence prevention.

Professional Development

Both understanding of theory and continued delivery practice are important for ongoing professional development of family violence prevention facilitators. Review of literature identified that cross cultural family violence prevention is a multidisciplinary field in adult education. Facilitators demonstrated extensive expertise in the areas of social work, community development, and counselling. They also demonstrated that family violence prevention was an adult education practice. However, the facilitators were unfamiliar with adult education theories that could assist them in delivery. Facilitators could continue to develop their critical analysis as adult educators in the following areas:

- the distinction between multicultural and anti-racist education in order to clarify family violence prevention purposes for increased intercultural understanding, cultural orientation or social action.

- the principles of anti-racist and feminist adult education in order to build connections and expand alternative practices based on a broader social analysis of the inter related forms of violence and oppression.

- discussion of emancipatory social theory/transformative learning and ways to apply theory to family violence prevention practices

Facilitators could also continue professional development through ongoing delivery of family violence prevention with immigrant women and their families. Based on collaboration with the three facilitators in the case studies, two cross cultural family violence delivery tools were developed. The first diagram outlines important elements in facilitating reflection toward non-violence. A chart explained key factors in the facilitation cycle and expanded on content areas in each factor and related methods that can be used to address those areas. The second framework outlines delivery components and key factors that are relevant to effective cross cultural delivery. I hope that these tools can be used by facilitators in the Manitoba Cross Cultural Coalition for the Prevention of Family Violence as a way to reflect on their work and advocate for support to continue their work. They were developed in collaboration with three Coalition facilitators and can be refined and developed in their collective efforts to prevent violence and strengthen immigrant families and communities.

Research

Qualitative, applied research is needed on the specific experiences of immigrant families which can build on cultural and community knowledge. Research which involves facilitators, families and community members can increase cross cultural understanding of cultural factors in family patterns, gender roles and the influences of adaptation on family violence and prevention. Specifically, further research is needed to understand the intergenerational aspects of family violence prevention, particularly the concerns of children, youth and the elderly. Research on gender issues is important, and there is little understanding of the personal and social supports

that can assist immigrant men in their adaptation. In addition, it is important to learn more about safety and increased risks for violence when delivering family violence prevention with mixed gender groups or with the involvement of all family members

Figure 2

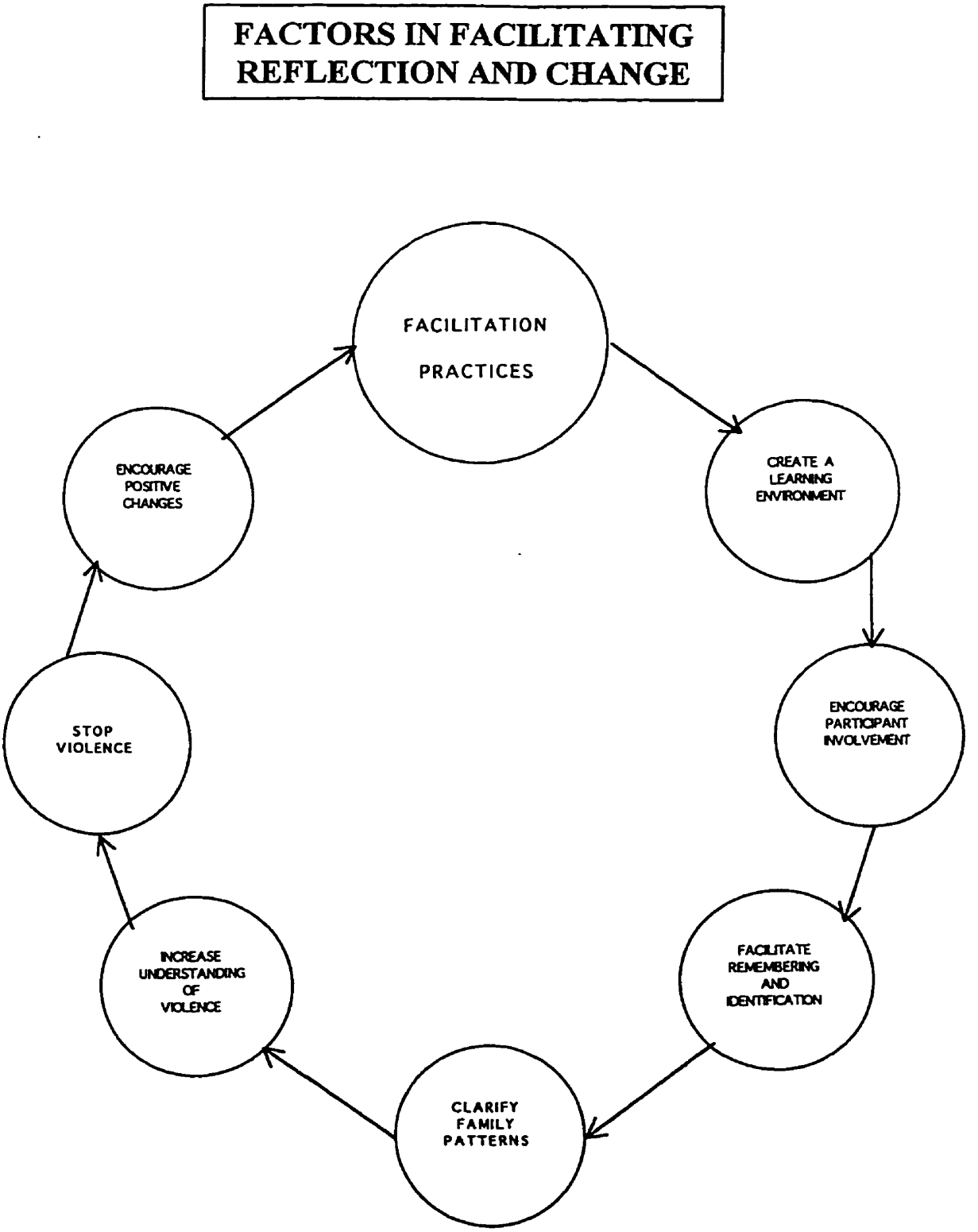

FACTORS IN FACILITATING REFLECTION AND CHANGE
FACILITATION PRACTICES
CREATE A LEARNING ENVIRONMENT
ENCOURAGE PARTICIPANT INVOLVEMENT
FACILITATE REMEMBERING AND IDENTIFICATION
CLARIFY FAMILY PATTERNS
INCREASE UNDERSTANDING OF VIOLENCE
STOP VIOLENCE
ENCOURAGE POSITIVE CHANGES

