

***The Multicultural Partner Abuse Short Term Program***

***MPAST***

**By**

**Paramjit Kaur Singh**

**A Practicum**

**Submitted to the Faculty of Graduate Studies**

**In Partial Fulfillment of the Requirements for the Degree of**

**MASTER OF SOCIAL WORK**

**Faculty of Social Work**

**University of Manitoba**

**Winnipeg, Manitoba**

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**The Multicultural Partner Abuse Short Term Program MPAST**

**BY**

**Paramjit Kaur Singh**

**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 SOCIAL WORK**

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## **ABSTRACT**

Research on the issue of family violence, specifically as it relates to female victims, is extensively available but there appears to be a gap in the understanding of male domestic assault offenders - more importantly with men from cross cultural backgrounds.

Manitoba Justice has provided treatment of domestic assault offenders in Winnipeg. This is the only court-mandated, involuntary program of its kind in Winnipeg. Historically, there have been provisions within the treatment module since 1995 to provide culturally appropriate alternatives for men of multicultural origin. This practicum explored the opportunity to deliver a more culturally relevant treatment module for men of multicultural origin.

The practicum involved a three phase process in which consultations were conducted with professionals working with this specific population. The outcome of the practicum resulted in an enhanced version of the *Partner Abuse Short Term Program (PAST)*, which is now labeled as the **Multicultural Partner Abuse Short Term Program (MPAST)**.

## *ACKNOWLEDGEMENTS*

Through the course of completing this practicum, I have learned the significant importance of social support. I am very grateful for the kindness, support, and extreme patience of my advisor, Professor Dennis Bracken. Thank you. I would like to extend grateful acknowledgements to the members of my practicum committee. Thank you to Professor Heather Fraser for your enthusiasm and expertise. I want to express my sincere appreciation to Manjeet Kent for your encouragement, understanding and friendship.

I would like to thank the department of Manitoba Justice Probations, who so willingly provided the support that I needed to complete this practicum. The staff was absolutely wonderful to work with. They always had a smile in addition to the skills, knowledge and expertise they graciously shared.

I consider myself very blessed to have such a supportive family. The love, encouragement and support that my parents have provided is invaluable. My special thanks to my younger brother who reminds me of the beauty of living in the moment. My warm thanks to my older brother, my sister-in-law and my niece and nephew who exhibit the qualities of love that we all aspire to be. With great humility, I thank God for granting me the meaning and purpose of a life that I never would have envisioned for myself.

*Our deepest fear is not that we are inadequate.*

*Our deepest fear is that we are powerful beyond measure.*

*It is our light, not our darkness that frightens us.*

*We ask ourselves, who am I to be brilliant, gorgeous, talented  
and fabulous? Actually, who are we not to be?*

*You are a child of God.*

*Your playing small doesn't serve the world.*

*There's nothing enlightened about shrinking so that other people  
won't feel insecure around you.*

*We were born to make manifest the glory of God that is within us.*

*It's not just in some of us, it's in everyone.*

*And as we let our own light shine, we unconsciously give other  
people permission to do the same.*

*As we are liberated from our own fears, our presence  
automatically liberates others.*

*Marianne Williamson, 1992*

*(As quoted by Nelson Mandela in his inaugural speech, 1994).*

# TABLE OF CONTENTS

<u>CHAPTER ONE</u>	1
1.1 Description of Practicum	3
1.2 Practicum Goal	4
1.3 Learning Objectives	5
<u>CHAPTER TWO</u>	6
2.1 Causes of Domestic Violence	6
2.2 The Duluth Curriculum	10
2.3 Cultural Values	12
2.4 Violence from a Cross-cultural Perspective	17
2.5 Also a Victim: The Male Batterer	22
<u>CHAPTER THREE – PHASE ONE OF PRACTICUM</u>	25
3.1 History of the Past Program	25
3.2 Vision	27
3.3 Pre-Phase of Intervention	28
3.4 First Phase of Practicum	29
3.5 Family Violence Intervention Team	30
3.6 Immigrant Women’s Association of Manitoba	31
3.7 Facilitators of PAST Program	34
3.8 Manitoba Justice Probation Department	42
<u>CHAPTER FOUR - PHASE TWO OF PRACTICUM</u>	44
4.1 Review of Resources - Treatment Manuals and Self-Help Material	44
4.2 The Assaultive Husbands Program	46

<b><u>CHAPTER FIVE - MULTICULTURAL PARTNER ABUSE SHORT TERM PROGRAM</u></b>	<b>50</b>
5.1 <i>Respect</i>	50
5.2 <i>Male Privilege</i>	54
5.3 <i>Shame</i>	57
5.4 <i>Alcohol and Physically Aggressive Behaviour in Men</i>	58
5.5 <i>Socialization and Accountability</i>	63
5.6 <i>Freedom</i>	67
5.7 <i>Impact of Violence on Women</i>	71
5.8 <i>The Impact of Violence on Children</i>	76
<b><u>CHAPTER SIX - RECOMMENDATIONS AND CONCLUSIONS</u></b>	<b>80</b>
6.1 <i>The Importance of Facilitators</i>	80
6.2 <i>MPAST Questionnaire Results</i>	83
6.3 <i>Delivering the MPAST Program</i>	89
6.4 <i>Conclusions</i>	91
<b><u>APPENDIX</u></b>	
A <i>Questions for the Domestic Assault Intervention Team</i>	95
B <i>Questions for the Department of Manitoba Justice Probations</i>	96
C <i>Questions for The Facilitators of the PAST Program</i>	97
D <i>Questions for The Immigrant Women's Association of Manitoba</i>	98
E <i>The Multicultural Partner Abuse Short Term Program (MPAST) Evaluation Questionnaire</i>	99
F <i>The PAST Manual versus the MPAST Manual</i>	100
<b><u>REFERENCES</u></b>	<b>103</b>

## CHAPTER ONE

Violence against women by men is known in all cultures, status groups and ages. To some degree, it is prevalent in all societies all over the world. Audrey Mullender quotes figures which confirm that, "woman abuse is both endemic and prevalent in all continents, cutting across racial cultural and economic development lines" (Dutton, 1988:27).

Treatment for domestic assault offenders began taking place in the late 1970's in response to the increase of domestic assault female victims. Many batterer intervention treatment programs borrow or completely adhere to a psycho-educational and skills-building curriculum that is a component of the Duluth Model (Murphy-Healey and Smith, 1998).

This model was developed in the early 1980's by the Domestic Abuse Intervention Project of Duluth, Minnesota. This specific model strategically places the act of battering within the larger context. Such tactics as intimidation, coercion, threats, and social isolation highlight the importance of a community response to the problem of partner abuse.

The ideology of the Duluth Model perceived the problem of partner abuse from a socio-political perspective. In the program, the focus is on the exploitation of women through men's use of physical, sexual and psychological violence, resulting in the imbalance of power between men and women (Sonkin, 1999). In an effort to maintain

power and control, men resort to violence.

Although the Duluth Model has been criticized for its philosophy, many programs in the United States and Canada have created treatment approaches based on it. Manitoba Justice Probations also has its Partner Abuse Short Term Program adhering to the philosophy of the Duluth curriculum. Treatment with men of multicultural origin requires recognition of the unique cultural issues that this population faces, which is currently lacking in the PAST treatment module. The purpose of this practicum is to revise the current treatment manual while taking into consideration the cultural context of these men's lives, thereby providing a treatment program that has relevance for them.

The Manual is intended to address men of multicultural origin, specifically coming from the following countries and regions: Phillipines, India, Pakistan, El Salvador, Mexico, Argentina, various regions in South America, European regions, Japan, Korea, the Middle East and Cambodia. Both immigrants and refugees are included. For the purpose of this practicum the immigrant population refers to

*“people who are, or have been, landed immigrants in Canada. A landed immigrant is a person who has been granted the right to live in Canada permanently by immigration authorities. Some immigrants have resided in Canada for a number of years, while others are recent arrivals” (Statistics Canada, 1996).*

The refugee population refers to individuals who have left their country of origin because of persecution for belonging to a particular social, cultural, religious and national

group and/or for holding particular political beliefs. They have been accepted for residence in Canada (Affirmative Action Committee, University of Manitoba, Faculty of Social Work).

A significant distinction between the two groups is that immigrants willingly choose to come to Canada either by sponsorship or through the Point System while refugees are forced into fleeing their country by factors that may threaten either their own life or that of a loved one. The terms cross-cultural, ethnic and multicultural will be used interchangeably for these two groups.

### ***1.1 Description of Practicum***

The practicum was sectioned into three phases. A preliminary observation of the PAST Program took place. Although the student has delivered the PAST Program as a facilitator for the last four years, it was important to participate in a group as an observer in order to gain a better understanding of the comprehension level of the participants.

Consultations with respondents working in the area of domestic assault and those working with immigrant and refugee clients contributed to the first phase of the practicum. All professionals consulted worked with either victims, perpetrators or both. This included mainstream programs, criminal justice staff (Police, Victim Services and Probation), and agencies working with the immigrant population.

The second phase of the practicum included an overview of the various treatment manuals that were being used in other parts of Canada. Specifically, British Columbia was able to provide an extensive library of domestic assault offender treatment manuals which were being utilized in self-help programs as well as court-mandated programs.

The practicum's third phase included an evaluation piece whereby questionnaires were distributed to the respondents requesting their feedback on the enhanced version of the Multicultural Partner Abuse Short Term Program (MPAST).

The three phases of the practicum provided the opportunity to develop a culturally sensitive Treatment Manual for Manitoba Justice in the delivery of the MPAST Program.

## ***1.2 Practicum Goal***

The student was provided the opportunity to attain knowledge and skills from facilitating the PAST Program. It became evident that with many of the participants, the rate of re-offending was quite high. Many of the men who participated in previous groups were seen in subsequent groups as well. The precise percentage cannot be stated, since these types of statistics were unavailable.

Through delivering the program as a facilitator for four years, it became apparent to the student that the Treatment Module lacked material that was consistent with the participants' diverse worldviews. Many of the concepts presented in group were not

connected to the participants' daily living. Although many of the men were well versed in the English language, the lack of connection to their frame of reference resulted in minimal comprehension on a conceptual level.

### ***1.3 Learning Objectives***

The student's personal learning goals for this practicum were:

1. to enhance skills in program development, specifically with respect to domestic assault offenders,
2. to increase theoretical and practical knowledge of domestic assault rehabilitation programs, particularly as they relate to a multicultural population and
3. to gain a broader understanding of how violence affects the family unit, specifically with the multicultural population.

Domestic violence affects everyone - from the systems that deal with offenders to the child in the home who witnesses violence. Through understanding the dynamics involved in the "why" of domestic violence, institutions can cultivate harmony in society, thereby, terminating the cycle before it repeats yet another generation.

## CHAPTER TWO

### *2.1 Causes of Domestic Violence*

The origin of domestic violence cannot be narrowed down to one factor. In fact, there is much debate over the causes of why men batter their partners. The theoretical debates certainly affect practice.

There are three categories of domestic violence theory which locate the origin of domestic violence in different perspectives (Murphy-Healey and Smith, 1998):

- 1) *The Feminist or Pro-Feminist Model* (Domestic violence is seen as caused by society and the culture.)

Intervention programs started in the 1970s when the Feminist Movement and others brought attention to the issue of domestic violence. As a response to this, grassroots services were established.

The prominent component to this perspective is a gender analysis of power (Gondolf and Hanneken, 1987). The patriarchal culture of society mirrors this inequality and allows men to maintain power through the use of violent behaviour. Feminist programs attempt to raise social consciousness about society's socialization of the two sexes. The Feminist perspective proposes a model of egalitarian relationships with a foundation of trust as opposed to fear.

Support for the Feminist approach comes from evidence that most batterers will not engage in violent behaviour if the other individual is more powerful.

Batterers know when they can be violent without any negative repercussions. In addition, research studies demonstrate that batterers do experience low self-esteem and therefore, feel they possess a right to control their partners (Gondolf and Hanneken, 1987).

Criticisms of this approach state that the Feminist Model fails to address the social context of the individual. The social environment that a child grows up in is excluded. Other criticisms state that feminist educational interventions are too confrontative and threatening, thereby alienating the batterer, increasing the amount of hostility and ,–detering men from seeking treatment (Gondola and Hanneken, 1987). Lastly, concerns regarding the elimination of violent behaviour within this model are questioned.

- 2) *The Family Systems or Interactional Model* (The cause of violence is perceived to take place within the family of origin.)

The Family Systems Model perceives the behavioural problems of individuals as the result of a dysfunctional family, where each family member contributes to the problem. In this respect, both partners may contribute to the escalation of violence. Interventions related to this approach are based on improved communication and conflict resolution skills that focus on solving the problem rather than isolating the causes.

Psycho–educational groups are based on the philosophy of Social Learning Theory. Dutton (1988) utilizes Bandura’s theory (1979) of aggression to provide an understanding of partner abuse. According to Bandura, aggressive responses are certainly shaped by an individual’s history. With respect to social learning

theory, it perceives biological factors, observational learning and reinforced performance as the primary origins of aggressive behaviour (Dutton, 1988). If a child's aggressive behaviour is rewarded or reinforced, the child will continue to exhibit that behaviour.

Biological factors such as activity level, physical stature and muscular build provide some indication of what aggressive responses will be developed, thus, influencing the rate at which learning progresses and predisposing individuals "to perceive and learn critical features of their immediate environment" (Bandura, 1979 in Dutton, 1988:45). Individuals are born with certain physical characteristics that enable potential aggressive behaviour; however, the initiation of these aggressive behaviours is contingent upon appropriate stimulation and is subject to cognitive control (Dutton, 1988).

Observational learning is the acquisition of aggressive behaviours by observing them. If a child has models in his formative years that engage in violent behaviour as a response to problems, the probability of that child internalizing this behaviour as appropriate is very high. For instance, Strauss, Gelles, and Steinmetz reported from their studies that males who had observed their parents engaging in violent behaviour were three times more likely to hit their wives (Dutton, 1988:46). In fact, 35% of men who witnessed abuse as a child had hit their wife in the year of the study as compared to 10.7% of men who did not witness abuse as a child (Dutton, 1988).

Social learning theory does not stipulate that all behaviour witnessed or modeled will be practiced. The important variable appears to be whether the behaviour has value or function for the individual participating in it. If a male uses violence

against his partner and is thus rewarded by regaining control without being punished for such behaviour, the chances that he will resort to similar behaviour to resolve future conflict certainly increase.

According to Bandura (1979), there are three sources of observational learning: the family of origin, the subculture or micro system in which the family resides, and the media (Dutton, 1988).

Simply stated, since violent behaviour is learned behaviour, non-violent alternatives can be learned as well. Furthermore, it is crucial to comprehend why men batter. What are the cultural factors? The social context is also extremely important to understand.

