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Effective approaches to working with male perpetrators of domestic violence in New Zealand

A thesis presented in partial fulfilment of the requirements for the Degree of Master of Philosophy in International Development at Massey University, Manawatu, New Zealand

TA THI TAM HA
2016
Abstract

The rate of domestic violence has been increasing around the world today. Even though women do conduct abusive acts towards men, the majority of perpetrators of domestic violence remain men. A Men and Development (MAD) framework is used as an overarching framework for the research because it is believed that problem of domestic violence cannot be tackled if men are not involved.

The purpose of this study is to investigate effective approaches to working with male perpetrators of domestic violence. The specific objective is to identify factors to be considered in programme design and delivery so as to maximize men's engagement in intervention programmes and prevent them from reoffending. The study also explores whether cultural aspects are considered when delivering programmes for perpetrators, particularly for those with Asian, Pasifika and Maori backgrounds and if yes, how much it affects programme delivery.

The data collection took place in New Zealand by interviewing people working for five organisations that have intervention programmes for male perpetrators of domestic violence. It was hoped that the research findings would provide some insights on how to establish and run a centre in Vietnam that offers intervention programmes for male perpetrators of domestic violence. Currently, such programmes do not exist in Vietnam.

The research findings show that cognitive behavioural therapy, the Duluth model, and the strengths-based approach are believed to be effective for working with male perpetrators. Programme components that are important for effective programme delivery include an initial assessment, the existence of both male and female facilitators in a team, timeout planning, and anger/anxiety management. Regarding the cultural aspects, organisations do account for
the cultural backgrounds of perpetrators. For example, during the initial assessment, their clients are asked if they have any cultural requirements that the facilitators should be aware of during the programme. Particularly, some special models are used with Māori perpetrators namely the Tangi Hepi or the Mason Durie model. Māori people can do hongi (a traditional Māori greeting) or karakia (prayers or incantations) if they wish provided that other clients do not oppose this. Having a Māori facilitator in the team also plays a crucial role for effective communication and better understanding among Māori perpetrators when they take part in the programme.

The Men and Development framework is reflected in programme design and delivery in the organisations even though none of the facilitators named this framework when interviewed. For example, facilitators often talk with their male clients about the positive aspects of being a man and how this can help them improve their relationship with their partners rather than destroying it using violence. The facilitators help the clients navigate away from negative aspects of masculinities. They create conditions for men to work with men in the group, take responsibility for their violent behaviours and help one another in order to change their attitudes and behaviours towards domestic violence.
Acknowledgement

I am enormously grateful to my supervisors, Professor Regina Scheyvens and Dr Kathryn Hay, for sharing with me their knowledge and their networks in the field of development and domestic violence. Their continuous, patient, friendly and excellent guidance throughout my research has been so encouraging and enabled me to keep going on until the completion of this research. I would also like to thank Virginia Webb for her tutoring, reading and providing constructive feedback on my writing. I would like to extend my sincere thanks to all the wonderful lecturers and staff at the Institute of Development Studies, Massey University for your instructions and support during my two years at Massey University.

A huge thank you goes to all the participants of this research. I am very grateful that you welcomed me in your organisations and spent your valuable time with me on the interviews, for your support for my study as well as for your willingness to share your knowledge and experience openly with me during and after my interviews. Without you, I certainly could not have been able to complete my research.

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Last but not least, I am grateful to my parents for always having faith in me and encouraging me to study. My journey in New Zealand would not have been possible without the companionship of my children, Quang and Anh. Thank you for being with me and going with me through all the ups and downs. Your presence in my life has given me strength to overcome all challenges. I believe you have learned a lot during your time in New Zealand and I hope this firm foundation will encourage you to strive yourselves until the day you can make your dreams come true.
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## Abbreviation

<table>
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<th>Abbreviation</th>
<th>Full Form</th>
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</thead>
<tbody>
<tr>
<td>CBT</td>
<td>Cognitive Behaviour Therapy</td>
</tr>
<tr>
<td>CSAP</td>
<td>Correctional Services Accreditation Panel</td>
</tr>
<tr>
<td>GAD</td>
<td>Gender and Development</td>
</tr>
<tr>
<td>HFVIP</td>
<td>Horowhenua Family Violence Intervention Programme Inc.</td>
</tr>
<tr>
<td>MAD</td>
<td>Men and Development</td>
</tr>
<tr>
<td>MOJ</td>
<td>The Ministry of Justice</td>
</tr>
<tr>
<td>TA</td>
<td>Transactional Analysis</td>
</tr>
<tr>
<td>UK</td>
<td>United Kingdom</td>
</tr>
<tr>
<td>UNFPA</td>
<td>United Nations Population Fund</td>
</tr>
<tr>
<td>USA</td>
<td>The United States of America</td>
</tr>
<tr>
<td>WID</td>
<td>Women in Development</td>
</tr>
<tr>
<td>WLWVT</td>
<td>Whanganui Living Without Violence Trust</td>
</tr>
</tbody>
</table>
## Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hongi</td>
<td>a traditional Maori greeting in which people press their noses together.</td>
</tr>
<tr>
<td>Karakia</td>
<td>prayers or incantations</td>
</tr>
<tr>
<td>Taha wairua</td>
<td>spiritual well-being (e.g. meaning, and purpose in life)</td>
</tr>
<tr>
<td>Taha hinengaro</td>
<td>mental and emotional well-being (e.g. constructive thoughts and feelings)</td>
</tr>
<tr>
<td>Taha tinana</td>
<td>physical health</td>
</tr>
<tr>
<td>Tahe whanau</td>
<td>extended family</td>
</tr>
<tr>
<td>Ta ao Maori</td>
<td>the Maori world</td>
</tr>
<tr>
<td>Whakapapa</td>
<td>kinship</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Maori beliefs and values</td>
</tr>
<tr>
<td>Wairua</td>
<td>self-realisation</td>
</tr>
<tr>
<td>Tapu</td>
<td>self-esteem</td>
</tr>
<tr>
<td>Mauri</td>
<td>inner values, sense of power</td>
</tr>
<tr>
<td>Mana</td>
<td>other values, achievements, power, influence</td>
</tr>
<tr>
<td>Te ao hurihuri</td>
<td>contemporary influences within today’s society</td>
</tr>
<tr>
<td>Koha</td>
<td>donation</td>
</tr>
<tr>
<td>Te reo</td>
<td>the Maori language</td>
</tr>
<tr>
<td>Haka</td>
<td>a dance, or a song accompanied by dance</td>
</tr>
<tr>
<td>Kakano</td>
<td>the seed</td>
</tr>
<tr>
<td>Kapahaka</td>
<td>Maori performing arts and literally means to form a line and dance</td>
</tr>
<tr>
<td>Pakeha</td>
<td>a white New Zealander as opposed to a Maori</td>
</tr>
</tbody>
</table>