Table 15
Factors in Facilitating Reflection and Change

Effective Facilitation Practices	Content Areas Addressed	Methods/Approaches Used by Facilitators
Create a Learning Environment	Building community involvement Developing alternative approaches to prevention	Deliver in accessible community locations Plan sessions with community members Maintain confidentiality Combine professional knowledge with personal life and community involvement. Encourage family violence prevention delivery within ethno cultural communities, and in multicultural groups. Use non-threatening, non-judgemental approach. Avoid blaming Model and encourage empathy, mutual respect and mutual supports. Build credibility in the community
Encourage Participant Involvement	Participant Characteristics: Gender issues Life experiences Length of time in Canada Languages spoken Level of English Immigration Status Literacy/Education levels Support from community Leadership and Organizations	Separate groups for men and women Co-facilitate with men and women Co-facilitate with people of different cultural backgrounds. Adjust approaches when working with men, women or different cultural groups and recognize limitations. Provide information as part of orientation for newcomers Develop first language pamphlets, videos, posters or other visual materials. Use of familiar communication styles, language and concepts. Use cross cultural communication to introduce new ideas and concepts. Respond to participants questions, concerns, body language and reactions. Encourage dialogue and personal sharing. Focus on concerns of immigrant families. Discuss topics using plain language and simple terms. Share personal experiences. Use humour. Focus on long term community development and community action.
Effective Facilitation Practices	**Content Areas Addressed**	**Methods/Approaches Used by Facilitators**

Facilitate Remembering and Identification	Experiences with violence in country of origin (personal and social). Immigration experiences (refugee or immigrant) Family roles and relationships Cultural Identity	Prepare examples and case studies relevant to participants background. Discuss real life experiences in specific cultural, social and historical context.
Clarify Family Patterns	Cultural values and behaviours in families. Experiences and roles of women, men and children. Changes based on immigration/adaptation. How culture, society or religion influences family life.	Raise questions to explore and reflect on experiences. Encourage personal sharing. Use prepared cases and examples Use creative methods such as dramatizations, or role plays Encourage sharing of different experiences and cultural perspectives Affirm cultural identity. Avoid stereotyping.
Increase Understanding of Violence	How societies and cultures support violence. Forms of violence and how violence works. Gender inequality and use of power and control as the cause of violence. Understanding of the effects of violence. Intergenerational transmission of violence. Laws to protect women, children and families.	Provide new information to define violence and its effects. Develop clear working definitions of important concepts. Provide examples of violence against women and children from different countries. Identify the portrayal violence in the media , films or entertainment. Use graphics to represent the cycle of violence. Offer testimonies by victims and perpetrators of violence. Use films or videos. Avoid blaming.

Effective Facilitation Practices	Content Areas Addressed	Methods/Approaches Used by Facilitators
Stop Violence	Challenge denial of violent behaviour. Clarify values which promote violence and those which promote relationships based on equality. Address contradictions in values and behaviours. Promote human rights to live free from violence. Provide options for protection, safety and information on resources in the system. Understanding of related forms of violence such as discrimination and racism.	Take a value stance opposing violence. Explore connections between personal experiences and social problems. Provide social analysis of problems. Challenge violent attitudes and behaviours using examples, case studies or films. Provide alternative values, attitudes and behaviours to participants comments. Pose critical questions to encourage reflection. Provide resource lists. Discuss how to use unfamiliar resources. Provide encouragement. Model empathy and understanding. Encourage honesty when sharing difficulties. Encourage self help and mutual support.
Encourage Positive Changes.	Disclosures by victims or perpetrators of violence. Providing personal and social supports. Raising community awareness and support for non-violence. Encouraging self help, mutual assistance. Identifying short and longer term changes. Reducing isolation.	Provide information on crisis, services, role of the police and shelters. Provide examples of non-violent values, beliefs and behaviours. Encourage personal choice and responsibility and social responsibility. Provide personal support and referrals. Explain what programs and services can do to help. Invite guest speakers from police, courts, agencies and shelters. Maintain confidentiality. Support social connection between people. Take leadership role to encourage community involvement in violence prevention. Advocate for resources and activities to support ongoing violence prevention. Build on existing coping strengths in immigrant families.