- 3) *The Psychotherapeutic or Cognitive-Behavioural Model* (The cause is within the individual.)

Psychotherapeutic approaches focus solely on the individual, whereby early traumatic life experiences or personality disorders predispose some individuals to resort to violent behaviour (Russell, 1988). Therefore being abusive is perceived as symptomatic of an emotional issue that may be resulting from parental abuse, rejection, or failure to have emotional needs met as a child (Russell, 1988).

From this perspective, two batterer treatment approaches have arisen: individual and group psychodynamic theory and cognitive-behavioural group therapy. The first treatment approach focuses on uncovering a batterer's unconscious problem or issue and resolving it consciously (Murphy-Healey and Smith, 1998). The cognitive-behavioural treatment approach focuses on the conscious and present.

Therefore the treatment attempts to help batterers by changing how they think and behave (Murphy-Healey and Smith, 1998).

Drawing on Lewinian theory and further research on small group processes, Gale Goldberg Wood and Ruth R. Middleman have devised a model for working with men who batter by placing emphasis on changing behaviour through changing perceptions and thus developing new norms (1992).

*“One’s frame of reference can be thought of as a die, impressing itself on everything one sees and, therefore does. It is this die that needs re-casting if we are to expect batterers to behave in new ways” (Goldberg-Wood and R. Middleman, 1992).*

The authors discuss creating a new reality for batterers, thus creating a new culture. Because men who batter hold strong beliefs pertaining to their position in a relationship, perceptual change and changes in those belief systems supporting violence are absolutely critical. Societal norms do dictate the privileged position of the male in all societies, regardless of ethnic origin. This is demonstrated through our social, political and economic structures.

## **2.2 The Duluth Curriculum**

The Duluth Model utilizes the causes discussed in the previous section as a part of its curriculum. More specifically, the model uses Feminist theory to convey to participants how women are treated in society. In addition, Family Systems theories are the basis for the socialization part of the program. Participants are encouraged to understand how their

own childhood upbringing contributes to their belief systems and hence how their behaviour is dictated by those beliefs and values.

Many batterer intervention treatment programs borrow or completely adhere to a psycho—educational and skills-building curriculum that is a component of the Duluth Model (Murphy-Healey and Smith, 1998). This model was developed in the early 1980s by The Domestic Abuse Intervention Project of Duluth, Minnesota. This model strategically places the act of battering within the larger social context. Such tactics as intimidation, coercion, threats and social isolation highlight the importance of a community response to the problem of partner abuse. The ideology of the Duluth Model views the problem of partner abuse from a socio-political perspective. In the program, the focus is on the exploitation of women through men's use of physical, sexual and psychological violence, resulting in the imbalance of power between men and women (Sonkin, 1999). In an effort to maintain power and control, men resort to violence. The Duluth Model has been criticized for its philosophy, however many programs in both the United States and Canada have created treatment approaches based on its philosophy (Sonkin, 1999).

The "Power and Control Wheel" is central to the Duluth Model. It reflects a feminist ideology of male oppression (Hoff, 1998). The tactics that batterers use are also used by many individuals, groups and institutions in positions of power. Such tactics are utilized to sustain racism, ageism, classism, anti-Semitism, and other forms of domination. Men are taught these tactics in their families of origin as well as in a culture where there is male privilege. The cultural acceptance of dominance originates in the assumption that, "some people have the legitimate right to master others" (Hoff, 1998:2). For instance, Hoff (1998:3) uses the example of Southern whites proclaiming that segregation was God's plan carried out in the interest of "less developed" blacks.

There are many criticisms of the Duluth Model. First, the assumption is that violence is “male”. Secondly, the model lacks an acknowledgement that there is violence against men as well. Thirdly, the model places the emphasis solely on the male to eliminate violent behaviour. This takes power away from the woman to end violence and thus promotes and perpetuates the “victim” mentality. Lastly, while the methodology has the intention of providing individuals an opportunity to take responsibility for their actions, many programs are delivered in a very unwelcoming, threatening and punitive social environment which defeats the purpose of providing an alternative to imprisonment (Hoff, 1998).

Although, a broader discussion of the problems associated with the philosophy of the Duluth Model is beyond the scope of this practicum, it is important to acknowledge some of the limitations of the model.

### **2.3 *Cultural Values***

Ethnic identity and cultural norms are integral to an individual’s way of living. Monica McGoldrick (1992) defines ethnicity as “a sense of commonality transmitted over generations by the family and reinforced by the surrounding community. These cultural values influence the very nature of a person’s thinking, behaviour and the meaning attached to symbols and events (Moore-Hines et al, 1992). In this respect, human behaviour cannot be understood without first comprehending the social context of the person. Cultural values, traditions and assumptions impact greatly on an offender’s perception of himself, his spouse, his immediate family and his willingness and ability to incorporate a non-violent approach to domestic conflict.

There are unspoken rules for governing intergenerational relationships in families, which vary from culture to culture. Ultimately, these ways of interacting influence and impact conflict resolution within the family. Paulette Moore Hines et al (1992) discuss the rules for relationships, conflicts, resources and behavioural patterns that either contribute to or hinder conflict resolution, and the implications these have for assessment/intervention with African American, Hispanic, Asian Indian, Irish and Jewish families.

In many African families, there is a strong emphasis on the value of loyalty and one's responsibility to the family (Moore-Hines et al, 1992). How one behaves and conducts themselves reflects to the larger community the values of the family. There exists cohesiveness within the community and thus the manner in which an individual behaves is generalized to the entire community. Therefore, if a member is successful in life, this is reflected positively to the whole community.

The experience of slavery, racism and oppression creates a strong bond within the community in many African families. The family relationships may be considered of utmost importance, including the extended family and family through marriage.

Respect in African culture is ordinarily demonstrated by a person's intrinsic worth and character, not by their acquired status. Accomplishments by members are perceived as the result of hard work by the individual as well as the sacrifice of significant others within the social support network of the person. Older women have the privilege of providing wisdom to the younger generation and are perceived to have a great deal of influence because of their sacrifices, personal strength and integrity (Moore-Hines et al, 1992). The younger generation of children and adults are expected to demonstrate respect and obedience to the elders in the family. Although, dissenting opinions may be

expressed, the overall decision-making power remains with the older adults. Non-compliance with the wishes of the older adults is perceived as disrespect.

Intergenerational conflicts are generally focused on the disrespectful nature of a child, poor academic performance or risky behaviours that may hinder the child's further success. For males, the concern is they will be involved with law enforcement agencies. For females, the overwhelming concern is that of pregnancy at a young age. Other sources of conflict arise over disempowerment issues such as loss of hope, self-respect, and self-responsibility which may result in destructive behaviour (Moore-Hines et al, 1992).

Hispanic families value the social support network of family and take seriously their responsibility to their family. Respect plays a crucial role in maintaining an intergenerational network of close relationships. This sense of responsibility and mutual obligation is so integral for all Hispanics, but more specifically for women whom are expected to assume the caretaking role and devote most of their time to the wellbeing of the family. Men are expected to assume financial responsibility for elderly parents, younger siblings, nephews and nieces (Moore-Hines et al, 1992). Grandparents and other elderly relatives contribute to the family unit by caring for grandchildren, which allows their adult children to return to work. In doing so, their financial needs are taken care of.

Intergenerational conflict may arise over the failure to provide security and financial assistance to the extended family. Conflict may also arise when children and parents have grown apart while assimilating to the North American culture. Hispanic children create a strong emotional tie with their mothers due to the power the mothers yield within the family as the primary caretaker. This may create child-mother alliances against an authoritarian father who is emotionally distant due to work stresses. Sons and

mothers have a very close bond. It is not unusual for a son to protect his mother from an abusive husband (Moore-Hines et al, 1992). Mothers teach their daughters how to be good wives and mothers.

Another important issue with Hispanic families is the role reversals that may happen. This is the case with most immigrants and refugees coming to North America. The children are often able to adapt quicker and understand the English language faster than their parents and can come to have a certain amount of power within the family. Children may be expected to act as interpreters for such things as doctor's appointments, filling out necessary paperwork, etc. The parents may feel a loss of control and may feel embarrassment to depend on their children for minor things. The western culture may appear too threatening, confusing and suffocating, thus, the parents may feel comfortable in the traditions and norms of their own culture, a culture where the practices may be too constraining for the younger generation. Intergenerational conflict may also arise over children perceiving their own culture's traditions and customs as inferior (Moore-Hines et al, 1992).

In Asian Indian families, relationships are most often influenced by certain cultural beliefs in caste and karma. These beliefs may be pervasive among East Indians residing in North America, however level of education and degree of acculturation play a role (Matsuoka, 1990). In India, the caste system is a social stratification into which one is born because of one's karma. It is believed that if you lead a "good life" consisting of moral behaviour and acceptance of your lot in life, you will be rewarded by being born into a higher caste in the next life. These kinds of beliefs perpetuate passivity, tolerance, suffering and sacrifice to the point of martyrdom. Hindu culture portrays women as sacred and pure in the afterlife, but polluted and unclean in their present life. In Hindu scriptures, however, women and men are both presented as being equal. In reality, men

are more likely to retain a considerable amount of decision-making power in social and economic domains.

Many women in Hindu culture are controlled by the belief of karma. If a woman is being mistreated by her in-laws or husband, she may rationalize the abuse by using her fate or karma as the “why”. She must have been a “bad” person in the previous life and so she must endure the suffering in this life.

Intergenerational patterns of behaviour are rooted in such social values as:

- a) rather than being self-centred, relationships are other-directed,
  - b) being religious, “god fearing” and simple is applauded and
  - c) family-centered decisions take priority over individual desires and preferences
- (Moore-Hines et al, 1992).

In most cases, fathers in South Asian families are responsible for the financial needs. The dowry is also the responsibility of the father. A dowry is financial security that the daughter will be taken care of by the husband and his family, since daughters usually take residence with her husband’s family after marriage. While emotional connectedness between the father and son is usually discouraged, the bond between mother and son is emphasized. Uncles and older siblings most often will take this responsibility if the father is deceased or absent. Many mothers have the expectation that their sons will control all aspects of their wife’s life specifically as it relates to money, work and social events (Moore-Hines et al, 1992). Power and status for women may not be attained until she becomes a mother-in-law. This is where the cycle of abuse may repeat itself if a woman was ill-treated by her husband’s family, since power is equally yielded by the husband and his family.

Power in mainstream society may be directly related to the economic resources of each partner, whereas in Asian Indian families, the power quite frequently resides with the husband and his extended family. In western society, the marriage is the centre of the family whereas in Indian families, the mother-son relationship becomes the central focus (Conklin, 1988).

Many Asian Indians value the work ethic and place a strong emphasis on higher education, while maintaining ties to cultural appropriate ways of marriage, parenting, and the managing of monetary resources within the family (McGoldrick, 1992). Western values of individualism and independence are at conflict with Asian Indian values of collectivity.

#### ***2.4 Violence from a Cross-cultural Perspective***

In many cultures, including the West, there exists an unspoken level of tolerance for violence, specifically with respect to domestic violence. Many immigrants and refugees come from countries where there is great violence, both political and familial. Children grow up in an environment where they witness beatings by Police, political authorities and family members. In most cases, they have been victim to these incidents. This internalization of violent and repressive methods of control impacts greatly on recently arrived immigrants. These cultural norms allow the society to engage in violence without any negative repercussions. When immigrant males experience a sense of powerlessness and fail to carry out their responsibilities as the head of the family, spousal violence may be a result (Devore and Schlesinger, 1996). Unemployment, underemployment, feelings of inadequacy, racism and discrimination are all factors that may play a role.

It is important to note that in some societies, cultural sanctions exist which allow violence within the marriage. Jeffrey (1979) discusses social sanctions against women stating that if a social means of control is present, then violence is not needed. She relates this specifically to Moslem women in purdah (the veil) in a small community in India. The veil serves the function of isolating the woman from the community whereby she cannot cultivate a social support network outside the family. This may result in isolation, shame and silence for women, thus, the violence continues without any social repercussions for the perpetrator.

Fumie Kumagai and Murray Straus (1983) conducted a study where four issues on conjugal violence in Japan, India and the USA were examined. High school seniors from Japan, India and the USA were asked to fill out questionnaires pertaining to family power structure, conflict resolution tactics, parental socialization practices and parent-child relationships. The Conflict Tactics Scale (CTS) instrument, which comprises 14 different strategies to resolve conflict, was used without modifications in the Japanese, Indian and the American questionnaires of this particular study.

The authors discuss three types of conflict resolution tactics: Reasoning, Verbal Aggression, and Violence. In western society, the frequency of verbal aggression does not indicate the suppression of physical violence. According to the authors, the behaviour of the husband and wife in the family unit resemble each other. For instance, if conflict is resolved by intellectual means by the husband, the wife will also orient her behaviour in that manner. If the husband tends to be more aggressive, there is a greater likelihood for the wife to be more aggressive. The principle of reciprocity appears to be in existence.

In the East, the wife tends to use a lower degree of violence toward her husband. In Eastern culture, the quiet, passive, obedient and subordinate woman has been idolized.

Socialization of girls follows this culturally sought out behaviour. A study conducted by Jerry Finn (1986) explored the relationship between attitudes toward sex roles and attitudes which support the legitimacy of physical force by men in the marital relationship. Results showed that a positive relationship was found between traditional sex role preferences and attitudes which support the use of physical force. Interestingly, the study showed that whites were more traditional in their sex role attitudes than blacks. The authors concluded that traditional sex role attitudes were the most powerful predictor of attitudes supporting violence within the marriage, while race and sex played a minimal role.

Jacquelyn C. Campbell (1985) performed a cross-cultural analysis of wife beating. Variables considered to be related to the frequency and severity of wife abuse were identified from previous cross-cultural research. Her anthropological approach to the analysis of wife beating provides critical insights into the cultural determinants. The study highlighted some of the cross-cultural controls placed upon women's behavioural conduct that do not require men to abuse their wives. The respective cultures may have a social structure which inhibits women's social and individual freedom

An analysis of homicide of wives was undertaken by Mushanga (1978) in East and Central Africa providing one of the variables for Campbell's (1985) study. It was found that when there were low rates of homicide for wives, strong cultural sanctions existed against these practices. Victimization of women took place more often when strongly held cultural norms were violated.

Another variable was provided by Peter Loizos' (1978) study of wife beating in Southern Italy. In Italy, women may be regarded as the property of males. Some men perceive the protection of women as a matter of family and personal honour. Women

may be subjected to physical punishment if they dishonour the family name by infidelity or premarital sex. Loizos (1978) stated that when other means of control are present in a culture, culturally sanctioned wife beating was not necessary.

The concept of male machismo or compulsive masculinity was also provided as a variable related to the beating of wives (Loizos, 1978). Male machismo is perceived as the culturally ideal man being aggressive, sexually active, violently jealous and non-expressive of emotions other than anger (Campbell, 1985).