Figure 3

FRAMEWORK FOR CROSS-CULTURAL

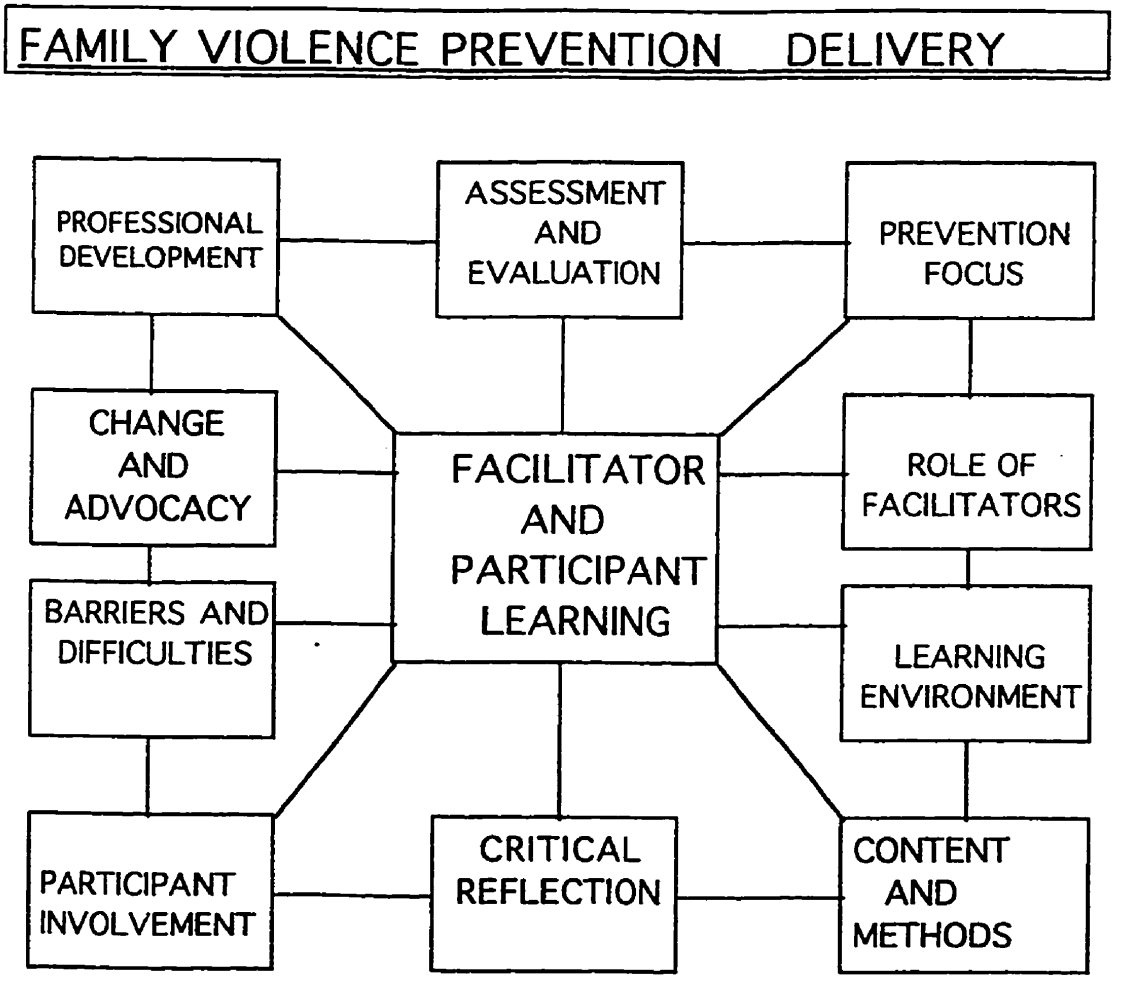


Table 16
Framework for Cross Cultural Family Violence Prevention Delivery

Delivery Component	**Factors Relevant to Effective Cross Cultural Delivery**
Facilitator and Participant Learning	• Mutual learning • Long term process • Dialogue and exchange of experiences and ideas.
Assessment and Evaluation	•Consult with community members •Collect participant feedback
Prevention Focus	•Personal problem solving to address individual and family concerns • Group orientation for immigrants on new information, cultural patterns and laws • Community building for awareness, mutual support and team approach
Role of Facilitators	•Cultural insider •Immigrant •Professional •Community member/leader •Role model of gender roles - man or woman •Role model for non-violent attitudes and behaviours
Learning Environment	• Accessible to immigrant families • Familiar, non-threatening and safe •Ethno cultural communities •Services for Immigrants
Define Content and Methods	• Plan and prepare in advance • Develop a repertoire of methods which are effective to address specific issues
Critical Reflection	•Model reflection of personal experiences and links to social phenomenon. • Clarify culture, the family, adaptation, violence and prevention in social context.

Delivery Component	**Factors Relevant to Effective Cross Cultural Delivery**
Participant Involvement	• Common culture and language • Shared adaptation experiences •Address relevant concerns •Learner centred
Barriers and Difficulties	•Address denial, myths, and cultural and community perceptions • Recognize gender differences
Support and Advocacy for Change	•Adopt non-violent attitudes, beliefs and behaviours •Develop culturally specific and mixed culture violence prevention teams. • Participate in the Manitoba Cross Cultural Coalition for Family Violence Prevention •Develop alternative community adult education approaches to family violence prevention
Professional Development	•Define key concepts •Combine personal, professional and community knowledge •Develop critical analysis •Practice delivery in community settings • Work in teams for peer feedback from other facilitators

REFERENCES

Agnew, Vijay. (1996). Resisting Discrimination: Women from Asia, Africa, and the Caribbean and the Women's Movement in Canada. Toronto: University of Toronto Press.

Allman, P. (1994). " Paulo Freire's contribution to radical adult education". Studies in the Education of Adults. Vol. 26, #2, 144-161.

Anderson, L. (1994). "A new look at an old construct: cross-cultural adaptation". International Journal of Intercultural Relations. Vol.18, no.3, 293-328.

Ball, W. (1992). "Critical social research, adult education and anti-racist feminist praxis". In Studies in the Education of Adults. Vol. 24, No.1, 1-25.

Baskett, M. and Marsick, V. (1992). "Confronting new understandings about professional learning and change". In New Directions for Adult and Continuing Education. No.55, Fall 1992, 7-15.

Barer-Stein,T. and Draper, J. (Eds.)(1993). The Craft of Teaching Adults. (Enlarged Edition). Toronto: Culture Concepts Inc.

Beimcik, J. (1996). "Immigration and its Effects on Marital Satisfaction and Violence Against Wives in Polish Families in Winnipeg." Winnipeg: Unpublished Master's Thesis, School of Social Work , University of Manitoba.

Belenky, M. F. Clinchy, B. M. Goldberger, N. R. and Tarule, J. (1986). Women's Ways of Knowing: The Development of Self, Voice and Mind. New York:Basic Books, Inc.

Berry, J. Kim, V., Minde, T. and Mok, D. (1987). "Comparative studies of acculturative stress." In, International Migration Review. No. 21. 491-511.

Bogdan, R. and Biklen, S. (1992). Qualitative Research for Education: An Introduction to Theory and Methods. Toronto: Allyn and Bacon.

Bograd, M. and Yllo, K. (1988). Feminist Perspectives on Wife Abuse. Newbury Park: Sage Publications

Boyd, M. (1987). Migrant Women in Canada: Profiles and policies. Canada: Employment and Immigration Canada.

Brown, J. (1992). "Introduction: Definitions, Assumptions, Themes and Issues". In, Sanctions and Sanctuary: Cultural Perspectives on the Beating of Wives. Boulder: Westview Press

Burkell, J. and Ellis, K. (1995). Principles of Effective Anti-Violence Education: A Review of Prevention Literature. Ontario:Centre for Research on Violence Against Women and Children.

Burstow, B. (1994). "Problematizing adult education: a feminist perspective". In, The Canadian Journal for the Study of Adult Education. Vol.8, No.1. 1-13.

Campbell, J. (1992). "Wife-battering:cultural contexts versus western social sciences". In Counts, D. Brown, J, and Campbell, J. (Eds.). Sanctions and Sanctuary: Cultural Perspectives on the Beating of Wives. Boulder: Westview Press.

Candy, P. C. (1991). Self Direction for Lifelong Learning. San Fransisco: Jossey-Bass.

Citizenship and Immigration Canada (1992). Managing Immigration:a framework for the 1990's. Ottawa:Public Affairs.

Clark, C. and Wilson, A. (1991). "Context and rationality in Mezirow's theory of transformative learning". In Adult Education Quarterly, Vol. 41, No.2, 75-91.

Cobb, A. K. and Hagemaster, J.N. (1987). "Ten criteria for evaluating qualitative research proposals". Journal of Nursing Education. Vol. 26, No.4, 138-143.

Collard, S. and Law, M. (1989). "The limits of perspective transformation: a critique of Mezirow's theory" In, Adult Education Quarterly, Vol. 39. No.2, 99-107.

Connelly, B. (1996)."Interpretations of Jurgen Habermas in adult education writings". Studies in the Education of Adults. Vol. 28, No.2, 241-252.

Culture, Heritage and Citizenship. (1996). Immigration Statistics. Winnipeg: Unpublished.

Cushner, K. and Brislin, R. (1996). Intercultural Interactions: A Practical Guide. Thousand Oaks CA:Sage.

Dei, G. (1996). Anti-Racism Education:Theory and Practice. Halifax:Fernwood Publishing.

Deshler D. and Selener, D. "Transformative research:in search of a definition." Convergence. Vol. 24, No.3. 9-40.

Freire, P. (1985). The Politics of Education: Culture, Power and Liberation. Boston:Bergin and Garvy Publishers.

Galbraith, M. (1990). "The nature of community adult education". New Directions for Adult and Continuing Education. No.47, 3-11.

Gerber, G. (1995). "Gender Stereotypes and the problem of marital violence." In, Adler, L. and Denmark F.(Eds). Violence and the Prevention of Violence. Westport: Praeger.

Gilligan, C. (1982). In a Different Voice. Cambridge: Harvard University Press.

Green, H. (1994). "Refugees in transition-educational opportunity to promote the advancement of women". In, Convergence, Vol. 27, No. 2/3, p. 175-184.

Griffin, C. (1991). "A critical perspective on sociology and adult education". In Peters, J. et al., Adult Education: Evolution and Achievements in a Developing Field of Study. San Francisco: Jossey-Bass.

Hamilton, E. and Cunningham, P. (1989). "Community based adult education". In Handbook of Adult and Continuing Education. San Fransisco: Jossey-Bass.

Hampton, R. (1990). Physical victimization across the life span: ethnicity and deterrence. In, Abuse and Victimization Across the Lifespan. Baltimore: John Hopkins University Press.

Hart, M. (1990). "Critical theory and beyond: further perspectives on emancipatory education." Adult Education Quarterly, Vol. 40, No.3, 125-138.

Hayes, E. and Smith, L. (1994). "Women in adult education: an analysis of perspectives in major journals". Adult Education Quarterly, Vol.44, No.4. 201-221.

Health Canada. (1994). Report on an Information Session with Ethno cultural Communities on Family Violence. Canada: Ministry of Supply and Services.

Health and Welfare Canada. (1988). After the Door has Opened. Mental Health Issues Affecting Immigrants and Refugees in Canada:Report of the Canadian Task Force on Mental Health Issues . Canada.

Herberg, D. (1993). Frameworks for Cultural and Racial Diversity:Teaching and Learning for Practitioners. Toronto: Scholar's Press.

Holford, J. (1995). "Why social movements matter:adult education theory, cognitive praxis, and the creation of knowledge." Adult Education Quarterly. Vol. 45, No.2, 95-111.

Henry, F, Tator, C. Attis W. and Rees, T. (1995). The Colour of Democracy: Racism in Canadian Society. Canada: Harcourt Brace.

Institute of Urban Studies. (1996). Settlement Renewal: Rounds 2. A Report on the Manitoba Consultations. Winnipeg: Unpublished.

Ivey, A., Bradford-Ivey, M., and Simek-Morgan, L. (1997). Counselling and Psychotherapy: A Multicultural Perspective. USA: Allyn and Bacon.

Jacobson, W. (1996). "Learning culture and learning culture". Adult Education Quarterly. Vol.47, No.1, 15-23.

James, C. (1996). Perspective on Racism and the Human Services Sector: A Case for Change. Toronto: University of Toronto Press.

Joyappa, V. and Martin, D. (1996). "Exploring alternative research epistemologies for adult education." Adult Education Quarterly, Vol. 47, No.1, 1-14.

Kincheloe, J. and McLaren, P. (1994). "Rethinking critical theory and qualitative research". In, Denzin, L. and Lincoln, Y. Handbook of Qualitative Research. Thousand Oaks Ca: Sage.

Knafl, K. and Howard, M. (1984). "Interpreting and reporting qualitative research". Research in Nursing and Health. Vol. 7, 17-24.

Krauss, H. and Krauss, B. (1995). "Domestic violence and its prevention". In, Adler,L. and Denmark F.(Eds). Violence and the Prevention of Violence. Westport: Praeger.

Lather, P. (1991). Getting Smart : Feminist Research and Pedagogy within the Post Modern. New York: Routledge.

Lee, Enid. (1985). Letters to Marcia: A Teacher's Guide to Anti-Racist Education. Toronto: Cross-Cultural Communication Centre.

Levinson, D. (1989). Family Violence in Cross-Cultural Perspective. Newbury Park: Sage Publications.

Loughlin, K. and Mott, W. (1992). "Models of women's learning: implications for continuing professional education." New Directions for Adult and Continuing Education. No. 55, 79-88.

MacKeracher, D. (1993). "Women as learners". In Barer-Stein, T. and Draper, J. The Craft of Teaching Adults. Toronto:Culture Concepts.

Mahmud, N. (1996). "Crimes against honour:women in international refugee law". In Journal of Refugee Studies. Vol. 9, No.4, 367 - 382.

Manitoba Justice. (1996). Stopping the Violence. Winnipeg: Manitoba Women's Directorate.

Manitoba Justice and Culture, Heritage and Citizenship. Evaluation of Service to Immigrants on Probation. Winnipeg: Unpublished.

Manitoba. (1990). Manitoba's Policy for a Multicultural Society. Winnipeg: Province of Manitoba

Matas, D. (1996). "Racism in Canada's immigration policy". In, James, C. Perspectives on Racism and the Human Services Sector: A Case for Change. Toronto: University of Toronto Press.

McLeod, L. (1989). Wife Battering and the Web of Hope: Progress, Dilemmas and Visions of Prevention. Canada: Family Violence Prevention Division, Health and Welfare Canada.

McLeod, L. (1994). Understanding and Charting our Progress Toward the Prevention of Woman Abuse. Canada: National Clearinghouse on Family Violence.

MacLeod, L. and Shin, M. (1993). "Like a Wingless Bird"...A Tribute to the Survival and Courage of Women Who Are Abused and Who speak Neither English nor French. Canada: Dept. of Canadian Heritage.

Merriam, S. and Simpson, E. (1984). A Guide to Research for Educators and Trainers of Adults. Florida: Robert Krueger Publishers.

Mezirow, J. (1996). "Contemporary paradigms of learning". Adult Education Quarterly, Vol.46, No.3, 158-173.

Mezirow, J. (1994). "Understanding transformative theory". Adult Education Quarterly, 1994, No. 44, 222-235.

Mezirow, J. (1990). Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning. San Francisco: Josser-Bass.

Mount Carmel Clinic (1996). Mount Carmel Clinic: Cross Cultural Counselling Project. Winnipeg: Unpublished

Municipality of Metro Toronto. (1991). Breaking the Barriers: A Review of the 1991 Implementation Strategy on Ethno-Racial and Aboriginal Access to Metropolitan Services. Toronto: Multicultural and Race Relations Division.

Needham, K. (1996). A Profile of Immigrants from the Philippines in Canada. Ottawa:Citizenship and Immigration Canada.

Needham, K. (1996). A Profile of Polish Immigrants in Canada. Ottawa: Citizenship and Immigration Canada.

Ng, R. (1988). The Politics of Community Services: Immigrant Women, Class and the State. Toronto: Garamond Press.

Nyman, B. (1992). Increasing Access: Developing Culturally Accessible Mental Health Services for Immigrants and Refugees. Winnipeg: Canadian Mental Health Association.