A further variable was selected by Sherry Ortner's (1974) research, which considered women as closer to nature and men being closer to culture. This perception may contribute to the fear of female pollution, such as menstrual taboos and the exclusion of women from the religious aspect of the culture. In Pakistani culture, women cannot attend the Mosque while menstruating. Mary Daly (1979), a feminist scholar has argued that all forms of violence against women should be considered together. Therefore, practices such as rape, genital mutilation, homicide of women, foot binding, Indian suttee, stoning of unmarried non-virgins and bride stealing should be considered with wife beating.

In many cultures, women must marry and have no escape from this role (Campbell, Humhreys, 1984). Female entrapment in marriage was a further variable used to predict that a woman cannot easily leave her husband without cultural sanction, nor can they return to their immediate family for protection from a violent husband. This may contribute to a pattern of wife beating.

The final variable was taken from Gelles and Cornell (1983), who hypothesized that the frequency of wife abuse was higher in Western, industrialized, and developed

nations. The authors stated when violence did occur in less developed cultures, it was the result of social disorganization caused by advanced technology and modernization creating changes in the family, clan, tribe and the social institutions of the culture.

Campbell (1985) applied these variables to eleven societies. Her conclusions based on the research demonstrated the lowest frequency and severity existed with the Moslem Indian women in purdah, the rural Northern Thai women and the Mundurucu of South America. In fact, in these three societies, wife beating was reported as absent or very rare. With European Israelis, reported wife beating was also rare. For the Hagen of New Guinea, wife beating did happen, however, there were some buffers provided by the culture which allowed the wife to come back to her immediate family and seek refuge from a violent husband. With the Kung, wives were beaten very severely, but members of the society did have the freedom to intervene.

With respect to American society, a national random sample of married couples (blue collar and poor, Black American) estimated that at least four women of every one hundred wives had experienced a severe pattern of beating (Strauss et al, 1980). The rural families of Taiwan and the traditional, urban, lower-class women of Cairo (banat al-balad) were similar in frequency and severity of wife beating.

The culture which identified wife beating as most severe and frequent was that of the Yanomano Indians of Northern Brazil. The husband-wife relationship is complicated by many stressors of the culture which inhibit or minimize the degree of solidarity within the relationship. "Practices of polygyny, the interest of men in acquiring younger and younger wives, the occurrence of wife capture, the role of marriage in the establishment of political alliances, the expression of an aggressive male ethos in personal interactions" (Shapiro, 1972:126) may contribute to the instability and lack of sacredness of the marital

bond itself.

Many cultural influences impact on physical violence against women. It is difficult to comprehend how these influences affect every person in every culture. Therefore, the reasons for wife beating are many - justification for manhood, a means of personal and social control, an indication of personal hostility, an expression of women as property, women's virtue as a stamp of family and personal honour (Campbell, 1985). These cultural insights are critical for society and men specifically to understand to ensure that social institutions also recognize lack of cultural freedom for women and how this contributes to women being perceived as inferior and thus subjected to violence in any form.

### ***2.5 Also a Victim: The Male Batterer***

Many cross-cultural men come from backgrounds where physical violence was condoned, if not encouraged to a certain degree. This type of behaviour was further reinforced by institutions within that culture, namely police authorities, governmental agencies and, most importantly the family system in which the child grew up. Learning theory suggests that sons growing up in an abusive family are socialized to resort to violence in their intimate relationships (Stahly, 1978).

Irrespective of culture, a male child growing up in an abusive home may result in negative effects on the child's personality. Most often, feelings of rage and a sense of powerlessness result when boys are exposed to the volatility of an abusive environment. The child is more likely to be powerless in preventing the abuse of their mother. The experience of helplessness in response to their feelings of rage may greatly diminish their

ego development and self-esteem (Waldo, 1987). Moreover, if angry feelings are expressed about the abuse, it may result in an escalation of violence. The child is forced to repress their emotions and is left with a great deal of unresolved anger, which turns into rage. They are more likely to carry this reservoir of rage into their adult relationships. It is difficult to keep the rage at bay due to insufficient development of ego strength and thus act violently in response to any potential threat to their self-esteem (Waldo, 1987). As children, these men learn that they should not be assertive, which may have been reinforced by their fathers. Furthermore, they learn how to deal with conflict within the home by witnessing their father's behaviour. Therefore, when they become fathers and husbands, they may also resort to violence as a predictable, effective response to threatened authority (Waldo, 1987).

Denial and the resistance to change are characterized by low ego strength, thus many men will vehemently deny that they have abused their wife/partner in any way. He may minimize the abuse and place the blame on his wife/partner (Waldo, 1987). In most cases, male batterers are plagued with shame and so will not discuss their problems with anyone. Because they attribute this as a lack of control and perceive traditional psychotherapy as stigmatizing, they can be very isolated. The isolation in combination with low self-esteem may result in a tendency to turn to chemical dependency, primarily drugs and/or alcohol (Waldo, 1987).

Research has demonstrated that some abusive husbands are seldom happy with their lives or their behaviour (Rosenbaum, 1986). Often men may perceive their wives as second class citizens, which can be reinforced by the larger community. This attitude towards women may be an important factor in violent behaviour. Husbands who are abusive towards their wives may exhibit low self-esteem and feelings of inadequacy, thereby resorting to violent behaviour as a means to assert their superiority and thus

maintaining power and control. It is important to note that many abusive men may also have negative attitudes and feelings about themselves. They often are ashamed of their behaviour (Rosenbaum, 1986:609).

Despite these negative feelings and consequences, many male batterers will not seek treatment on a voluntary basis. A study conducted by Hamberger and Hastings (1986) stated that men will not willingly participate in treatment for spousal abuse even if the treatment is provided free of charge. This certainly has implications for treatment programs. The men who were most likely to accept treatment in this particular study were the ones who had experienced abuse as children either directly or indirectly.

Although, the issue of treatment acceptance has been addressed in some ways by court-mandated programs, it is still a challenge in treatment for many men to accept their responsibility for their actions, specifically their choice in resorting to violent behaviour.

## CHAPTER THREE PHASE ONE OF PRACTICUM

### *3.1 History of PAST Program*

Manitoba Justice in Winnipeg has made efforts to provide treatment alternatives for men of multicultural origin. There have been provisions made for men of ethnic origin since the 1980s within the system, specifically with the Notre Dame Avenue office. Prior to 1995, treatment programs were delivered by facilitators within the cultural groups of the men. Contracts were given to professionals and paraprofessionals for delivery of the court-mandated PAST Program. The program would be delivered in the first language spoken by the participants. In addition, program delivery would take place in churches or community centres, which provide easy access.

This differed greatly from the mainstream PAST Program which was delivered by probation officers and contracted professionals in the same building as the Manitoba Justice Probations department. The new method of program delivery had implications for such issues as confidentiality, segregation of cultures, and promoted isolation. Furthermore, the responsibility for these men, who were still on probation, was out of the system into the hands of the community. Participants perceived they were not on probation and as a result, this affected their group engagement process (Interview, July 11, 2001).

Changes to the PAST Program for multicultural clients took place in January 1996 when the manual was translated into simple English. This particular manual took into consideration the linguistic difficulties arising in some groups. Although facilitators

continued to be recruited outside of the system, group delivery was done exclusively at the Manitoba Justice Probations office. This change in procedures prevented the isolation of the specific ethnic group. Mixed group membership was initiated. Language barriers were addressed through the use of interpreters. The responsibility for program delivery was in the hands of the justice system. Monitoring the quality of program delivery was made easier by the implementation of these changes.

The student has delivered the PAST Program for four years. Although, the PAST Program has been translated for increased understanding by participants, crucial components have not been addressed. These include the belief systems adopted by these men since childhood. Men of other ethnic origins conceptualize their reality differently than North American men. They have different values rooted in a historical context. Furthermore, degrees of violence are accepted within their respective cultures dictating their aggressive behaviour. In most cultures, a certain degree of violence is condoned by their communities.

The PAST Program delivered to multicultural clients is taught in sessions within a group format. The Program attempts to provide information on a non-violent perspective in life. The client is taught specific skills pertaining to anger control techniques, which enhance specific cognitive and behavioural skills including attentional, restructuring and self-instructional (Gondolf and Russell, 1986). The attentional skills refer to the identification of provocation cues and physiological signs of arousal (warning signs). Restructuring skills include adjusting the expectations that provoke arousal. Role plays in the Manual are used to demonstrate this. Lastly, self-instructional skills recognize the importance of positive self-talk as opposed to negative, which the clients frequently engage in.

The behavioural skills outlined in the Manual include reduction of arousal such as relaxing visualization and communication enhancement using "time-outs" (a client leaves the potential violent situation for one hour and returns when he is more calm by using positive self-talk). Lastly, the client is engaged in active problem-solving. This part of the program allows the client to reflect on the social constraints in his environment whether that be work-related problems (unemployment or underemployment), financial strains, issues with the children or/and wife, cultural strains, extended family issues, etc.

Some scholars believe the issue of wife abuse has to incorporate more than an anger-driven theory of hitting women. There is a social "need" to control women (Schechter, 1982). This is clearly evident by the cross cultural research demonstrating that women in different cultures are perceived as personal property and a statement of personal and familial honour (Loizos, 1978).

### **3.2 *Vision***

The student took great pride in facilitating the PAST groups. Most of the participants were very respectful toward the student. In many cultures, there is a strong respect and acceptance for authority (Assaultive Husbands' Program, 1994).

It became evident to the student that many of these men were experiencing emotional pain. They did not want to be abusive towards their families. As a female who understands the complexity of violence within a cross-cultural context, the student had sincere empathy for the plight of many of these men who were caught between two opposing cultures and two legal systems, with the Canadian culture and legal system

promoting zero-tolerance for violence.

The student observed that there was a high degree of personal disclosure and trust that the participants had in their facilitators. The student's vision was to revise the Manual where respect was a core component of the Program. Many men do not feel comfortable discussing their personal lives in front of others, however when the environment is non-threatening, respectful and non-punitive, some of the participants will speak up. With some of the groups, the men were able to form a pseudo-family which enriched their experience of the program and thus contributed to a very successful personal plan to stop violence in their relationship.

### ***3.3 Pre-Phase of Intervention***

The student had delivered the PAST Program for four years as a facilitator, but it was important to be a part of the group as an observer. Prior to beginning the practicum, the student participated in a focused group observation. The purpose in doing so was to gain an accurate depiction of how the group runs from a third party perspective. This allowed the student to see how the participants responded to the two facilitators (one female and one male). It also allowed the student to see how the facilitators collaborated with each other in presenting the material. Manitoba Probations held a group beginning June 30, 2001 for a total of five sessions, incorporating 30 hours of group time. There were 16 men in the group from the following countries and regions; Philippines, Iraq, Chile, South Africa, India, Costa Rica, and Vietnam.

The major themes that arose in this part of the project were:

- 1) Too much focus was placed on culture as opposed to the core tenets of the program (warning signs, time-out, personal plan). From the student's perspective, it appeared that culture was being utilized as an excuse for violent behaviour.
  
- 2) Issues related to facilitators working and presenting the material together became the forefront of this particular group. The two facilitators were from different disciplines (Social Worker and Chemistry Lab Instructor) and differences in how the group should be facilitated were quite evident. This has implications for how facilitators should be trained in ethnic-sensitivity as well as what disciplines have the necessary skills to facilitate a group of this nature.

### ***3.4 First Phase of Practicum***

The first phase of the practicum involved structured questionnaires, which were distributed prior to face-to-face interviews with professionals working in the area of family violence. The student chose four subsections of professionals working in specific areas, which included: Family Violence Intervention Team (FVIT), PAST Program Facilitators, Manitoba Probation Officers (3), and The Immigrant Women's Association of Manitoba.

The reasons behind choosing these particular agencies were:

- 1) to gain a better understanding of family violence from a variety of social service agencies working with different aspects of the same problem and
  
- 2) to comprehend how cultural issues were addressed by these agencies, what level of cultural awareness existed and what would be beneficial to include in a

MPAST Manual in their professional opinion based on years of practical experience in the field.

### ***3.5 Family Violence Intervention Team***

At the time that this practicum was being done, The Family Violence Intervention Team (FVIT) had been formed. The historical background for the formation of this team included the Dorothy Pedler Report, the 1996 Rhonda Lavoie Inquiry and the 911 incidents which took place in 2001 where Police did not respond to an emergency call and lives were cost as a result. The recognition of a gap between social services and Police officers brought about the recommendation of this team.

The FVIT has a holistic approach to treatment where they attempt to address the entire family. The team follows up on cases where, although Police have been called to a residence, charges were not laid.

An interview conducted with one of the detectives on the team revealed that 30% of their caseload included families of ethnic origin. Moreover, the families being served at that time were of a lower socioeconomic status. Many lived in either townhouses or apartments where the neighbours had called the Police.

For many families of ethnic origin, there is great shame and stigma associated with calling the Police. A case example was provided by one of the detectives where Police were called to the home of a Vietnamese couple. The woman presented with several bruises on her body, evidence that she had been physically beaten. When

questioned by Police, she disclosed that her husband had physically hit her in the past; however, it was as a result of disciplinarian action because she had not had dinner ready when he came home from work. In this particular incident, she disclosed that there was no reason for her to have received a physical beating. She stated that gender roles in her culture were very rigid and a woman was treated as a child. If she did not conform to expected norms of behaviour, she was physically punished as a child (July 9, 2001, Interview).

The themes that needed attention based on this aspect of the project were:

- 1) the cultural sensitivity required in dealing with individuals coming from a foreign country and
- 2) the shame, guilt and stigma associated with family violence.

### ***3.6 Immigrant Women's Association of Manitoba***

The second set of consultations was held with The Immigrant Women's Association of Manitoba (now sectioned off into two organizations, Immigrant Women's Counselling Services and The Immigrant Women's Association). The goal was to obtain a better understanding of the situation from the perspectives of female victims.

The perspectives of female victims are crucial to understanding the cultural dynamics of violence within the marital relationship. Most often, immigrant women come to this country primarily with their husbands or are sponsored by their husbands later. In either case, they may have no family, no friends and very limited knowledge about this new country and their rights, which can result in isolation, fear and

abandonment. These feelings are intensified by the ideal that, once married, a woman is not permitted to leave the family without severe cultural repercussions. These consequences may include ridicule, blame, shame, embarrassment and – if applicable – affecting the future of their children. The woman may not be able to return to her parents' home either here or in her home country due to the stigma attached. In some cultures, the concept of divorce can be highly controversial and very shameful for the family. As a result, in most cases the woman stays because of the cultural taboo associated with leaving. This may set up a different dynamic for treatment, which needs to be addressed in the PAST Manual.

According to The Immigrant Women's Association of Manitoba (IWAM), respect is accorded in most cultures when a woman is married. The single woman may not have the same respect as a married woman. This can provide one more reason for the woman to stay in an abusive relationship.