Oberle, K. (1991). "Paradigm wars: who's fighting: who's winning?" The Alberta Journal of Educational Research. Vol. 37, No.1, 87-97.

Oxford, R. (1995). Patterns of Cultural Identity. Boston:Heinle and Heinle Publishers.

Parsons, S. (1990). "Feminist challenges to curriculum design". Studies in the Education of Adults. Vol. 22, No.1.

Patton, M. Q. (1990). Qualitative Evaluation and Research Methods. (Second edition). Newbury Park: Sage.

Pedlar, D. (1991). The Domestic Violence Review in the Administration of Justice in Manitoba. Manitoba: Department of Justice.

Pressman, B. (1994). "Violence against women: ramifications of gender, class and race inequality". In Mirken, B. (Ed.). Women in Context: Toward a Feminist Reconstruction of Psychotherapy. New York: Guilford Press.

Quigley, A. (1991). "The golden age and the millenium:the emerging role of adult education in social change and social policy." Adult Education Quarterly. Vol. 41. No.2. 104-117.

Rodgers, K. (1994). Wife Assault: The Findings of National Survey. Vol.14, no.9. Canada: Juristat-Service Bulletin for the Canadian Centre for Justice Statistics

Russo, N., Koss, M. and Goodman, L. (1995). "Male violence against women: a global health and development issue" In, Adler, L. and Denmark, F. (Eds). Violence and the Prevention of Violence. Westport: Praeger.

Saraswati, Jeea. (1996). Immigrant and Visible Minority Women: Profile of Poverty. Canada: National Organization of Immigrant and Visible Minority Women of Canada

Scollon, R. and Scollon, S. (1995). Intercultural Communication: A Discourse Approach. USA: Blackwell Publishers Inc.

Stake, R. (1994). "Case studies". In Denzin, L. and Lincoln, Y. Handbook of Qualitative Research. Thousand Oaks Ca: Sage.

Stalker, J. (1996). "Women and adult education: rethinking androcentric research." Adult Education Quarterly, Vol. 26, No.2, 98-113.

Tator C. (1996). "Anti-racism and the human service delivery system". In , James, C. Perspective on Racism and the Human Services Sector: A Case for Change. Toronto: University of Toronto Press.

Taylor, E. (1994). "Intercultural competency: a transformative learning process". Adult Education Quarterly. Vol. 44, No.3, 154-174.

Thomas, D. (1990). Immigrant Integration and the Canadian Identity. Hull: Employment and Immigration Canada.

Tifft, L. (1993). Battering of Women: The Failure of Intervention and the Case for Prevention. Colorado: Westview Press.

Tomasevski, K.(1995). Women and Human Rights. London:Zed Books.

United Nations. (1993). Strategies for Confronting Domestic Violence: A Resource Manual. Vienna: Centre for Social Development and Humanitarian Affairs.

UNICEF. (1997). The Progress of Nations. New York:United Nations.

United Way of Greater Toronto. (1991). Action Access Diversity! Toronto: United Way of Greater Toronto.

Ursel, J. (1994). "The Winnipeg Family Violence Court." In, Juristat. Vol.14, No. 12. Canada: Service Bulletin for the Canadian Centre for Justice Statistics.

Ward, C. and Kennedy, A. (1994). "Acculturation strategies, psychological adjustment and sociocultural competence during cross-cultural transitions". International Journal of Intercultural Relations. Vol.18, No.3, 329-343.

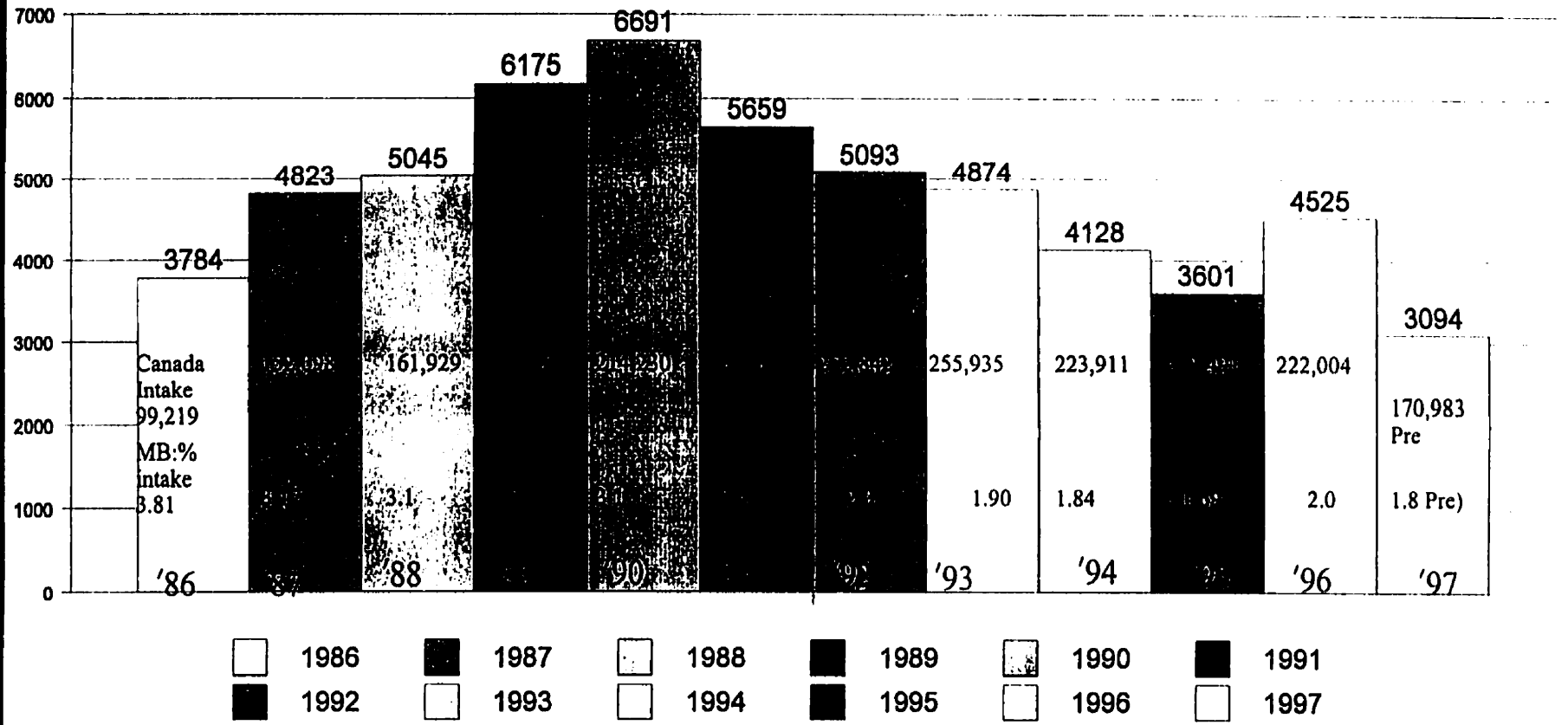
Welton, M. (1993). "Social revolutionary learning: the new social movements as learning sites". In, Adult Education Quarterly. Vol. 43, No. 3, 152-164.

Welton, M. (1995). In Defense of the Lifeworld. New York: SUNY Press.

Yin, R. (1984). Case Study Research: Design and Methods. Berverly Hills:Sage.

APPENDIX A

Immigrant Arrivals to Canada and Manitoba:1986-1997



1986	3784
1987	4823
1988	5045
1989	6175
1990	6691
1991	5659
1992	5093
1993	4874
1994	4128
1995	3601
1996	4525
1997	3094

Source: 1986-1995: CIC, LIDS Pemanent Residents Destined to Manitoba, MAN80, Run Date 04/12/1996
1996: CIC,LIDS Permanent Residents Destined to Manitoba, MAN1996.XLS, Rundate 23/03/97
1997: CIC, LIDS, FOSS, MAN84 (01), H-1,V-006, Run Date 07/11/1997 (Jan.-Sept. 1997)
Prepared by: Manitoba Culture, Heritage and Citizenship

TOP 15 SOURCE COUNTRIES

1985 - 1990

YEAR / RANK	1985		1986		1987		1988		1989		1990	
1	Vietnam	635	Philippines	569	Philippines	966	Philippines	823	Philippines	1329	Philippines	1386
2	Philippines	349	Vietnam	414	Hong Kong	451	Poland	478	Poland	839	Poland	911
3	Hong Kong	266	Poland	392	Poland	412	Hong Kong	409	Vietnam	460	Vietnam	482
4	U.S.A.	211	U.S.A.	234	Vietnam	351	Vietnam	362	England	408	Hong Kong	340
5	Poland	204	Hong Kong	216	India	267	India	267	India	287	China (P.R.C.)	328
6	El Salvador	190	India	211	England	231	England	212	Hong Kong	267	India	294
7	England	139	El Salvador	167	U.S.A.	194	U.S.A.	189	Portugal	198	El Salvador	283
8	India	122	England	142	El Salvador	187	El Salvador	188	El Salvador	187	Ethiopia	198
9	Kampuchea	112	Kampuchea	133	Kampuchea	113	Iran	140	U.S.A.	160	U.S.A.	164
10	Guyana	64	Ethiopia	91	Ethiopia	103	Laos	136	Ethiopia	155	England	159
11	Germany	64	Guyana	89	Guyana	96	Germany	120	Trinidad	137	Laso	131
12	Ethiopia	63	Jamaica	65	Roumania	95	Ethiopia	119	Azores	123	Iran	106
13	Roumania	62	S. Korea	59	Portugal	94	Azores	104	China (P.R.C.)	117	Roumania	105
14	Czechoslovakia	59	Nicaragua	56	China (P.R.C.)	84	Portugal	101	Iran	111	Trinidad	97
15	S. Korea	53	Roumania	56	Nicaragua	72	Trinidad	89	Laos	79	U.S.S.R.	94
TOTAL		2593		2894		3716		3737		4857		5078
TOTAL MANITOBA INTAKE		3415		3749		4799		5009		6138		6689

Culture, Heritage and Citizenship - Immigration and Settlement Policy and Planning Branch
Source CIC LIDS (DATA MAN 80)
[BRBOOK\TOP1595]

TOP 15 SOURCE COUNTRIES
1991 - 1996

YEAR / RANK	1991		1992		1993		1994		1995		1996		
1	Philippines	965	Philippines	978	Philippines	1320	Philippines	885	Philippines	596	Philippines	818	18.08%
2	Poland	718	Hong Kong	432	India	449	Hong Kong	482	Bosnia Hercegovina	395	China (P.R.C.)	454	10.03%
3	India	352	Poland	373	Hong Kong	352	China (P.R.C.)	331	China (P.R.C.)	318	India	364	8.04%
4	Vietnam	336	Vietnam	342	Vietnam	278	Bosnia-Hercegovina	257	India	277	Bosnia-Hercegovina	334	7.38%
5	China (P.R.C.)	323	India	301	U.S.A.	213	India	241	Hong Kong	229	England	207	4.57%
6	Hong Kong	314	El Salvador	251	Great Britain	178	Great Britain	207	Great Britain	171	Hong Kong	199	4.40%
7	El Salvador	296	England	228	Poland	176	Vietnam	198	U.S.A.	122	U.S.A.	191	4.22%
8	England	211	U.S.A.	212	China (P.R.C.)	140	U.S.A.	155	Vietnam	120	Iran	130	2.87%
9	Laos	171	China(P.R.C.)	173	Ethiopia	138	Ethiopia	77	South Africa	60	Ukraine	89	1.97%
10	U.S.A.	153	Ethiopia	133	Bosnia-Hercegovina	103	Poland	61	Germany	60	Germany	87	1.92%
11	Ethiopia	164	U.S.S.R.	99	Iraq	82	South Africa	57	South Korea	55	Pakistan	75	1.66%
12	Roumania	100	S. Korea	98	El Salvador	80	Guyana	56	Iraq	52	Mexico	73	1.61%
13	Iran	99	Trinidad	91	Taiwan	65	Trinidad/Tobago	50	Russia	48	Vietnam	67	1.48%
14	S. Korea	99	Jamaica	67	Germany	65	Germany	47	Roumania	48	Ethiopia	63	1.39%
15	Portugal	87	Iraq	64	Yugoslavia	59	Iraq	44	Saudia Arabia	44	Russia	55	1.22%
TOTAL FROM TOP 15		4388		3842		3698		3148		2595		3206	70.85%
TOTAL MANITOBA INTAKE		5645		4979		4833		4013		3515		4525	

Culture, Heritage and Citizenship - Immigration and Settlement Policy and Planning Branch
Source: CEIC LIDS (DATA Man 80) 04/96
[G:\wp\BRBOOK\top 15 Source 83 - 96 Preliminary\TOP1596]

APPENDIX B

Facilitator Consent Form

Dear Facilitator

I am currently a graduate student in the Faculty of Education, Department of Educational Administration and Foundations at the University of Manitoba. I am completing a Master's degree in Adult Education. The focus of my studies has been cross cultural issues in adult education. Currently I am conducting research for my thesis on the topic of "The Delivery of Cross Cultural Family Violence Prevention Education". I would like to request your participation in this study.

The purpose of this study is to explore the role of the facilitator conducting violence prevention education in ethnocultural community settings. Effective delivery practices, cultural factors and recommendations for developing the field will be explored. If you agree to participate, I will contact you to arrange a one hour interview and a possible follow up interview. I would also like to observe the delivery of an educational session in your community. With the participants' consent, I will ask for their written feedback on the session, including their opinion of the session, its usefulness, their ideas for prevention and for improving future sessions. In addition, you will be asked to attend a two hour focus group meeting with other facilitators to discuss the initial findings and develop recommendations.