Language barriers are a great obstacle to seeking help and accessing services within the community. The situation for the entire family can be very traumatic. The three factors playing within this dynamic are:

- 1) blame and stigma by the community,
- 2) fear of a new country, enforcement agencies, and the legal system and
- 3) isolation from the community.

The children within the family can also be affected by witnessing violence within the home in any form. In Canada, immigrant children are usually acculturated at a faster pace than their parents with respect to language proficiency and taking on the values of Canadian individualism. Therefore, parents often feel they are not respected. Parents may be inclined to impose stringent cultural expectations on their children and when the

children refuse to follow, parents can feel they are losing control.

Further complicating the situation, Child and Family Services - as well as Police - may be called by the child/children. As a result, parents may be threatened by their own children. Some women clients at IWAM have disclosed that their children have exhibited the same behaviour as their father, but the woman is fearful of seeking help.

IWAM also provides counselling services to children as part of the family system when women seek help. Children can be impacted greatly by family violence within the home. Several children at IWAM have disclosed feeling empty because they would like to have their family together. Some children may blame their mothers for the violence and some actually blame themselves. Children are more likely to have academic problems, social withdrawal from friends, school, and life in general. Some children will overcompensate in the absence of the father. The oldest child - regardless of gender - may take the role of the provider, both financially and emotionally. Children may utilize denial mechanisms and resort to addictive behaviour in the form of alcohol and drugs.

Men are perceived by IWAM as victims as well. Some of the men were orphans in their home country and were shipped off to relatives at a very young age where they were physically, emotionally and, in some cases, sexually abused. Many of these men do not perceive abuse as wrong, it is normal. As a result, they may have developed their own way of coping - mainly through the use of alcohol and drugs.

Many of these men come from countries where women do not have any rights without a man or if rights are established, they are not enforced. When they immigrate to Canada, they are very confused about the legal system. In their perception, they often see women being helped by services developed specifically for them, but there exist no such

services for them. This can create more anger and resentment in the men because they feel they are being neglected and their experience is being minimized. The only help they do receive is court mandated and in the process they may be stigmatized by an arrest and treated as a criminal without acknowledging their social context.

IWAM has case accounts by men who want to stop violence and keep their family together. They are willing to change. It is important to acknowledge that some of these men come from patriarchal-dominated cultures where women may be seen differently than women in the West. Women and men can have very rigidly-defined roles and may be socialized at an early age to abide by those cultural prescriptions for their particular gender. One example is the belief that men and women are not equal, but that each have distinct unique qualities that complement each other. Men have to be treated with respect and in a non-threatening, non-confrontative, culturally-sensitive manner. His cultural background and childhood must be taken into account. The role models in this man's life are significant and must be addressed in order for treatment to make sense for them.

### ***3.7 Facilitators of PAST Program***

The third set of consultations was arranged with the facilitators of the PAST Program. These facilitators were quite experienced in delivering the mainstream program with cultural adaptations.

With various facilitators, although the main, core components of the program remained the same, the treatment module was being delivered differently.

Three facilitators were interviewed for this part of the practicum. Two of the facilitators facilitated the pre-phase intervention group. The third facilitator co-facilitated all groups with the student over the course of four years. All facilitators chosen had five plus years of experience in the field of family violence. Two of the facilitators were Social Workers and the third was a Chemistry lab instructor (he was a physician in his home country).

The student was very surprised at some of the feedback from the facilitators. The issues and concerns were more related to working together as opposed to the actual Manual. All the facilitators that were involved with the delivery of the PAST Program to a multicultural group were also from an ethnic background and therefore quite knowledgeable about cultural sensitivity and cultural adaptation of mainstream material. Therefore, cultural sensitivity was not a problem for them, since they engaged in this on a daily basis in their careers.

Facilitators expressed the need for appropriate and comprehensive training for potential facilitators. An important concern addressed was “just because you are cross-cultural does not mean you have the necessary information to teach a multicultural group” (Interview, July 11, 2001). The issue of appropriate division of work by the two facilitators running a group was an important factor to creating a cohesive team.

The qualities of a facilitator were forefront concerns as well. The values and beliefs that facilitators practice in their own daily life were important to consider when

deciding to train a potential facilitator. One facilitator mentioned that it was necessary to have experience with violence in one's own personal life to be able to facilitate a PAST group, which concerned the student. Social Work advocates empathy and the ability to relate to a client from their point of reference, which does not necessarily require personal experience in any area per se. In any case, it is necessary to decipher whether a potential facilitator does practice non-violence and possesses values that sustain non-violent approaches to conflict in their personal and/or professional life.

The most significant concern presented by two of the facilitators was the lack of preparation. Facilitators expressed different perspectives on the delivery of the group. The student believes that the different perspectives were due to the facilitators coming from different disciplines where one discipline focused on teaching and the other focused on a participatory method of learning. Both are important to facilitating the group, since imparting such a vast amount of material in a short period of time poses some challenges. On the other hand, participation is so crucial in validation of the experiences of these men. It is important for the facilitators to recognize and acknowledge that these men are experiencing many changes in their lives as a result of being in the group. It is also a core component of demonstrating respect for the participants and their worldviews. Moreover, disclosure of this nature may build trust and facilitate the process of participants being willing to accept new information and incorporating that in their daily life, specifically non-violent resolution techniques to domestic violence.

The goal of the Manual itself is not clear with regard to therapy versus teaching

non-violence. "Participation is important, however, not at the expense of delivering the program." (Interview, July 11, 2001). This subject is beyond the scope of this practicum, however, it is important to consider.

With respect to the group dynamics, many of the groups would have one to three interpreters present for participants who may understand some English. The department provided interpreters for these men so they can have the group experience and feel less isolated and alienated.

Having interpreters within the group who have not been adequately trained does pose implications for the facilitators. All three facilitators expressed the difficulty associated with the use of interpreters. First, disruptions happen in the group because of the level of noise. It is highly challenging to teach while there are voices in the background you have to speak over.

Due to the lack of comprehensive training, many of the interpreters voiced their concerns, opinions and comments - after being told that their role did not invite this type of interaction. One facilitator stated the opinion that interpreters should not be in the group. The presence of interpreters acts to distract both participants as well as facilitators.

If a participant does have some language skills but not enough to understand the information being provided in group, then the benefit of a group experience is minimal. Moreover, if he has questions, he will be less likely to ask them. The group experience

may serve to isolate and alienate, the very things that the group experience is supposed to alleviate. These men would be better served by learning the PAST Program on a one-to-one basis.

Another issue brought forth was the presence of the probation officer within the group. It is important to note that is a challenge for all groups not just the multicultural ones. The group usually consists of five sessions, six hours every Saturday. In some sessions, the probation officer will be present. This poses some challenges with respect to credibility and control for facilitators. Since the majority of the participants are the clients of the probation officer (P.O.), his/her presence in the group changes the locus of control. When the P.O. is present, there is a tendency for the participants to be less open, less comfortable speaking and this creates the question of whether they are comprehending the material or due to fear are just putting on a façade of listening to the facilitator.

It is difficult to maintain control and credibility within the group for facilitators when the P.O. is present. If questions are asked, the pattern is commonly to defer answers to the P.O. In some cases, the P.O. will interrupt and conduct some part of the facilitation. Due to this dynamic, when the P.O. is absent, it becomes that much more difficult to regain credibility in the eyes of the participants and this affects control within the group.

The group dynamics change drastically when the P.O. is not present. The participants engage in more self-disclosure, resulting in a greater sense of trust and rapport with the facilitators. They are engaged with the process of learning and actively

attempting to apply this newfound information when completing exercises. A possible solution to counteract this imbalance is for the P.O. to attend consistently, if they wish.

Lastly, it was important for the facilitator to understand and be aware of the composition of the group. In any given cross cultural group, it is important for the facilitator to know the differences between an immigrant participant and a refugee participant. Refugees and immigrants have very different settlement patterns and this affects how they respond to the group.

In addition to the composition of the group, the number of men in each group also needs to be addressed. Ideally, there should be twelve to fifteen men in any given group. One facilitator mentioned that he has delivered groups where there were over 25 men present. This creates an atmosphere where it is difficult to deliver a quality program. Control of the group becomes an issue as well. In all groups, the facilitators play an active role in assisting the men to complete exercises. This becomes almost impossible in a situation where there are so many participants.

In relation to the Manual itself, some suggestions and recommendations were put forth. The Manual needs to reflect how patterns of behaviour repeat in the next generation. Where do we learn how to resolve conflict within the family? This is a very important part of the group process because we need to first acknowledge and then identify that a problem exists, otherwise we cannot take the necessary steps to manage it. The PAST Program as it currently exists does not go into any detail with respect to how

and where violence was learned, other than media portrayals of such. There are no practical exercises in the Manual to demonstrate this. This is a very critical step because the men in the group are coming from another country and this results in them having a history existing in two countries, their country of origin and Canada. The connection must be made between role models and learned violence within a cultural context.

The suggestion of having the "Socialization" section in the Manual presented first was stated. The argument for this change was to allow participants to become aware of how their history has contributed to their present forms of behaviour. The "Socialization" section of the Manual is critical for participants since it focuses on how one learns violent behaviour. However, with respect to client trust and rapport, it is very difficult to establish trust within the first group session. With previous groups, it was important to understand the individual participants first before intimate and private details of their particular situations were disclosed. This comfort level for participants to disclose their histories and be aware of parental and/or familial role models does not happen until the third session of group. The recommendation to change the format of the Manual to where the issues of family can be dealt with right from the beginning is important, however, realistically speaking, this form of quality interaction cannot exist without trust in the first session.

Another suggestion provided by the facilitators was the introduction of videos that are culturally relevant for this section of the population. Most of the videos utilized in this program are from the 1970s. There is a need for updated versions. Although they may be

a bit outdated, the videos do demonstrate the point. The videos present cases which are very extreme and participants have stated that their particular domestic situations do not reflect what is happening in the video demonstrations. The student recognizes the need for culturally relevant videos; however, to date they simply are not available. There are some culturally relevant videos that present abuse as wrong (Manitoba Culture, Heritage and Citizenship), however, the abuse is not demonstrated by actors in the video. Participants need to view videos which actually present actors in simulated realistic film footage.

Logistically speaking, all the facilitators mentioned the need to expand the number of hours for the group. Currently, there are 30 hours allotted to the group. The adequacy of services is an on-going issue because the system is very overwhelmed. There were approximately 140 cases per month coming into the office where this practicum took place (Interview, July 11, 2001). As mentioned in an interview, the PAST Program is a very good start, however, ongoing counselling and education is integral for violent behaviour to change. Referrals are often made to other agencies where the client has the option to continue individual and/or couple therapy. The reality is that most clients do not continue.

### ***3.8 Manitoba Justice Probation Department***

The last set of consultations were held with the department itself where the practicum

took place. It was important for the student to understand the rationale behind programming and to learn from the professionals responsible for delivery of the PAST group.

Why do men offend and what are the causes of recidivism? These are important factors and the student believes that some of these issues need to be addressed in the Manual. According to the department, approximately 20-30% of reported clients are repeats in the program.

Attitudes of the perpetrators are a very important variable. If men are not willing to change, they will not. There is denial and minimization of their responsibility. With male-dominated societies, there is a lack of respect for women and their role in the community. Their status, or lack of it, is highly devalued. Alcohol plays an important role in perpetuating violence. Money is another factor. Many men, specifically from Asian communities, have loyalty to their family of origin in their home country and will take two jobs or more in order to send money back.

With respect to the Manual, some suggestions included an addition of cultural exercises. The addition of culturally relevant case scenarios needs to be implemented. It was also recommended that a list of the human rights in Canada be included so participants can visually comprehend that all human beings have rights in this country - including women and children. In Canada, men, women and children have the equal right

to be respected and safe from violence. All family members have the same rights. These human rights are enforced and if violated, there are legal consequences.

## CHAPTER FOUR

### PHASE TWO OF PRACTICUM

#### ***4.1 Review of Resources - Treatment Manuals and Self-Help Material***

The second phase of the practicum involved a review of the current treatment manuals that are being used in Canada. Most of these manuals that were available to the student were of a self-help nature and are in use in various parts of British Columbia. These were accessed through the BC Institute of Family Violence.

The various resources and self-help books that the student reviewed were as follows:

- 1) *Moving Towards the Light* (B. Wood and J. Robson)  
This is a self-directing manual for men who want to end violence and abuse towards women with a special section for First Nations Men.
- 2) *Healthy Relationships: Awareness and Education* (developed by the Victoria Family Violence Project)
- 3) *Stopping the Violence: Canadian Programmes for Assaultive Men* (J. Browning)
- 4) *The Abusive Husband: An Approach to Intervention* (D.W. Currie)
- 5) *Violence Against Women in Relationships: Intervention Programs for Men, Guiding Principles for Services in British Columbia* (J. Sanchez-Hucles and M. Dutton)
- 6) *Isolated, Afraid and Forgotten: The Service Delivery Needs and Realities of Immigrant and Refugee Women who are Battered* (L. MacLeod and M. Shin)
- 7) *Like a Wingless Bird: A Tribute to the Survival and Courage of Women who are*

*Abused and Who Speak Neither English nor French*

- 8) *"It's Not Just a Domestic": An Action Plan on Family and Domestic Violence*  
(from The Family and Domestic Violence Taskforce, Western Australia)
- 9) *Coordinated Community Responses to Domestic Violence in Six Communities: Beyond the Justice System* (Baltimore, Maryland; Kansas City, Missouri; Carlton and Northern St. Louis Counties, rural counties in Minnesota; San Diego, California; and San Francisco, California).
- 10) *Violence Against Women and Children in Relationships and the Use of Alcohol and Drugs* (Addiction Research Foundation)

The student attempted to access immigrant and refugee serving agencies in Ontario and British Columbia simply because of demographics. According to the 1996 Census (Statistics Canada), the highest concentration of immigrants was residing in Ontario and British Columbia. If treatment programs for men who batter have been developed or were being delivered to a cross-cultural population, these two provinces were the most likely to have them.

In Toronto, an Assaultive Men's Program was being delivered to men of Chinese descent by The Chinese Family Services of Ontario. This program catered to the Chinese and Vietnamese communities where the program was delivered in Cantonese, Mandarin, Vietnamese and English. The program was a part of the mandated provincial government, however, was being delivered in a culturally sensitive manner through the use of Chinese facilitators. All men in the group were mandated by the court to attend the program.

The student did contact the agency and it was very difficult to gain any information. The request was made to purchase their treatment manual so the student could gain knowledge about how cross cultural concepts were introduced and utilized in their program. Material did arrive from Ontario, however, these were pamphlets and all were in Mandarin or Cantonese. There was no treatment manual. The conclusion reached was that they either did not have one or it was not accessible to people outside the program.

The student was able to access a men's domestic assault offender treatment program that was being run in British Columbia through the Department of Culture, Heritage and Citizenship. This particular treatment program, called the Assaultive Husbands Program for Indo-Canadian Men, was being delivered in Vancouver by MOSAIC (Multicultural Orientation Services Association for Immigrant Communities).

#### ***4.2 The Assaultive Husbands Program***

The Assaultive Husbands Program (AHP) came into existence as a response to an overwhelming number of men being charged with wife assault from the Indo-Canadian community in British Columbia. MOSAIC, which is an immigrant-serving organization in Vancouver, took the initiative in implementing a feasibility study identifying key treatment areas and as a result in 1991 received three-year funding from the Solicitor-General to deliver this program. Funding for the continuation of this program is provided

by the B.C. Ministry of Attorney-General (AHP, 1994). The objective of the AHP was to implement a parallel program to the current Vancouver Assaultive Husbands Program, which is delivered by Probation Services.

The AHP was used as an alternative to incarceration for men convicted of assaulting their partner. Within the program, cultural and linguistic modifications were implemented, so it was culturally sensitive to the population it was being delivered to.

This particular treatment program used a systems approach to treatment. Prior to inclusion in the group, clients referred by their probation officers were subject to a 1.5 hour assessment in order to determine whether they were eligible. The client's background, abuse history, level of denial, substance abuse patterns and motivation to change were all assessed. The partners/wives of these men were also encouraged to provide information pertaining to their husband's background so they too could be informed of the program. The program recognizes that wives most often do not leave their husbands and treatment of the batterer takes into account increased functioning within the family without violence.

The AHP group was delivered in 16 sessions. Approximately 80% of the clients are Sikhs from the state of Punjab in India. Other clients included Urdu speaking Pakistanis, English speaking Fijians and those from East African countries such as Uganda, Kenya and Tanzania (AHP, 1994: 12). The AHP also provides services to women through coordinating a Women's Support Program where one-to-one counseling

by telephone or in-person is offered. Women also have the option of attending a weekly drop-in discussion group.

Mainstream groups were not perceived as effective by the facilitators because cultural issues which may impact violence - such as inter-generational stresses, immigration issues and gender and role differences - were not addressed, nor were they explored. Other issues which needed attention were the use of alcohol, and the fact that many women do not leave their husbands/partners due to the stigma that they are subjected to by the community.

In British Columbia, there was no existing treatment model within the Indo-Canadian community. As a result, a plan was devised to develop a program based on elements of the mainstream program. The final treatment model would have a culturally sensitive approach. Program content was developed in partnership with a psychologist who was hired to provide men's treatment. The program's goal was to provide a culturally sensitive model adapted by MOSAIC to other ethnic and linguistic groups for adaptation.

The student initiated contact with the Program Assistant to obtain this treatment model, but was informed that due to funding limitations the manual had not been developed even though the program was being delivered. At this point, the student requested to obtain what was being used in the delivery of this specific program and if it was available either for purchase or review. Through contact with the group leader, the

student was informed that this information was not available in a formal, written treatment manual.

The feasibility study conducted in British Columbia which provided the basis for the AHP group was invaluable to the student by highlighting some of the cultural issues that an immigrant population faces on a daily basis. This section of the study provided a basis for the "Learned Behaviour" section in the Manual. Issues with alcohol and how that plays a role in violence was presented in the study with empirical evidence to support its inclusion. Although these statistics are from B.C. and skewed to say the least, they are important to consider. With respect to contributors or triggers to assault incidents, it was reported that alcohol was a factor in 71% of the cases (AHP, 1994: 60). This was based on data collected from 50 cases.

For example, in the groups facilitated by the student, alcohol was a factor. Since it was not diagnosed as a problem, the client was not required to attend the Addictions Foundation of Manitoba. However, many of the men drank every weekend. In one particular case, a man actually came to the group with liquor. It was Vodka and concealed as water. The facilitators only learned of this incident through the other men.

A review of the manuals being used in other parts of Canada exposed the student to various perspectives towards the treatment of offenders. Some manuals were quite extensive with respect to the amount of information delivered, but these groups were attended voluntarily. The number of resources that existed was overwhelming. It was

disappointing to discover that very little information was available for the cross cultural population. Although groups were being offered in a culturally sensitive manner, there were no formal treatment manuals.

**CHAPTER FIVE**  
**MULTICULTURAL PARTNER ABUSE**  
**SHORT TERM PROGRAM**

The two phases of the practicum culminated in the development of the MPAST Treatment Manual. Several concepts were revealed through the literature, the review of the existing manuals, the consultations with professionals and through personal experience that deserve further discussion. The student would like to present them systematically. Three of the concepts - specifically respect, accountability and freedom - were taken from the Intimate Justice Theory, which consists of nine inter-related concepts that describe the ethical dimensions of equality, fairness and care in on-going partnerships (Jory et al, 1997). The concepts were utilized in categorizing the additions and deletions with respect to the MPAST Manual.

***5.1 Respect***

When men of different cultural backgrounds come into the system due to domestic violence, the dynamics for treatment must have flexible boundaries. These men may be coming from a childhood of internalized beliefs on how to treat women. Their own countries may condone a certain degree of violence within the community. When coming into Canada, a whole new legal system presents itself where a policy of zero-tolerance exists pertaining to violent behaviour.

Within the time that the student has delivered the group, approximately 75% of the participants had been in the country for at least 10 plus years before being arrested for

domestic assault. Some of them had been here for 30 years. It is important to recognize that these men immigrated to Canada in the 1970s and thus have brought those values and beliefs of that time over here. Human rights may have changed in their home countries as well.

Their interaction with the law has only happened recently, so they have been living with these ideals of acceptable behavior for most of their adult lives. The reality for some of these men was that they were law-abiding citizens for a number of years before being labeled criminal. They paid their taxes, provided financially for their families, and spent quality time with their families as was disclosed by some of the men in previous groups.

Coming from cultures where women may be regarded as property and possessed as material goods, many of these men thought what they were doing was “normal” behaviour or what would be termed “normal” by their fathers, grandfathers and even the women of that culture. Most of these men had a history of “playing the male role” required of them. As a result, when they are arrested and stigmatized by the process of the legal system, they are stunned. Although their behaviour may be wrong in their community, it is not perceived as being criminal.

Many cultures have a high respect for authority and respond to treatment more positively if they are also perceived as worthy of receiving respect. “Human respect is grounded in an awareness of the intrinsic worth of every human being and is innately

connected with a healthy sense of self-worth” (Satir, 1972). The Manual starts off with establishing an environment of mutual respect. This is achieved by implementing exercises that facilitate validation of each individual man including the facilitators. A cultural exercise is included which focuses on some of the differences in Canadian culture and their own. The exercise also focuses on some of the losses that may have experienced when they first came to Canada.

The issues of racism and prejudice can be addressed as a significant loss of status for the man. Prejudice can be defined as prejudging another or forming an opinion of an individual or groups of individuals based on limited information. Racism, on the other hand, can be defined as prejudice plus power (Sonkin, 1999). For the participants, many express the discrimination they have been subjected to by the agencies of control, mainly the Police authorities. They feel that the legal system also is discriminatory. It is important that these experiences of prejudice and racism be brought to group discussion by the men. They already feel victimized by the system and this may act as a tool of denial. Although it is very important that the issue of racism is brought forth and those experiences validated, the facilitators must be careful that it does not act as one more excuse for their arrest.

This initial beginning conveys to participants their value to the group and the learning that they are capable of providing to the facilitators. The student believes this is an integral component of any relationship, including one’s relationship to oneself. Many of these men may have lost self-respect. In many cases the MPAST Program is their first

encounter where respect is openly given without condition.

Many of these men may not even know the concept of self or the internal locus of control. They may feel over-whelmed by everything in their life that appears to be exerting the control and believe they are mere puppets succumbing to the pull of the strings. They come into the Program without a solid sense of self or may not even know they have a self outside the role of husband and father. Coming from cultures where independence is perceived as a threat, a whole self may have never had the nourishment to evolve. Accepting the men at the point where they are is so very crucial to treatment. "People need to feel understood, mirrored, accepted, validated in their subjective experiences." (McWilliams, 1999: 17) The first session of the Manual concentrates on establishing a comfortable, welcoming, warm, respectful environment.

A confrontative, threatening, punitive environment is counter-productive when dealing with a cross-cultural population. When the student facilitated groups, respect was given willingly by the men. This was because the facilitators also allowed the men to disclose and have a voice. These men need to be heard and the group allowed a level of trust where disclosure elicited empathy and not judgment.

The hope of course is that this will be practiced in each individual participant's life with his wife/partner and children. If facilitators can provide examples of how concepts such as respect and empathy are shown, perhaps men will be more inclined to practice these in their own families. In a close, intimate relationship, mutual respect creates emotional closeness by establishing a bond of sharing and belonging that

empowers the couple to look after one another's interests. Respect also establishes the foundation for emotional differentiation by fostering personal freedom through trust, encouragement and nurturance. This kind of human respect is empowering for both individuals. Without this respect, psychological and physical safety may be at risk. (Jory et al, 1997) The Manual attempts to provide modeling behaviour for concepts such as respect and empathy through the use of scenarios and role plays.

## ***5.2 Male Privilege***

Cultures where men are accorded special status simply because they are male – as opposed to women in that same culture – provides men with a great deal of freedom.

This is highly evident in cultures where boys are preferred over girls and where women will have unsafe abortions performed to eliminate a female fetus. In the cases where a girl is born, the culture may practice female infanticide. Women are perceived as less than men and are treated as such. In these cultures, male privilege takes on a very different meaning because the cultural traditions support the mistreatment of women.

For women, the decision to access higher education can only be made by a male in the family. In most cases, this is the father and where he is absent, the brother or uncle will make those decisions. Although, the family honour is the responsibility of the entire family, females are blamed if they bring dishonour or shame through acts of infidelity, falling in love, premarital sex, divorce, etc. Even in cases where the women were

victimized and not at fault they are still blamed. Meanwhile, males in the same culture do not have constraints like these. Even if they engage in similar behaviour, they are not stigmatized or shamed. There are very few - if any -negative repercussions for males.

Within the family unit, girls at a very young age internalize what their role and function in the family will be. A girl is taught by the female members of her family and community how she is supposed to act, what tasks are her responsibility and how she is to care for the family. First, she is the caretaker of her family of origin, then her own immediate family and lastly the family of her sons and/or daughters. While the student was in India, she heard from several women of various ages that a woman never has a home. First she is under control in her father's home, then in her husband's home and finally in her son's home. Her tasks include cleaning, cooking, taking care of sick family members. Her decision-making power is almost non-existent.

The issue of power and control is tied up with male privilege. Many husbands do not even need to use violence to achieve and maintain power and control over their wives because the extended family and community do it for them. In the Western culture, power is connected to the economic resources of the husband and wife. The person who brings in the most money has more power in decision making. In Asian families, power (economic resources) is directly linked with the extended family of the husband, even when both husband and wife are contributing (Hines et al, 1992). Extended family may encompass father-in-law and/or mother-in-law. In cases where both are deceased, sisters-in-law or brothers-law take over this function in the family. The idea that the marriage can be based on equality is not a reality; however there can be a respect for differences

and uniqueness without devaluation.

In many ethnic cultures, women are perceived as servants or children. They are treated in this manner as well. As children are disciplined for being disobedient, women also are punished for failing to perform a domestic task. It was important to include this in the definition of Partner Abuse. It must be conveyed to men that even though they may discipline their wives based on their culture, this action may also result in harm and is considered as abuse.

The term "wife" was also included. Statistically speaking, most frequently females are the victims of abuse and a definition needs to reflect that. Partner was also left in, but the student believes that the abuse needs to be termed by what it is. It is wife abuse. Using the term partner tends to take away from the impact. Culturally speaking, the term "wife" is more appropriate to men of ethnic origin. The reality is that the majority of them are married. The term "partner" translates into an individual who yields equal power in the relationship with respect to decisions. Because the men do not think of their wives as equal partners, this is not the reality for these men and their wives. Utilizing the term "wife" is culturally relevant for these men and their reality.

The Manual endeavours to address the issues of Human Rights. Although, women may not be accorded equal rights in their countries of origin, Canada recognizes the value of each individual - irrespective of their sex - and this is demonstrated through The Human Rights Code, which is included in the Manual.

### 5.3 *Shame*

Denial and minimization of abuse is increasingly practiced among the men entering group. All of them claim that they have been victimized by the system and their wives. It is usually not until the third or fourth session that they will claim responsibility in the choice they made to use violent behaviour.

While a male-dominated culture may control every aspect of a female's life, the culture also creates control for the male's life. This is what usually transpires in a culture where gender roles are so rigidly defined. Men have a great deal of cultural pressure to perform, achieve and be successful with respect to financial support for his family, both nuclear and extended. A man is seen as the protector of his wife and family. Life in a different country creates associated stress where the status of the male is significantly lower than in his own country. Many men who were highly educated and paid professionals in their home country are subjected to working for minimum wage in factories. "Because of the overvaluation of work for men as the principle route to self-esteem, any impediment to our achieving what we are all 'supposed' to achieve produces shame" (Schenk and Everingham, 1995:33).

With respect to the family, the wife may have secured a job faster than him. The children may resent all the traditional roles and the control that they exert. The man may feel disrespected. When violence takes place in the home, this increases his guilt and shame, which may result in isolation. When he hits his wife and/or children, he may

further feel shamed because a “real man” does not hit persons who are weaker than him.

The culture perceives this as an issue of “family honour”. The man should bring home the money. He should be able to discipline his children. The man should be able to resolve conflict within his own home. The fear of shame is very damaging to the man’s concept of self. This fear of shame results in decreased self-esteem and self-confidence, which fosters feelings of low self-worth compounded with his experiences of discrimination, underemployment or unemployment and loss of respect from family members. Moreover, men are taught at a very young age to be strong both physically and emotionally. This means they cannot show emotion. They cannot cry in front of others and cannot be fearful. They essentially cannot feel. This is perhaps the reason why so many men coming from cultural backgrounds feel so trapped and resort to addictive behaviour.

The Manual addresses the issue of shame and guilt. The concept of shame is destructive and it leads to negative behaviour in the form of addictions and compulsions such as alcohol, drugs, food, sex, work, relationships, gambling, sports or violence. In order to alleviate the pain that results from unresolved shame, a man may become entangled in destructive behaviour that leads to more destructive behaviour. This in itself becomes a vicious cycle.

#### ***5.4 Alcohol and Physically Aggressive Behaviour in Men***

As a result of consultations with the facilitators, it became evident that alcohol may be an

important factor that has not been addressed by the PAST Program. Through personal experience, the issue of alcohol consumption was addressed while the student delivered the PAST Program. Due to time constraints, the information was very limited. A more in-depth explanation was needed for the clients of the MPAST Program.

If clients were diagnosed as having problems with alcohol, they would have to attend a treatment program prior to the mandated PAST Group Program. Because not all clients were diagnosed, the many who had issues with alcohol would go undetected through the system. For purposes of clarity, a “drug”, including alcohol, “is any substance that has the capacity to change the mood, state of mind, or state of being of the user (Addiction Research Foundation, 1995:1).

Alcohol may play a significant role in some cultures. There may be a long-term cultural and traditional pattern of male drinking.

*Every night, after work, the men would traditionally drink together,*

*Often very potent stuff. This was traditional behaviour, it was macho, there was pride attached to it and the woman learned to live with it.*

*She would have seen a lot of men in her family - her brothers, father and grandfather - drink to this degree (AHP, 1994: 35).*

Researchers have stated that the role of alcohol is not a direct cause of violence however it is a factor existing in certain contexts where the cultural norms reinforce male control of women. According to the male peer-support model, the link between alcohol

and violence is due to perceptions of masculinity that equate drinking and violence with a macho self-image. Therefore, feelings of inadequacy may cause a man to abuse alcohol and resort to violent behaviour to regain power in his intimate relationships (Johnson, 2000).

Alcohol abuse by some cultural groups is exacerbated by resettlement issues, language barriers, cultural differences, and financial problems, which may include unemployment and underemployment (AHP, 1994).

Numerous studies indicate that excessive alcohol consumption and alcohol abuse are significant risk factors for violence within the marital relationship. Studies of an experimental nature report that consuming alcohol results in increased aggressive behaviour (Leonard and Blane, 1992). According to studies that link problem drinking directly to marital violence, 30% to 70% of battered wives report alcoholic husbands (Leonard and Blane, 1992). With respect to the AHP in British Columbia, statistics show that alcohol was a factor in 71% of the cases (1994:60).

Kenneth E. Leonard and Howard T. Blane conducted a study of alcohol consumption with 320 married and cohabitating young men, the average age being 23 years old. The subjects completed scales assessing hostility, self-consciousness, marital satisfaction, and the Alcohol Dependence Scale (ADS). The sample was predominantly white, with 9% Black and 14% Hispanic.

The results of the study showed that a relationship between alcohol and marital aggression does indeed exist. The important point to note was that the relationship remained significant after controlling for socio-demographic factors and the effects of hostility, self-consciousness, negative affect and marital satisfaction. This relationship between alcohol and marital aggression was contingent by the subject's level of hostility and marital satisfaction (1992: 19).

Another study conducted by Kenneth E. Leonard et al also supports a relationship between alcohol consumption and aggression. The results indicated that individuals who had a diagnosis of problems were more likely to have been involved in fights or physical marital conflict (1985:281). Hamberger and Hastings (1990:167) state:

*“recidivists, compared to non-recidivists, are more likely to be among alcohol and drug abusers. Those men who enter spouse abuse abatement counselling with on-going and unaddressed substance abuse problems should be viewed as being at high risk for repeating violence even if they ‘finish’ treatment.”*

A section called “Addictions” is included in the Manual. The Addictions Foundation of Manitoba defines “addiction” as an unhealthy relationship between a person and a mood or mind altering substance, experiences, event or activity, which contributes to life problems and their recurrence. The three models of addiction are presented, - the Disease Model, Emotional Model and the Learning Model.

The *Disease Model* views alcohol and drug abuse as an illness rendering a person incapable of using alcohol and drugs in moderation. Genetic risk factors play a significant

role in making some people susceptible to the condition when they are exposed to drugs, alcohol, and/or stress. The primary symptom of the disease is that it is progressive and continued use of the drug leads to obsessive preoccupation with the substance (Addiction Research Foundation, 1995).

The *Emotional Model* perceives the addict as someone who feels immature, insecure, inadequate or unsure of himself. The addict discovers that using the substance allows him to put inhibitions aside so he can be the person he wants to be for a short while. He escapes from feelings by using the substance and as a result fails to mature in understanding his feelings and the world around him (The Addictions Foundation of Manitoba).

Perhaps the most relevant model to the target client base is the *Learning Model* or *The Cognitive-Behavioural Model*. The addict is seen as a product of his environment. He learns to drink alcohol or use drugs by watching his parents or other adults as a child, or by experimentation with his peer group. Drug use may become a way to avoid negative consequences and become a strategy for coping with challenging situations or difficult emotional states such as anxiety, anger or guilt. Increased reliance on the substance leads to increased tolerance and psychological and/or physical dependence. The belief that a substance will have positive or beneficial effects results in promoting consumption (Healthy Relationships, 1994; Addiction Research Foundation, 1995).

This section is important because it attempts to raise self-awareness in the men.

Practical exercises are included in the Manual, as well as statistics. Unfortunately, due to time constraints, many of these exercises are given to the men to take home and review. Whether this is done is questionable, however, the student is more comfortable with the addition of this section. Men coming from Asian cultures do not even comprehend the concept of "alcoholism". In fact, because it does not exist in their vocabulary, it needs some attention in the group.

### ***5.5 Socialization and Accountability***

The concept of shame allows the men to understand some of the factors that may lead to violent behaviour. The Manual attempts to provide validation and recognition of cultural limitations that exist for men with regard to expressing their physical, psychological and emotional needs. As a result of the Program providing this validation, a change occurs with majority of the men. This change with respect to acceptance of their role in the violent situations takes place approximately in the third session of group. This is where some of the men actually make a personal commitment to learn about violent behaviour and how it pertains to their lives.

Prior to this change, men felt a sense of entitlement where their wives were concerned. The culture infiltrates the minds of both men and women regarding their roles in the marriage. In cultures where males are valued more so than women, their desires and wants come first and husbands feel they have superiority over their wives' needs, desires and wants.

The Manual has a responsibility to present these men with how these beliefs became internalized and how the next generation may internalize and further perpetuate these beliefs. In the PAST Manual, there was no section on the concept of socialization and thus an integral component which facilitates accountability was left out. There did exist the section on media portrayals of men and women and how that contributed to violence and oppression of women. The student felt this section was lacking a link to childhood patterns of behaviour and how violence is learned behaviour. The section was also relabelled in the MPAST Manual as “Learned Behaviour”. In every group delivered by the student, participants experienced a great deal of confusion because the term “Socialization” was too close to the term “Socializing”. The current title reflects simplicity. It is very easy to understand.

The section on “Learned Behaviour” focused attention on cultural values and how those values play a role in the man’s personal life. A value is a person’s belief about how one should behave and the goals one should strive for (PAST Group Program). Three of the commonly held values by ethnic persons are:

- 1) family re-unification,
- 2) recognition of the leadership of elders and parents and
- 3) Mutual responsibility of family members for one another (Lum, 1992).

The value of collectivism is integral to many ethnic cultures. The whole is more important than the part. For instance, the family would take precedence over the

individual member. In the West, the value of individualism may take priority. In the Western culture, love can be perceived as separation and independence from the family unit. In Asian cultures, love can be viewed as respect and obedience to the family which is demonstrated by passivity, tolerance and compliance (Mukherjee, 1991). With less acculturated families, young adults' struggles may be seen as disrespectful.

Practical exercises were used in the Manual to demonstrate how violent behaviour can be learned through the socialization process. This was achieved by introducing the genogram. A genogram is described as a type of family tree, a diagram of a family which records information about family members and their relationships over at least three generations (Marlin, 1989; McGoldrick and Gerson, 1985).

The genogram can be best understood from a system's perspective. The family is perhaps the most powerful system a person belongs to. Therefore, the physical, social and emotional functioning of family members is significantly interdependent; changes in one part of the system will affect the other parts. Persons are organized within family systems according to generation, age and sex as some factors. Where you fit in the family system can influence your functioning, relational patterns and the type of family you are likely to form for the next generation.

"Each generation sustains its own special set of cultural experiences and the beliefs, values and customs passed down from parents and grandparents have a powerful effect on the individual" (Zide and Gray, 2000:6). Families tend to repeat themselves and

what happens in one generation will most likely repeat in the next. The same issues tend to be played out from one generation to the next, although the actual behaviour may take different forms. This is termed as the multi-generational transmission of family patterns (McGoldrick and Gerson, 1985:5).

For the MPAST participants, it is crucial for them to recognize how their family of origin behavioural patterns have influenced their lives. Group participants were asked to include such information as ethnicity, age, occupation, role in the family (rigid or flexible gender roles within the culture for males and females), who consumed alcohol in the family and religion. This provided the man with a visual depiction of what his family looked like. Moreover, it allowed men to see where the patterns of behaviour they have adopted came from. For instance, is it his father who may have had several drinks a day or was it an uncle who may have used too much physical discipline for his children? All these kinds of situations are important. The following questions are also included:

- 1) What was my perception about my father/mother?
- 2) How did my mother/father feel about me? How did I feel about them?
- 3) How has their influence affected my life? What positive/negative patterns have I adopted from my childhood socialization?
- 4) Does religion play a role in my life? What beliefs do I incorporate in my daily life? What is the impact of these beliefs?

The student chose to include religion because of the addition of "Self-Care" at the end of the Manual. A part of the section on Self-Care included prayer or/and meditation.

Clearly there is a difference between religion and spirituality. For the purpose of this Manual, the two terms were used interchangeably because through practical experience, the student believed this would be how the men would perceive them.

The student did have an opportunity to deliver the revised Manual (MPAST). When the group came to this section of the Manual, it was a success from the student's point of view, based on experience delivering the program. The men worked in groups of three or four and were able to develop very impressive genograms. They were able to recognize their patterns very easily by completing this exercise. It was also a question of relevancy. The participants were able to share with the group their experience of growing up in a culture different from the Western perspective. Although they all had different histories, they were very similar. This exercise also gave the facilitators an opportunity to see the man from a holistic perspective. Issues such as parents' absence or a father's absence had great impact on some of these men. By engaging in this process, they were able to express emotion about how they felt, which may have therapeutic value if they wished to proceed for further counselling.

## **5.6 *Freedom***

The concept denotes more of a freedom from habitual, negative thinking with respect to the participants. The hope is that the MPAST Manual will create the kind of self-awareness where freedom can be attained through the use of positive self-talk and incorporation of self-care strategies focusing attention on their specific physical,

emotional and psychological needs.

Self-instructional skills were a part of the PAST Program, but like many other concepts in the Manual such as warning signs, time out, and cycle of violence, the concept was very difficult to explain. It was necessary to provide a simplified visual aid to enhance comprehension by the participants. With respect to self-talk, a picture that showed a computer inside a person's head was used. The concept of self-talk by using this very simple picture allowed the men to immediately understand how positive and negative self-talk impacted a person's behaviour.

While delivering the MPAST Program, the student was amazed at how insignificant this picture was, yet it provided the symbolic meaning whereby the men could relate to it. Astonishing to say the least! By recognizing how one's thoughts lead to behaviour, the men were able to understand how negative self-talk may contribute to an escalation in emotions and thus the potential for violent behaviour. A Self-Talk Worksheet was incorporated into the Manual to allow men to acknowledge what types of behaviour were triggered by negative or positive self-talk (Wood and Robson, 2000). The journaling of such behaviour allowed the men to view some of their patterns and to make necessary adjustments.

The section of "Self Care" was a significant addition because it conveyed to the participants the value of taking care of their needs without the use or threat of violent behaviour. The four aspects focused on were the spiritual, mental, physical and emotional domains for well-being. A discussion of Maslow's Hierarchy of Needs (Intercultural

Training Manual, 1999) was also explained. The three basic needs are as follows:

- 1) *physiological needs* (which include food, shelter and clothing),
- 2) *safety needs* (which encompasses psychological security) and
- 3) *the need of belongingness and love* (achieved through affiliation and acceptance).

Beyond these are the needs that contribute to the personal growth of the individual:

- 1) *the need of esteem* (which consists of competence and approval recognition) and
- 2) *the need for self-actualization* (which is attained through aesthetic and cognitive knowledge, beauty, justice, goodness, understanding and order).

It is questionable whether the participants will focus on fulfilling all these needs, however, the student believed it was important to highlight them, if only for information.

Everyone experiences stress in their lives. With men coming from cross cultural backgrounds, some of the stresses they were facing included: working several jobs so they could send money back home to their family, immigration issues, lack of respect from family members due to differences in cultural values and traditions, and extended family problems.

Recognition of these stressors on the individual is done through an exercise implemented in the Manual. Several options to stress relief are provided, as well as a discussion which is facilitated by the participants themselves.

An analogy of a lush, green tree is utilized to demonstrate the importance of looking after oneself. The importance of having emotional support outside the marriage is also focused on with persons who practice a non-violent approach to conflict. An exploratory study conducted by Michael D. Smith indicated that male friends of abusive husbands were more likely to approve of violence against wives than were the male friends of non-abusive husbands (1991: 512). Furthermore, a study conducted by Bograd (1988) revealed that “particular ethnic or cultural backgrounds are the source of male peer approval of wife abuse, presumably because of the emphasis on male dominance and female subordination in those cultures”.

*“He beat his wife. She’s a close friend of mine. He’s European. Sometimes men think this is the thing you should do.*

*Most of his friends are Italian. Slapping their wives around is important to them.*

*They’re typical Chinese guys” (Smith, 1991: 516).*

Practical, task-oriented exercises were included in the Manual which focused specific strategies to incorporate a healthy, balanced life style. The sections are as follows:

- a) Physical Exercise Plan
- b) Relaxation and Stress Reduction Plan
- c) Nutrition Plan
- d) Self-reward and Self-talk Plan
- e) Spiritual Plan

- f) Social Plan
- g) Emotional Plan
- h) Fun Plan
- I) Assertiveness Plan

An exercise on identifying “Pleasurable Activities” was also included. The last exercise was a letter written by the man to his wife explaining what he learned from the Program and how he was going to make a commitment to change his violent behaviour. Men are encouraged to complete this exercise because it allows them to see what kinds of skills they have managed to learn throughout the group experience. The core components of the Program include warning signs, a personal plan, time-out and how the cycle of violence can contribute to understanding the reasons underlying the time-out. At the very least, the hope is that the participants understand these skills.

### ***5.7 Impact of Violence on Women***

Women and children are often the victims in an abusive home. They are isolated, fearful and hesitant to seek out services that can help them. Moreover, language barriers may further complicate the situation. Immigrant and refugee women can face difficulties consisting of economic hardships, political upheavals, physical hardships, loss of family and friends and the racism they experience, all of which may contribute to vulnerability. This vulnerability can cause the woman to depend increasingly on her husband (MacLeod and Shin, 1990). The entire family system is affected by violence.

Most immigrant families come to Canada with many hopes and dreams for a better life. This can also include a better education for their children and an opportunity to make their financial situation better. With the stresses confronted in the process, these dreams may end up as frightening realities for immigrant women. The case for refugee women may be more devastating, because they did not come to this country willingly.

Statistics indicate that 191,175 immigrant women reported not speaking English or French. Census calculations from 1991 indicate that many of these women have been here for several years. In fact, the majority entered Canada when they were less than 25 years old. Two thirds of all immigrants unable to speak English or French live in Montreal, Toronto or Vancouver and 60% of all immigrants speak Chinese, Italian, Portuguese or Punjabi (Statistics Canada, 1991).

Some societal beliefs in the community teach women to be passive and function from the notion of fatalism where they should accept what life brings them. They may be taught to take a dependent, child-like stance in the world, to please others and seek approval from external sources as a measure of self-worth. The woman is more likely to sacrifice for her family's needs. If she wants to leave an abusive situation, she may be bound by the fear of bringing shame and dishonour to the family name.

MacLeod and Shin (1993) conducted a study where women from different cultural backgrounds were asked questions pertaining to their experiences of abuse in Canada while being limited by language. They could not speak either official language.

Sixty-four women from four different cultural communities were targeted: a Chinese community in Montreal, a Polish community in Ottawa, an Italian community in Toronto and an Indo-Canadian community in Vancouver. This research as well as the following information was included in the manual in order to highlight the experiences of women.

The psychosocial experience of the victim includes four components. First the woman may be subjected to racism and exploitation in the workplace because of her inability to speak English or French and as result of her ethnicity. Many women disclose feeling like a slave because they are often given the most difficult jobs which consist of hard, manual labour. Some of the women disclosed that they were treated by their husbands and extended family as machines to make money. Mistreatment due to prejudice and racism has devastating consequences for these women.

Second, a role reversal takes place where the children of women who cannot speak either official language are asked to deal with adult tasks. For instance, the children may have to accompany their mother to the doctor's office to perform the function of translating. This becomes very difficult if intimate details of one's health need to be disclosed. Furthermore, a communication may exist between the child and the mother if the child forgets their native language.

*"I lost the respect of my children because I had to rely on them to translate for me. The worst was going to the doctor and asking my eight year old son to translate personal problems I was having to the doctor. . .  
You lose control of your life and become very dependent on everyone.....your family, your friends, translators, your boss and strangers" (MacLeod and Shin, 1993:22, 23).*

The inability to speak English or French can put up barriers for women to access mainstream agencies or information about education, health, social services, political structures and legal institutions. It is unrealistic to expect an agency to have a translator for every culture present within the organization.

The third component identified by MacLeod and Shin (1993) is the loss of self. Many women express a sense of decreased self-esteem and self-confidence that may result from the inability to communicate in the appropriate language. Women can lose their voice. The consequence of this may be seclusion and alienation from the public sphere. Women can become prisoners in their own homes.

A fourth component presents the loss of a support network which can result in isolation and feeling alone. Some women have expressed the helplessness that goes with dependence. Women who are immigrants and refugees may have feelings of guilt and shame to a greater extent because their psychosocial needs are not understood by the larger society (Addiction Research Foundation, 1995). Many of the women expressed feeling helpless, dependent, isolated and hopeless - the very dynamics that can feed an abusive situation.

The question of why some women stay in an abusive environment when they can apparently leave was addressed in the Manual. The following fears outlined in the Manual may keep women in the home enduring violence:

- 1) women fear that their husbands will get custody of the children if they disclose the abuse to a social service agency,
- 2) women feel they will deprive their children of a good future if they choose to leave,
- 3) the idea of divorce is shameful, can result in a loss of family honour or reputation and may even affect the marriage choices of the children,
- 4) women who are abused fear accusations that they have brought shame to the family name and the community, so they are fearful of the negative labels that may be attached to them by friends and family,
- 5) women fear that they will be unable to survive if they leave their husbands or if their husbands are put in jail,
- 6) women fear involvement with the justice system, often due to their personal experiences with Police as a repressive force in their country of origin - also, many immigrant men and women report experiences of racism from justice system representatives and
- 7) women may fear the individualized treatment to violence within the home. They perceive themselves as a part of a wider system. Women may view efforts encouraging them to take advantage of therapy as a way to separate them from their families or communities, and as a selfish and irresponsible way of minimizing their pain ( MacLeod and Shin, 1990).

Case studies of women experiencing abuse in their marriages were included in the Manual to cultivate empathy in the men. The student was involved in facilitating a

Women's Group on "Healing from a Violent Relationship", which took place in 2001. One of the task-oriented exercises in the group was to identify the physical manifestations of abuse in their body. One woman identified twelve physical symptoms as a result of being in a relationship where she was emotionally, psychologically and physically abused. This diagram demonstrates how emotional pain manifests itself in the body and the student believed that a men's group should know what their abuse is doing to their wife. In addition to this, a list was compiled in the group, stating what the impact of abuse was on the woman.

### **5.8 *The Impact of Violence on Children***

Violence against children can be defined as, "the mistreatment or neglect of a child by a parent, guardian or care giver that can result in injury or harm to that child (Addiction Research Foundation, 1995: 21). The importance of this section is to make the men aware that the children are perhaps the most vulnerable group within the dynamic of family violence.

Children are harmed not only by immediate, observable effects, but they are also at risk for long-term damage when they become adults. It has been shown by research that even when children are not the target of violence,

*"children exposed to domestic violence often exhibit the same constellation of symptoms as abused and neglected children. Children who witness violence between their parents frequently display internalizing (over compliance, withdrawal, depression, anxiety, and somatic complaints) and/or externalizing (hyperactivity, aggression, defiance, and delinquency) behaviours" (Stephans, 1999: 731-2.)*

In children, boundaries are evolving and they are tested and re-tested through the course of new life experiences and therefore the vulnerability to stress is extreme. The child's family or caregiver act as the primary socialization agent and thus provide the child with their intrinsic sense of self and create the safety that a child needs.

The most devastating form of traumatic stress happens when the caregivers become the threat themselves. When the child does not feel a sense of safety in the world, his perception of self is constricted and there exists no buffer between what is perceived as safe and the threats of the external world. It then takes a much smaller or less intense perceived threat to create traumatic stress for a child whose threat is a caregiver. The child loses resilience and the natural ability to test the world and take risks. As the child becomes an adult, threats and stresses that may be considered trivial tend to portray themselves as threats to actual survival (Scaer, 2001).

Researchers are just beginning to see how devastating trauma can be to anyone. Studies show that trauma actually changes or alters the way the brain functions. Research at Baylor College of Medicine provides evidence that early exposure to chronic violence alters the manner in which the brain develops in a child,

*“any child growing up in a violent home will develop a chronic fear response to the world around her. This response is the result of changes in brain development, such that the systems governing stress-response will be overly active, making the child hypersensitive to cues indicating the presence of a threat. This survival mode is highly adaptive in the child's home but maladaptive at school when he or she needs to be able to concentrate to learn and make friends” (Stephans, 1999).*

Another study conducted by Peter Jaffe et al(1985) chose as the subjects 50 mothers from transition homes and their children. These subjects were classified as coming from "violent families" based on the Conflict Tactics Scale. They also chose 50 mother-child pairs from the community. These subjects were classified as coming from non-violent families.

The results of this study reported that the boys from violent families appeared to have more behavioural problems (higher levels of aggression) and they had significantly more difficulties in social competence - which is not the case with boys from non-violent families.

Although girls from violent families do not differ for those two factors from girls in the non-violent family category, this does not mean that girls are not affected. They may display more subtle symptoms that may become more observable later in life through being victimized themselves, perceiving violence as acceptable or believing that wives deserve to be assaulted in some circumstances (1985).

Men from different cultural backgrounds may not be aware of the harm that is being done to their children - even if the children are not at the receiving end of the abuse. Abuse affects a child in every area of his/her life, from self-esteem to academic performance in school. This may be due to the fact that they themselves were not provided with the nourishment that is required for a child to thrive. A section was included in the Manual about the effects of abuse on children and the characteristics that

children may exhibit at different ages, beginning from pre-school to adolescence.

The student had the opportunity to take part in a five day workshop that focused attention on therapy with abused children. A video was shown in the workshop about children in Romania who had been abandoned by their caregivers. In Romania, because a communist dictatorship wanted to double the population of its country, the use of birth control was banned. The communist legacy created thousands of abandoned children who were then institutionalized by the government. Since 1990, American couples have adopted approximately 6,000 children and come to realize the developmental problems these children had as a result of neglect and abuse in the orphanage. Children as young as six months exhibited problems with learning. Doctors identified neglect and abuse (from caregivers as well as other children in the orphanage) as the reasons for parts of the child's brain becoming inactive. There is a narrow window of opportunity for a child's development. If it is missed, learning and behavioural problems are the result (ABC News Turning Point, 1997: Romania).

The first part of this video was included in the Manual. The student believed that the men needed to be aware of what neglect and abuse can do to a child. Although the video was an extreme portrayal, it was an important tool for awareness.

## CHAPTER SIX

### RECOMMENDATIONS AND CONCLUSIONS

#### *6.1 The Importance of Facilitators*

The consultations with the facilitators revealed the important contribution of facilitators to the MPAST Program. Essentially, the Program is only as good as the people delivering it. As a result, an emphasis is needed on the adequate recruitment and training of these facilitators.

In the United States, a group of professionals known as “People Who Work With People Who Batter” have been meeting since 1984. These professionals hail from a variety of agencies and get together for monthly meetings for support, information and to learn about what other programs were doing. They committed to establishing some guidelines for programs that work with men who batter. As a result, guidelines and standards were established over a five-year period (January 1992 to January 1997).

Within this context, they also established guidelines with respect to areas of competency for facilitators. This may provide some insight to how facilitators can contribute to the group experience. Their recommendations with some adaptations are as follows:

1) *Basic Domestic Abuse Information*

Facilitators should have a knowledge base of the history and philosophy of the battered women’s movement and their definitions of abuse and violence. They

should be aware of the feminist perspective of how patriarchy acts to maintain men's dominance over women. Requirements should consist of education on the power and control dynamics within relationships and the consequences of violent behaviour. The facilitator should also possess information pertinent to cross-cultural clients, including their history within their specific culture. Furthermore, facilitators should be aware of the verbal and non-verbal communication cues that may be necessary with a cross-cultural population. For instance, in some cultures eye contact is perceived as valuable. Eye contact may serve the function of establishing trustworthiness, sincerity and understanding. With other cultures, such as the African American, Latino and Asian people, eye contact is perceived as disrespectful (Institute for Human Services, 1998). Cultural competence literature is provided for the facilitators of the MPAST Program.

2) *Group Dynamics*

The facilitators should be able to conduct the group in a respectful manner based on the ground rules of the Program. Focus of the group members should be maintained on the issues of violence, abuse, control and change. They should also be able to provide new information as it pertains to the group and teach non-violent techniques to conflict resolution.

3) *Effects of Violence on Children and Adolescents*

Facilitators should be educated on issues such as the intergenerational transmission of violence. They should be aware of child development issues,

effects of violence on a child's self-esteem and sense of self, and the coping mechanisms of child witnesses to abuse such as guilt, shame, grief, loss and abandonment.

4) *Facilitator Requirements*

A group facilitator should be abuse-free in their personal life and be a role model of non-violent approaches to problems. Prior to delivering groups, the facilitator should attend extensive educational training. The number of hours and form of training should be outlined by the Department. A component of this training should be done by a professional working with women who have been the victims of violence.

5) *Continuing and On-Going Training*

Facilitators should have access to continued training. They should receive regular, scheduled training sessions by the Department on information pertaining to family violence - specifically with regard to cross-cultural issues, ethical practice and the various forms of oppression.

A suggestion was also made by one of the facilitators on a support system. Facilitators do not always have access to other probation officers and they may feel a bit isolated. Realistically, most groups take place on weekends. A support system for the facilitators where they can debrief and feel validated in their experience would therefore be beneficial.

This may also become the avenue to share information. By having a support system, one does not become subject to burn-out and is constantly motivated to make the program better. The ability to empower clients is an important part of the facilitator's role. This can be achieved through showing the group the potential for every human being to make their life one of quality and meaning.

## **6.2 *MPAST Questionnaire Results***

The consultations with professionals working in agencies that worked with victims or/and perpetrators were organized to understand the issues that were facing the cross-cultural population. The review of treatment manuals and programs being run in the country were used as a measure of how concepts were being introduced and if they were very different from the program being delivered in Winnipeg.

These outreach strategies allowed the student to revise the PAST Treatment Manual in a culturally sensitive manner. When the completion of the MPAST Treatment Manual took place, the student forwarded computer disks containing the MPAST Program, along with a written questionnaire as an evaluation tool for measuring the opinions of the professionals involved in the first phase of the practicum. There were seven computer disks with the revised Manual and accompanying questionnaire. The student received responses from three of those seven.

Professionals were requested to answer eight questions pertaining to their

opinions regarding the changes made to the PAST Treatment Manual. It was important for the student that the revised Manual was easy to understand for facilitators who would be delivering the Program. Two of the responses reported that the Manual was very easy to comprehend. One response indicated that the comprehension level was simple but only with facilitators who were familiar with the Program.

As outlined with some of the recommendations, it is necessary for facilitators to attend extensive training which allows them to gain a knowledge base of family violence. Moreover, they need to attend actual groups that are being delivered so they can understand the skills they require in order to facilitate a group. The student believes the Manual should be difficult for an unfamiliar reader because it highlights concepts which are complex. A facilitator must be familiar with the field of family violence in order to comprehend those concepts and their practical application, which is achieved through the exercises.

The implementation of case studies in the Manual was important because they focused attention on conflict in a family of cross-cultural background. The purpose for using these case studies was to incorporate some of the experiences these men had been subjected to. For instance, men and women from different cultures can relate to a situation where the male has to put in overtime at work in a factory. They have all been there and experienced the stresses involved with working a 12 or 16 hour day and then coming home exhausted from listening to insensitive supervisors. It was necessary for the student to know that these case studies reflected an accurate description of what cross-

cultural clients may confront on a day-to-day basis.

This provided the foundation for the second question. All responses to this question indicated that the case studies accurately reflected the life experience of clients they had worked with in their positions.

The third question addressed the topic of addictions (alcohol and drugs). All responses reported that alcohol can play a pivotal role in initiating and sustaining violent behaviour. They were all in agreement to its necessary inclusion. One respondent did bring up the question of addiction's relevancy to all clients. It is true that not all clients within a given group experience problems with alcohol or/and substances which alter their moods. It is important to note this, however the student believes that the addition of this section creates a crucial awareness for men who *have* experienced problems as a result of consuming mind-altering substances. The section does not take a great deal of time and most of the exercises required of this section are given to the participants as homework. Because they are given the option of whether they will complete them, it is not mandatory. The purpose of this section is to raise awareness, as the time allotted for the group is not sufficient to address this issue at a deeper level. Realistically, if a participant does not himself have problems with addiction, it is likely he will know someone who does.

The section on "Learned Behaviour" was an addition to the Manual. The previous section was titled "Socialization" and focused attention on the concept of "heroes" and

media portrayals of women that may affect a man's perception of women. For instance, the video used in this section was called, "Still Killing Us Softly". The video presented information on the negative ways women are portrayed in advertisements, magazines and television. There were some advertisements that presented women as wanting to be slim and this was reinforced by cigarette commercials which subtly convey the message that if women smoke, they will be thin and sexy. Other advertisements showed parts of women's bodies. For instance, a woman's body was dumped in a trash can revealing only her legs which were advertised for the purpose of selling women's pantyhose. Such disrespectful representations of women and their bodies create a culture which devalues the female body.

This is a very important section for the mainstream groups because it is relevant. Here in the West, there is a culture which places great value on youth, beauty and being thin which are not necessarily the values in other countries. For a woman to age in this country is unthinkable. Comparably, in Asian cultures the older woman is perceived as an elder with valuable wisdom and experience to impart to the younger generations. This section was not relevant for the cross-cultural population and was therefore deleted.

The "Learned Behaviour" section was added, which focused on the family and the behavioural patterns they learned while they were young. By implementing the task-oriented exercise of completing a genogram, the section became more relevant to them. Unfortunately, there is no video demonstration for this section. This may need further attention. The fourth question addressed this particular addition. All responses received

were very positive.

In women's psycho-educational groups for violence, a section on "Self-Care" is always included. In fact, the concept is widely known among professionals working with women in transition homes. The PAST Program did not have this component and the student chose to include it.

The MPAST Program is designed to empower men to change their behaviour so they can make non-violent choices in their life. Empowerment for men must also include learning how to balance and care for their needs without resorting to violence. The fifth question asked the respondents for their professional opinions regarding the addition of this section in the Manual. All responses were positive with respect to this addition as well. One response indicated that the addition of this section was very important because many men put on a very "macho" act, believing they need no one and this exercise allows men to get connected to what their actual needs might be.

The sixth question asked respondents what they found was the most helpful in the Manual. Responses varied with respect to this particular question. One respondent indicated the cultural component and the fact that it was more culturally relevant to its target population. Other answers included:

- the organization of the Manual and the fact that it was easy to follow,
- the exercises which allowed the participants to practically apply the information they were learning,

- the simplified pictorial representations of complex concepts such as warning signs, time-outs and the cycle of violence and
- the inclusion of statistics which allowed participants to understand the prevalence of the problems.

The seventh question addressed what was least helpful in the Manual. One respondent left this question blank. The other responses indicated that the Bill of Rights and utilizing the analogy of climbing a mountain to the cycle of violence were perhaps not applicable to the multicultural group.

During the consultations, it was revealed through an interview with the supervisor in the Manitoba Justice Probation Department to include a section on Human Rights. The reason for this was to create awareness among the men in the group that in Canada, all persons - including women and children - have rights. This may differ in the countries from where the men originally immigrated, where women and children were perceived as property of the male and therefore as not having any inherent rights of their own.

The Bill of Rights was taken from a women's group (Women Healing from Violent Relationships, 2002) that was facilitated by the student. It listed the rights that women wanted for themselves in a relationship. The group consisted of eight women, two of which were from a cross-cultural background. The purpose of using the Bill of Rights was to create awareness.

Through delivering the program, the student became quickly aware that it was very difficult for the men to comprehend what the cycle of violence was and how that was important to stop violence. As a result, it occurred to the student that using the analogy of climbing a mountain to explain the concept of the "Cycle of Violence" would simplify and clarify the concept for participants.

Moreover, the cycle of violence is important to the time-out strategy. In group the concept of the time-out is always linked to the cycle of violence by the student. During the tension-building stage before one gets to the explosion is where the time-out should be taken. The student wanted to use an abstract concept first and then introduce the cycle of violence. It was actually quite successful when the MPAST Group was delivered.

The last question addressed the issue of recommendations and suggestions for the Manual. The responses indicated an evaluation be conducted after the delivery of the MPAST Program.

Based on the responses received from the questionnaires, the student chose to include literature and information for the facilitator that may be beneficial in delivering the MPAST Program.

### ***6.3 Delivering the MPAST Program***

The student was provided the opportunity to deliver the MPAST Program. The group

consisted of five East Indian, four Spanish, two Philipino participants and one African, one Vietnamese and one Pakistani participant. There were a total of fourteen participants in the group. The group took place for five consecutive Saturdays, six hours each day for a total of 30 hours.

The Treatment Manual was very well received. Most of the sections were delivered with positive results. The only difficulty encountered was in the "Addictions Section". A couple of the men wanted to be excused from the group because they did not feel they should be required to stay. They disclosed having no issues with chemical dependency and did not want to take part. The facilitators requested they stay for the information anyway. It is interesting that twelve of the fourteen did stay and did not question why they were being given this information. All the practical exercises were taken home by the participants and the facilitators did not see the completion of them, but the participants did listen in group to the information.

The most successful section of the Manual appeared to be the "Learned Behaviour". The student defines success by the outcome of this particular exercise. The men developed comprehensive genograms of their families. Furthermore, they were able to identify patterns of alcohol consumption and violent behaviour by an exact relative, whether that was an uncle, father, cousin, or grandfather. The student was impressed at the comprehension level. These men were intelligent and highly perceptive about their social environments.

The "Self-Care" section of the Manual was very positive in the group as well. Many of the men perceived religion and spirituality as the same, so the facilitators treated them as such. The men were very intuitive with respect to what their needs were. Due to cultural conflicts at home, they were not always encouraged or even expected to identify their needs. They were surprised to learn that it is a natural human desire to engage in pleasurable activities. For some men this included spending time on their cars, working out at the gym, and working on their home. For others, it included going out with friends or brother/cousins.

Delivering the MPAST Program appeared to be successful; however, to evaluate its effectiveness, a more in-depth analysis would be needed, which was beyond the scope of this practicum.

#### **6.4 Conclusions**

The most important and valuable result of this practicum was the development of a culturally sensitive treatment manual for domestic assault offenders from cross-cultural groups.

Men were also victims. They did not want to be abusive towards their families, but culturally violence was condoned if not expected. The student's vision was to revise the Manual where respect was a core component of the program. Many men do not feel comfortable discussing their personal lives in front of others, however when the

environment is non-threatening, respectful and non-punitive, some of the participants will speak up. With some of the groups, the men were able to form a pseudo-family that enriched their experience of the program and thus contributed to a very successful personal plan to stop violence in their relationship.

The student also wanted a strong message in the Manual to be conveyed: *although culture is important to how an individual defines his worldview, it is not an excuse to resort to violence.* This message is reinforced throughout the treatment module.

The student was very disillusioned when first beginning this project, which appeared to be a monumental undertaking. The student did not understand how to begin a work such as this because it did not conform to her value base. She did not believe that the time allotted to this group program was sufficient to cover the complex topics included within the treatment module.

Through much introspection, the student saw the Manual as a starting point for instilling the desire - or perhaps motivation - for a batterer to change. What she wanted to accomplish with revising this Manual was to provide the men with a vision of what their life could be without violence. She wanted them to also see the possibilities and potential of taking responsibility for one's behaviour and how that one action facilitates choice and how choice creates freedom. Social Work advocates a very crucial principle - self-determination. Having control over one's life is what develops self-esteem and self-esteem in turn allows one to make positive choices. This was the student's vision for the Manual.

For groups of this nature where change in behaviour is one of the goals,

individuals must exhibit the motivation to do so. The student wanted to empower the men to seek their own behavioural changes in whatever form they perceived as appropriate. The student believes this task was achieved. Although it was not part of the practicum objectives, it was important to the student to develop a Manual that could create positive change.

The personal learning objectives of the student outlined were achieved through the course of completing this practicum. First, the student was able to enhance her skills in program development, specifically as it related to domestic assault offenders. The second phase of the practicum enabled the student to understand how other treatment manuals were introducing concepts and what kinds of organization and structure they were using. The student also accessed other sources from different disciplines to creatively utilize information and present it in a non-traditional manner.

Second, the learning objective of attaining theoretical and practical knowledge of domestic assault rehabilitation programs – particularly as they relate to a multicultural population – was achieved by Phase Two of the practicum. Information was accessed through various agencies in Canada. The student established phone contact with a few of the agencies providing treatment for domestic assault to cross-cultural men. The student was enriched by the experiences shared by therapists working with this specific population. One particular feasibility study conducted in British Columbia formed the foundation for some of the concepts presented in the MPAST Program.

Lastly, through the consultations and review of treatment manuals, self-help

literature and personal experience, the student learned how violence affects families, specifically families from different cultures. Through the process of completing this practicum, the student learned that the most vulnerable victims in this unfortunate scenario are the children. The student found this particularly frightening because the children are labelled as our future, however what kind of future exists for a society where the children become victims in a situation they had no part in creating? MPAST needs to include the "multicultural" part. . .the Multicultural Partner Abuse Short Term Program.

**APPENDIX A**  
**QUESTIONS FOR**  
**THE DOMESTIC ASSAULT INTERVENTION TEAM**

- a) What is the historical background for the creation of the team?
  
- b) What trends were being recognized that resulted in the formation of your team?
  
- c) What are the issues, specifically related to a cross-cultural population, that you have seen?
  
- d) Do you have concerns with respect to the Partner Abuse Short Term program?
  
- e) In your experience, what types of information/activities need to be incorporated into a domestic assault rehabilitation program?
  
- f) What, if any, has been your experience with Manitoba Justice Probations?

**APPENDIX B**  
**QUESTIONS FOR**  
**THE DEPARTMENT OF MANITOBA JUSTICE PROBATIONS**

- a) What is the historical background of the program?
- b) What criteria did you use to develop the program in its current form?
- c) What was the social context in which you decided that revisions needed to be made?
- d) What has the feedback been from the participants when they attend sessions with you?
- e) In your experience, approximately how many individuals re-offend? What do you think are the causes of this?
- f) In your experience, what would you recommend including/excluding/revising in the current PAST Manual?
- g) How relevant do you think the teaching aids are in the program? This includes video demonstrations.

**APPENDIX C**  
**QUESTIONS FOR**  
***THE FACILITATORS OF THE PAST PROGRAM***

- a) In your experience, what do you see as the issues in delivering the PAST program?
- b) What are the things that you would like to see changed within the Manual? Why?
- c) What are some of the advantages/disadvantages of interpreters sitting in the groups?
- d) In your experience, does having an interpreter in the group change the group dynamics? Does this structure interfere with facilitating the group?
- e) What do you think about using the present teaching tools, specifically the video demonstrations?
- f) In your opinion, how important is the issue of English as a Second Language?

**APPENDIX D**  
**QUESTIONS FOR**  
***THE IMMIGRANT WOMEN'S ASSOCIATION OF MANITOBA***

- a) In your experience, what are the issues that face immigrant women who are in an abusive situation?
  
- b) How do the concepts of shame and stigma come into play when dealing with immigrant women?
  
- c) In your experience, how does the language barrier affect the women?
  
- d) How does the abusive situation affect the family as a unit?
  
- e) In your experience, what are some of the adjustment problems for children in the family?
  
- f) How does the agency perceive the man in this situation? Is he seen as a victim as well?
  
- g) In your professional opinion, what would you like to see revised in the PAST program?

**APPENDIX E**  
***THE MULTICULTURAL PARTNER ABUSE SHORT TERM  
PROGRAM (MPAST) EVALUATION QUESTIONNAIRE***

- 1) Is the MPAST Manual easy to understand?
- 2) Do the case studies reflect an accurate description of what you have witnessed in your work with cross cultural clients?
- 3) Do you believe the addition of the “Addictions” section contributes to increased understanding of abusive behaviour for convicted domestic assault offenders?
- 4) Do you believe the section on “Learned Behaviour” is beneficial to understanding the roots of where violent behaviour may have been learned for convicted domestic assault offenders?
- 5) Do you feel the addition of “Self Care” is a beneficial section?
- 6) What did you find most helpful about this Manual?
- 7) What did you find least helpful about this Manual?
- 8) What recommendations/comments/suggestions would improve this Manual?

**APPENDIX F**  
***THE PAST MANUAL VERSUS THE MPAST MANUAL***

***The current PAST Program***

<i>Session 1</i>	<i>Partner Abuse Program Introduction</i>
<i>Session 2</i>	<i>Personal Plan for Non-Violence</i>
<i>Session 2</i>	<i>Warning Signs of Violence</i>
<i>Session 2</i>	<i>My Warning Signs</i>
<i>Session 3</i>	<i>Time-Outs: Introduction</i>
<i>Session 3</i>	<i>Personal Plan for Non-Violence and Time-Out</i>
<i>Session 4</i>	<i>Types of Abuse</i>
<i>Session 5</i>	<i>Cycle of Violence</i>
<i>Session 6</i>	<i>Myths and Facts about Partner Abuse</i>
<i>Session 7</i>	<i>Socialization</i>
<i>Session 8</i>	<i>Victim Impact: Women</i>
<i>Session 9</i>	<i>Victim Impact: Children</i>
<i>Session 10</i>	<i>Self-Talk</i>
<i>Session 11</i>	<i>Personal Beliefs and Self-Talk</i>
<i>Session 12</i>	<i>Program Wrap Up</i>

## *The MPAST Program*

- Session 1*                      *Partner Abuse Program Introduction*
- Cultural Exercise
  - Commitment & Accountability transparency
  - The Human Rights Code
  - Our Bill of Rights (Women)
  - Concept of Respect
  - Revised definition of Partner Abuse
- Session 2*                      *Personal Plan for Non-Violence*  
*Warning Signs of Violence*  
*My Warning Signs*
- "Do you have a volcano in your tummy?" exercise
- Session 3*                      *Time-Outs Introduction*
- Visual "Time Out" exercise
- Personal Plan for Non-Violence and Time Out*  
*Concept of Shame*  
*Addictions*
- Session 4*                      *Learned Behaviour (Previous section of "Socialization" was deleted)*  
*Types of Abuse*
- Power and Control wheel
  - Perception of Power in a cross-cultural marriage
- Session 5*                      *Cycle of Violence*
- Abstract explanation of cycle of violence
  - "Are you a Volcano" exercise
- Session 6*                      *Myths and Facts about Partner Abuse*
- Session 7*                      *Victim Impact: Women*
- Case Scenarios
  - Cross Cultural Issues
  - Physical Manifestations of Abuse transparency

*Session 8*

*Victim Impact: Children*

- Addition of video demonstration: Children of Romania
- Abuse of Children and Nurturing Children wheels

*Session 9*

*Self-Talk*

- Visual explanation
- Self Talk Worksheet (Journal)

*Session 10*

*Personal Beliefs and Self-Talk*

*Session 11*

*Self Care*

*Session 12*

*Program Wrap Up*

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