The information you provide will remain strictly confidential. Specific reference will not be made to your name or workplace without your written permission. I would like to audio tape the interviews to collect accurate information. The tapes will be erased upon completion of my thesis. In addition, you can withdraw from the study at any time. A summary of the thesis findings will be sent to you when it is completed in February 1998. If you require further information, feel free to contact my thesis advisor, Dr. Deo Poonwassie at the Department of Educational Administration and Foundations, Faculty of Education, University of Manitoba. He can be reached at 474-8244.

Thank you for considering this request. Your extensive experience in family violence prevention and your interest in participating in this study are valuable contributions. I thank you for any assistance that you can give. I can be reached at home at 772-9269 or at work at 945-5429. If you consent to participate in this thesis study, I will contact you to arrange a convenient time and place to meet for the interview. Scheduling of the interviews, observation and focus group meeting with other facilitators will be made at your convenience.

Sincerely,

_____

Margot Morrish

I, _____ agree to participate in a study on Delivery of Cross
(Participant's Name)
Cultural Family Violence Prevention Education.

_____ _____

Participant's Signature Date

Employer Consent Form

January 5, 1998

Winnipeg Child and Family Services
North West

Dear

My name is Margot Morrish, and I am currently a graduate student in the Faculty of Education, Department of Educational Administration and Foundations at the University of Manitoba. I am completing a Master's degree in Adult Education. The focus of my studies has been cross cultural issues in adult education. Currently I am conducting research for my thesis on the topic of "The Delivery of Cross Cultural Family Violence Prevention Education". I would like to provide you with information about this study and request your permission to contact Mr. Jasique to participate. I have worked extensively with Jasique on several family violence prevention initiatives through my work at the Citizenship Division. He has previously agreed to work with me on this thesis study.

The purpose of this study is to explore the role of the facilitator conducting violence prevention education in ethnocultural community settings. Effective delivery practices, cultural factors and recommendations for developing the field will be explored. With your permission, I will contact Jasique to see if he will agree to allow me to observe his facilitation of one violence prevention session. The session is scheduled for January 20 from 2;30 - 4:30 at the Immigrant Women's Association of Manitoba at 204-290 Vaughan Ave.

The information provided during the session will remain strictly confidential. Specific reference will not be made to participants' names or workplaces without your written permission. I would like to audio tape the session in order to collect accurate information. The tapes will be erased upon completion of my thesis. In addition, participants will be asked for their written consent and can withdraw from the study at any time. A summary of the thesis findings will be available when it is completed in April 1998.

If you require further information, feel free to contact my thesis advisor, Dr. Deo Poonwassie at the Department of Educational Administration and Foundations, Faculty of Education, University of Manitoba. He can be reached at 474-8244.

Thank you for support for this study and for any assistance that you can give. I can be reached at home at 772-9269 or at work at 945-5429. Please fax your consent to me at 948-2148 at your convenience. I look forward to speaking with you.

Sincerely,

_____
Margot Morrish

I, _____ agree that Jasique can deliver a session on Cross
(Participant's Name)
Cultural Family Violence Prevention Education on January 20.

_____ _____
Organization's Representative Date

Employer Consent Form

August 12, 1997

President
Immigrant Women's Association of Manitoba
204-290 Vaughan St.
Winnipeg, MB R3B 2L9

Hello:

My name is Margot Morrish, and I am currently a graduate student in the Faculty of Education, Department of Educational Administration and Foundations at the University of Manitoba. I am completing a Master's degree in Adult Education. The focus of my studies has been cross cultural issues in adult education. Currently I am conducting research for my thesis on the topic of "The Delivery of Cross Cultural Family Violence Prevention Education". I would like to provide you with information about this study and request your permission to contact Rosa to participate.

The purpose of this study is to explore the role of the facilitator conducting violence prevention education in ethnocultural community settings. Effective delivery practices, cultural factors and recommendations for developing the field will be explored. The study will include interviews with three facilitators of family violence prevention, an observation of the delivery of three sessions in the community and one focus group meeting with facilitators to discuss the initial findings. With your permission, I will contact Rosa to see if she will agree to an interview, allow me to observe her facilitation of one violence prevention session and to ascertain if she can attend one focus group meeting.

The information provided will remain strictly confidential. Specific reference will not be made to participants' names or workplaces without your written permission. I would like to audio tape the interviews to collect accurate information. The tapes will be erased upon completion of my thesis. In addition, participants can withdraw from the study at any time. A summary of the thesis findings will be available when it is completed in April 1998. If you require further information, feel free to contact my thesis advisor, Dr. Deo Poonwassie at the Department of Educational Administration and Foundations, Faculty of Education, University of Manitoba. He can be reached at 474-8244.

Thank you for support for this study. IWAM's extensive experience in family violence prevention are valuable contributions. I thank you for any assistance that you can give. I can be reached at home at 772-9269 or at work at 945-5429. I look forward to speaking with you.

Sincerely,

_____
Margot Morrish

I, _____ agree that IWAM staff can participate in a study on Delivery of Cross
(Participant's Name)
Cultural Family Violence Prevention Education.

_____ _____
Organization's Representative Date

Letter of Consent - Observation Participants.

Margot Morrish
5-911 Westminster Ave.
Winnipeg, MB R3G 1B6

Hello:

My name is Margot Morrish, and I am a graduate student in the Faculty Education, Department of Educational Administration and Foundations at the University of Manitoba. I have studied cross cultural issues in adult education. Currently, I am completing a Master's degree in Adult Education and writing a thesis on the topic " The Delivery of Cross Cultural Family Violence Prevention Education".

This study explores the role of the facilitator in violence prevention education in ethnocultural community settings. Effective facilitation practices, cultural factors and how to develop family violence prevention will be explored.

I am requesting your consent for me to observe the delivery of a violence prevention session. With your permission, I will tape record the session to collect accurate information. You will be asked to complete a written feedback sheet with your comments about the session and recommendations for future family violence prevention activities. Your answers and the information you provide will remain anonymous. As well, you can withdraw from the session at any time.

A summary of the thesis will be available when it is completed in February 1998. If you require further information, feel free to contact my thesis advisor, Dr. Deo Poonwassie at the Department of Educational Administration and Foundations, Faculty of Education, University of Manitoba. He can be reached at 474-8244.

Thank you for considering this request. Your participation in this violence prevention session and your interest in participating in this study are valuable contributions. I thank you for any assistance that you can give. I can be reached at home at 772-9269 or at work at 945-5429.

Sincerely,

_____

Margot Morrish

I, _____ agree to participate in a study on Delivery of Cross
(Participant's Name)
Cultural Family Violence Prevention Education.

_____ _____

Participant's Signature Date

APPENDIX C

Facilitator Interview Protocol

Following are guidelines for a semi structured interview conducted with three facilitators of family violence prevention. The interviews focused on facilitators perspectives of effective facilitation practices in the delivery of family violence prevention in ethno cultural communities.

- What has been your role(s) in the delivery of family violence prevention education in your community?
- Can you describe how you delivered one session?(Ask about the details of who participated, where and how was it organized, what delivery methods were used and how effective was the session).
- What do you think are the most effective facilitation practices in the delivery of family violence prevention? Please explain why?
- What barriers or difficulties have you encountered in the delivery of family violence prevention in your community? How were they resolved?
- What would you like to do to develop your own understanding or skills to continue facilitating family violence prevention?
- What would you recommend to improve the delivery of family violence prevention in ethno cultural communities?

Focus Group Meeting - Discussion Protocol

Three Facilitators met to discuss initial findings from the interviews and observation sessions. Facilitators received a summary of their case based on interview and observation data.

Effective Practices In Cross Cultural Family Violence Prevention Facilitation

1 Researcher presented family violence prevention practices identified by facilitators
2 Facilitators' discussed perspectives on the most effective practices
3 Facilitators' priorized effective facilitation practices
4 Facilitators received a draft diagram of effective cross cultural facilitation practices and provided feedback.

Recommendations for Professional Development

1 Facilitators were asked to assess their skills in facilitating family violence prevention:
a) in their own cultural community
b) in cultural communities other than their own.
2 Facilitators rated their skill in a)and b) using the following scale:
Excellent Very Good Good Fair

APPENDIX D

Participant Feedback Sheet -
The Delivery of Cross Cultural Family Violence Prevention

1 What was your opinion of this session?

____ Excellent ____ Very Good ____ Good

____ Fair ____ Poor

Why?_____

_____

2 How was the session useful to you?

_____

_____

_____

3 What do you think are the best ways to prevent family violence?

_____

_____

_____

4 How would you improve future sessions for newcomers?

_____

_____

_____

5 When did you arrive in Winnipeg?

____ within the last 6 months ____ 6 months to 1 year ago

____ between 2 - 5 yrs ago ____ over 5 years ago

____ Canadian Citizen

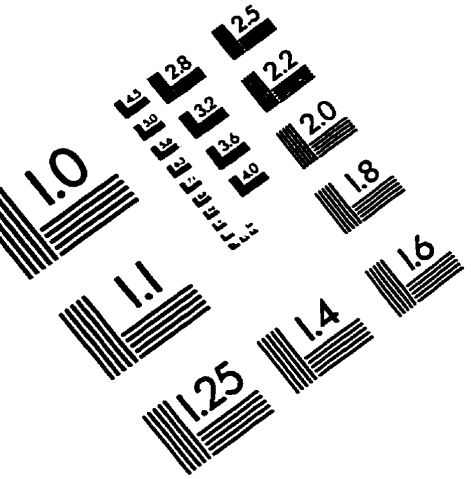
6 Other comments.

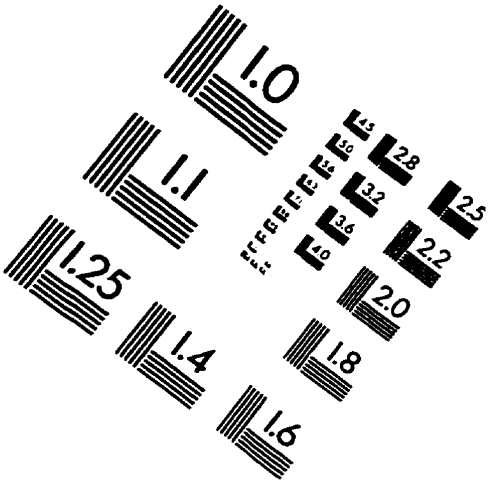
_____

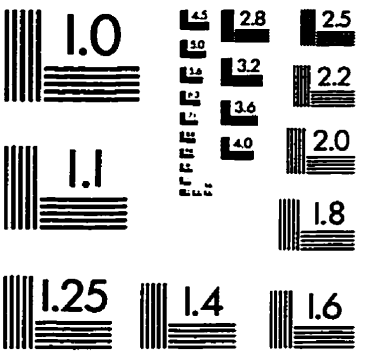
_____

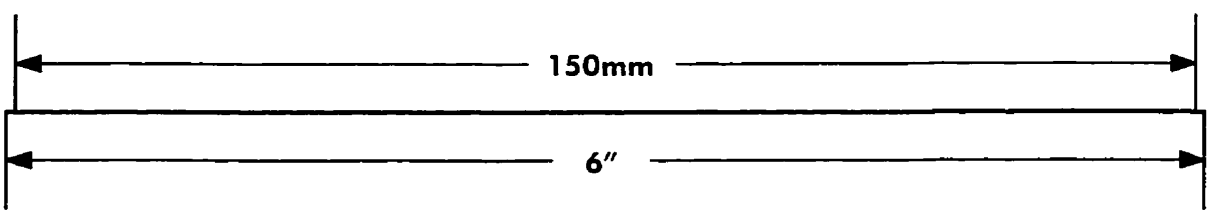
Thank you! Your answers will remain confidential.

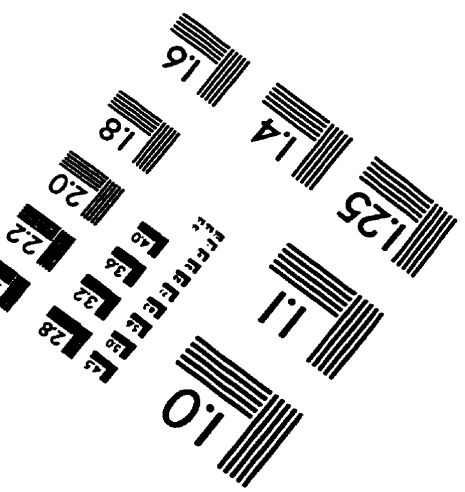
IMAGE EVALUATION
TEST TARGET (QA-3)

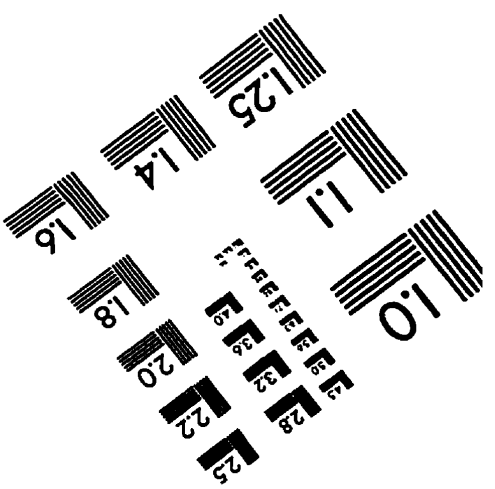












APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved