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**SELECTED MEN'S LINGUISTIC REPRESENTATIONS
OF VIOLENT RELATIONSHIPS IN FAMILIES
AND THEIR READINESS FOR CHANGE**

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1999

A thesis
submitted to Massey University
in partial fulfilment of the requirements for the degree of
Master of Philosophy in Linguistics & Second Language Teaching

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ABSTRACT

The thesis provides an overview of the literature relevant to current practice of those working with violent men. Four men, identified by the court as having been violent in their families, are interviewed and their use of language while giving an account of their experience of family violence is analysed. The results of the linguistic analysis are related to the change process and implications for changing behaviour from violence to non-violence are presented. This research confirms the work done particularly by Adams (1995) in recent years in describing how men can justify, camouflage and maintain positions of dominance in relationships with women, and provides a reference for assisting with increased understanding of the functions of the linguistic forms used by these men. Building on the work done by those in medical and therapeutic fields, a model has been developed which provides a reference for mapping men's readiness for change and their progress through the change process.

ACKNOWLEDGEMENTS

My thanks to Susan and to Cowan and Piers for supporting me to complete the thesis and by making do with a very part time partner and father over this period. Particular thanks also to my supervisor, Dr Margaret Franken for persevering with feedback and encouraging me to find ways through, especially in working through the complicated ethics issues, and towards the latter stages of final completion.

Thanks also to my colleagues for their support in many different ways, especially Tania Pattison for processing the text and with the NUD.IST analysis, to Caroline Graham, Ihaia Hutana, Deb Stewart and others for their helpful participation, criticism and support and of course to my friend Kevin Brown for coming out at night and interviewing the men. I'd like to acknowledge the men who agreed to be interviewed for this project and their willingness to share their experience with us. DOVE Hawkes Bay, the National Network of Stopping Violence Services and the Department for Courts have all supported and contributed to this thesis. Carrying out this research project and writing the thesis has been made possible by the contributions of a whole team of people, many of whose names are not mentioned here. To all of you and to my employer, the Eastern Institute of Technology, kia ora mo to koutou tautoko awhina. Kia ora ra!

INTRODUCTION

This thesis provides an overview of the literature relevant to current practice of those working with groups of violent men and explores the use of language by four men giving accounts of their experience of family violence. The way that these men use language is related to the change process. The functions of different linguistic forms are studied and presented in a way which builds a composite picture of a man's current position on a continuum of change from violent to non-violent family relationships. The thesis is arranged in two distinct parts. The first four chapters review literature to provide a base of understanding and theory necessary to contextualise the present research. From chapter six on, the thesis deals directly with the present research.

Chapter one seeks to provide an overview of family violence, including a discussion of fundamental concepts and terminology associated with family violence in the context of contemporary New Zealand society. It provides a thumbnail sketch of family violence in New Zealand today: What is it? Who does it? Why does it happen? What are we doing about it? Chapter two reviews the literature pertinent to family violence around men's personal and social development and in particular their fathering role. Chapter three builds on the discussion in chapter one about men's social development, by focussing on the power dynamic in relationships between men and women in New Zealand society. Chapter four surveys the change process for men who have been perpetrators of violence in their families. Factors which enable or contribute to change from violent to non-violent behaviour are discussed. Chapter five has a strong linguistics orientation in comparison to chapters one to four which are oriented to social psychology, sociology and social work. It discusses features of language commonly used by men who have been violent when they give accounts of their relationships and it establishes the present research as a discourse analysis. Chapter six describes the methodology employed in the research, while chapter seven reports the results and chapter eight concludes the thesis by discussing implications arising from this study.

CHAPTER ONE

FAMILY VIOLENCE

1.1 INTRODUCTION

This chapter provides information on family violence in New Zealand, discussing key concepts and terminology essential for understanding the scope of family violence in this country. It provides a brief explanation of programmes which help men to stop being violent.

1.2 THE NZ DOMESTIC VIOLENCE ACT

The Domestic Violence Act 1995, which became New Zealand law in July 1996, provides for the Court to make a protection order against a respondent if it is satisfied that the applicant or child in the family needs protection or if the respondent has used "domestic violence" against the applicant or child in the family. The protection order imposes conditions of non violence on the respondent. Respondents are then required to attend an education programme to provide them with the ability to stop being violent in family settings.

According to the Act:

Domestic violence refers to violence against one person by another with whom that person is, or has been in a domestic relationship.

Violence means physical abuse, sexual abuse or psychological abuse. Psychological abuse includes (but is not limited to) intimidation, harassment, damage to property, threats of abuse, any abuse of a child.

Abuse of a child includes allowing a child to see or hear, or putting the child at risk of seeing or hearing, the physical, sexual or psychological abuse of a person with whom the child has a domestic relationship.

A *domestic relationship* can mean a partner or family member or in certain cases someone sharing a household or having a close, personal relationship.

The general provisions of a protection order are to prevent contact by the respondent, to prohibit possession of any weapon by respondents, to provide speedy and inexpensive access to the Court for victims of family violence, to require respondents to attend stopping violence programmes, and to provide education programmes for victims of family violence.

1.3 FAMILY VIOLENCE

The people who can be and are violent in family settings include men, women and children. Women, children and men can be the perpetrators of violence just as they can be the victims. However, the United States of America Bureau of Statistics, 1995, shows that American women are six times more likely than men to experience violence committed by an intimate. Peter Adams (1998) quotes statistics indicating that at least one in seven New Zealand women are affected by family violence with an economic cost of 4.2 billion dollars per year. Assaults by male intimates are more likely to be severe and result in more severe injuries than assaults by others (Browne, 1993). Women are also at greater risk of assault (including rape and homicide), from a husband, ex-husband, boyfriend or ex-boyfriend than they are from a stranger or acquaintance (Browne & Williams, 1993). Most (83%) male perpetrators of violence in New Zealand families are aged from 20 to 44 years. Recent statistical information (National Network of Stopping Violence Services, 1998) indicates that of the men enrolled in Stopping Violence programmes in New Zealand during the first quarter of 1998, 35% were separated, 22% were in a de facto relationship, 20% were married and 20% were single.

1.4 SOCIO-ECONOMIC AND ETHNIC FACTORS

Male-partner violence is found across all ethnic and socio-economic groups and while low-income women report higher rates of current partner violence (11%) than middle-income women (10%), or higher-income women (8%), the difference is not great (Koss, Ingram & Pepper, 1997). The quarterly report from January to March 1998 of Te Kupenga Whakaoti Mahi Patunga/New Zealand National Network of Stopping Violence Services (NNSVS) records that 79% of men enrolled on Stopping Violence programmes earned less than \$30 000

and 45% of all men enrolled earned less than \$15 000. Whilst it is well documented that family violence occurs across the spectrum of socio-economic levels in society, the large majority currently referred to programmes by the court earn less than the minimum national wage. This raises serious questions about either rapid changes in offending or about a socio-economic differential in charging and/or sentencing. Reasons for a preponderance of men from lower socio-economic levels attending stopping violence programmes in New Zealand could well become the focus for subsequent research.

While research into the prevalence of partner abuse in different ethnic groups is contradictory, some indications are that there is no difference when socio-economic status is statistically controlled (Koss et al, 1994). Hampton and Gelles (1994) however, found that African Americans were 2.4 times more likely to experience severe violence within their primary relationship than were their European American counterparts. According to a recent report, the leading cause of death for African American women aged 15 to 34 in the USA is homicide by an intimate partner (Council on Scientific Affairs, 1992). New Zealand statistics (NNSVS, 1998) indicate that 51.52% of men enrolled on programmes in the first quarter of 1998 were Pakeha New Zealanders and 34.46% were Maori New Zealanders. The remainder were made up of 6.93% other Pacific Islanders and 7% of "other" or "unknown" ethnicity. In New Zealand the population (1996 census) comprises approximately 70% Pakeha (of European descent), a Maori population of 523 500 or 14% and 5.5% are other Pacific Islanders. Comparing these numbers with the total populations of the ethnic groups show ratios of 1:0.73 for Pakeha New Zealanders, 1:2.46 for Maori New Zealanders and 1:1.26 for other Pacific Islanders. Once again, these statistics raise questions deserving of some further investigation. How is the reason for apparent over-representation of Maori men in stopping violence programmes similar to and different from the reason that lower socio-economic groups are over-represented at these programmes?

From the literature it is possible to isolate two distinct forms of couple violence taking place within families in the U.S.A (Johnson, 1995). Some families suffer from occasional outbursts of violence from either husbands or wives (common couple violence), while other families are terrorised by systematic male violence (patriarchal terrorism).

Common couple violence is where the complexities of family life produce conflicts that occasionally "get out of hand" in some families. Recent research carried out in Christchurch suggests that as reported by children, females assault males at approximately the same rate as

males assault females (Fergusson, 1998). This female assaults male violence can be categorised as common-couple violence, which some men also practise. Other men attempt to minimise their abusive behaviours by attributing their actions to one-off occasions where they “lost it”, in other words, common-couple violence. Johnson’s research also highlighted that while in the case of patriarchal terrorism, violence invariably escalates, in the case of common couple violence no significant escalation was apparent. The overriding difference between these two forms of violence is in the motivation of the perpetrator. In the case of patriarchal terrorism, it is likely that a whole range of controlling tactics will be used as the motivation is for the man to exercise general control over “his” woman. The focus of the present research is on men, who may use both common couple violence and patriarchal terrorism in their family relationships.

It seems likely that causal factors involved in patriarchal terrorism are also involved in common couple violence, that many of these factors are continuous variables, and although some of them are sex-linked, there is overlap in gender distribution. Causal factors for patriarchal terrorism (Johnson, 1995) are:

- motivation to control;
- normative acceptability of control;
- inclination to use violence for control;
- physical strength differences that make violence effective;
- inclination to expressive violence;
- victim deference;
- structural commitment to the relationship.

1.5 MEN’S PROGRAMMES

Thirty three agencies which provide stopping violence programmes in communities in New Zealand are affiliated to Te Kupenga Whakaoti Mahi Patunga/National Network of Stopping Violence Services. There is a number of other agencies involved in this work which are not affiliated to the national body, usually because of enhanced ability to attract funding as an independent group. Agencies provide a range of services including separate programmes for men, women and youth. Men’s programmes vary in length from 12 to 26 weeks’ duration and for sex offenders up to two years.

While all programmes are developed locally, most have built on the curriculum developed by Ellen Pence and Michael Paymar for the Domestic Abuse Intervention Project in Duluth, Minnesota (Pence & Paymar, 1990).

A programme has been developed to better meet New Zealand conditions and needs which agencies will be able to draw on to provide content and deliver suggestions of a consistent standard (NNSV/McMaster, 1998). This Living Without Violence programme has built on current best practice, and has recently been distributed to member agencies. It has the goals of ensuring people's safety, especially that of women and children, and encouraging equality-based changes in men's attitudes and behaviour.

In 1997 there were 3,483 referrals made to affiliated stopping violence agencies from family court, district court, police, CYPS, CHE and Community Corrections (NNSVS, 1998). Of that number 1,977 of the men engaged in programmes. Of those men engaging in the programmes, 21% of them managed full attendance and another 29% attended from 75% up to 99% of the sessions. A 50% attendance rate at mandated programmes does raise questions about attitudes to attendance by those involved in the programmes. The 909 men satisfactorily attending programmes compared with the total number of men referred is a mere 26%.

1.6 SUMMARY

This chapter has described the scope of family violence in New Zealand. Statistics show the prevalence of violence and discuss differences of age, ethnicity, and income within populations between those who abuse their partners and those who don't. There is a brief explanation about programmes for men for stopping being violent in their families. Within the context provided the reader is able to move on to chapters two and three which will explore some current literature on men and their development and differences in gender and power.

CHAPTER TWO

VIOLENCE AND MEN'S DEVELOPMENT

2.1 INTRODUCTION

This chapter provides an explanation of how male development characteristics can lead to violent, abusive or controlling behaviours in some men. If men choose to be violent, what are the factors that lead to this becoming such a real possibility? The chapter surveys development of masculinity, gender expectations, maleness, fathering and finally offers some comment about abusive men.

Jenkins (1997, p. 43.) argues that violent and abusive behaviours are the result of active choices which are informed by sequences of self-centred preoccupation, rationalisation and justification. These ideas and preoccupations are in turn "informed by dominant cultural ideologies which relate to beliefs about entitlement, privilege and power and expectations of deference and submission from those regarded as inferior or lesser status". Many men regard women as having less status than men and as a result consider they are entitled to make decisions for them and that they occupy a privileged position of power in man-woman relationships.

2.2 DEVELOPMENTAL STAGES

According to Jung (1953) there are major stages of ego development humans may engage in, the first being a drive to conform. Boys will seek to acquire those values, attributes and behaviours that help them develop and confirm the gender category to which they have realised they belong. This stage peaks at adolescence and may be followed, by those who continue their development, by the conscientious, autonomous and integrated levels of development. During the conscientious stage, individuals begin consciously examining their values in the context of the expectations of their culture. The collective definitions of masculine and feminine are compared and balanced with their own nature.

The autonomous stage sees people moving away from the condemnation typical of those in the conforming stage towards others they perceive as not conforming to the group "rules", into a wider acceptance of those who choose other solutions to facing life. The autonomy of the individual is recognised and deviance from the norm is tolerated. Men no longer have to conform to traditional stereotypes of masculinity. Finally, the integrated level of development can occur. This is where one moves beyond tolerating differences to a full appreciation of individual differences; an integration of ideals of masculinity and femininity; beyond role differentiation to the achievement of a sense of integrated wholeness. For men who reach this stage, self-assertion, self-interest and self-extensions become tempered by considerations of mutuality and interdependence (Steinberg, 1993, p.17). This can go beyond sexless androgyny (which allows people to move from typically masculine attributes to feminine as the situation demands), to the point where feminine attributes are synthesised with the masculine, transforming the personality and freeing unlimited human potential. There are men who are able to live and express what have been known as feminine attributes in ways which are different from the way women live and express those attributes. These then, may be the real men of the future.

Ways of being in the world, whether masculine/feminine norms or cultural expectations can provide a useful pattern which guides the emerging identity of individuals as they develop. When these norms and expectations are seen to be irrelevant to, or beyond the reach of individuals, such group norms become a negative template it is impossible to fit. As a result, devaluation of either (or both) the group to which the norms are attached or of the self takes place. This devaluation caused by unattainability is easily felt as rejection and some damage occurs to the perception of self and/or the group. Alienation from the mainstream, including parents if they are seen to subscribe to mainstream values, takes place. In New Zealand, the increasing gap between the poor and middle class, and the increasing number of people unable to find regular paid work means that more and more young people are likely to feel some alienation to a society which holds what to them are unattainable goals. The situation is further compounded by the fact that a disproportionate number of young Maori people make up the lower socio-economic sector in our communities, the immediate result being a disproportionate number of alienated young Maori people.

Equating masculinity with external accomplishment and that to financial success and power exerts pressure on the self esteem of many men. Often men realise that many outcomes defined by the culture as success, carry negative qualities and they make decisions about the way they

want to live according to their individuated notions, rather than continuing to function at the level of identification with collective norms of masculinity. For many New Zealanders, the mismatch between collective cultural expectations and individual ideals around male-female relationships is problematic.

2.3 GENDER STEREOTYPES

Men are often bewildered by a world which seems to hold up traditional masculine attributes which are often not acceptable on their own in a complex real world of relationships, personal concern for others and intimacy. As they grow through adolescence they strive to conform to current ideals of masculinity, some of them never growing beyond this stage. These stuck male 'adolescents' can be seen at all ages through the lifespan.

Because of the enormous pressure on people to conform to the appropriate gender stereotype, men and women often learn only a portion of the skills, feelings, values and behaviours necessary to cope effectively and fully with life (Steinberg, 1993). Others strive so diligently to achieve top marks in gender role conformity that their individuality and human potential becomes lost in the vain striving to be the perfect type.

In our society, characteristics of the masculine role are competence, achievement, authority, discipline, focus on the outside world, and objective, sound judgement. Femininity is seen to be represented by characteristics of empathy, emotional expression, nurturing and a focus on the internal affairs of the family.

Steinberg (1993) cites research showing that over-identification with 'masculine (or feminine) roles is unhealthy physically and psychologically. Men who are more gender typed were found to run a greater risk of divorce and tended to display lower overall intelligence, lower spatial ability and lower creativity. It is interesting to note in Steinberg's work that while men highly identifying with traditional masculine values were better adjusted psychologically during adolescence, as adults they experienced high anxiety, high neuroticism, and low self acceptance. Because of these men's image of self sufficiency, outer orientation and strength,

¹ Whilst the terms male and female refer to sexual categories, masculine and feminine refer to gender roles; the behaviour, feelings, values and attitudes that are considered representative of each sexual category.

they were reluctant to seek professional help when they became aware they had a serious problem.

2.4 DEFINING A MALE

Young males seek self-validation. This involves a process of attachment to specific male peers and superiors and that process of attachment leads to a demand that satisfactory evidence of maleness be prerequisite to group membership (Tiger, 1969). The combination of the process of attachment and the need for validation leads to a cumulative group feeling which tends to lead to increasingly bold and effective activity. This may lead to escalation of conflicts between groups of males for whom conciliation without triumph means invalidation of their maleness. Honour must be served. Boys have a need not so much to test themselves, but to provide for others visible marks of proof of their move from boyhood to manhood.²

As noted in the earlier discussion of Jung (1953), males in a developmental phase of establishing a conforming gender role look around for examples of the cream of masculinity. Men, usually unconsciously, create for themselves a hall of exemplars (Keen, 1991) where those men who embody our highest, most desirable values, our ideal men are enshrined.

Making a list of exemplars is indeed a means of testing how well our unconscious values match our conscious values. For many men, this will highlight those values they have been holding high and for some may indicate areas of change and growth they are now ready for. Keen (1991) notes ten virtues which are characterised as being important in the makeup of a man, so important to represent to one's sons (Appendix 1). These new definitions of virtues for men include 'Right Livelihood' - believing in and loving what we do; 'Moral Outrage' - being warriors for what we believe in; and 'Husbanding' - caring for the earth and other people. There is quite a leap to these virtues from common male adolescent locker-room talk. A

² RITES OF PASSAGE:

Coming of age is a separation from the nurturance of the family which does not always have a clear cultural marking ceremony (rite of passage) in our society. Girls become women at a particular time on a particular day; their first menstrual period. Boys do not have such a definite, clearly observable and marked transition. With the absence of formal rites of initiation into manhood in our general society, boys at the brink of manhood may take to physical sports or some dangerous or courage testing activity to prove their readiness for manhood.

maxim on how to treat women which the writer and his compatriots were exhorted to aspire to during high school was 'The Five F's': Find 'em, Fool 'em, Feel 'em, Fuck 'em, Forget 'em.

2.5 BEING A FATHER

District Court Judge Andrew Becroft (1998) notes that of the last 41 young male offenders he dealt with, 37 (90%) of them said they have no meaningful contact with their fathers, either not knowing where he is or not wanting to have anything to do with him. In his opinion "...today's youth are the most under-fathered in the history of the western world" (Appendix 2). Some New Zealand schools report statistics indicating more than 50% of their school population come from single-parent families. Certainly, the 1996 Census of Population and Dwelling reported that in one area of Hawkes Bay, half of the families with children were single parent families (see Appendix 3).

In Japan the phenomenon of violence at home and school, as well as various other social ills, has also been attributed by some to absent Japanese fathers. Often the children in such families might see their father only one day in a week. They are still asleep when he leaves for work six days a week and have gone to bed when he returns (Babior, 1993). It seems that Japan and New Zealand, for quite different reasons, share a growing practice of raising our children without the strong, involved and responsible presence of a father. It is interesting to note that another common factor New Zealand shares with Japan is the highest youth suicide rates in the world.

Fathers are facilitators of masculine development in their sons and whether the growing boy is secure or defensive in his gender role will be mostly determined by his father and the quality of their relationship (Steinberg, 1993). Defensive identification is synonymous with identification with the aggressor; a way of reducing anxiety by becoming like the person one is afraid of. Secure or developmental identification occurs when there is a nurturing parent-child relationship that motivates the child to consciously emulate and build an internal image of the beloved parent. Steinberg's (1993) research indicates that whether a male's masculinity is based on defensive or developmental identifications is related to paternal nurturance and paternal participation in limit-setting and decision making with family interactions. The research indicated three fathering factors crucial to development of constructive masculinity were a powerful masculine image, family involvement and basic affection.

Fathers who strive to maintain dominance or who make the son feel inadequate, humiliated or not masculine run the risk of damaging the possibility of themselves being able to fill the role of mentor and guide to their son. If such rejection occurs it is likely that the son will seek to emulate someone else who may exert unwanted influence over the developing child. The fathers of our children need to remember this will of the child to challenge his father along with his need to submit to the elder. Fathers who force submission through attempted dominance are not allowing the need for submission to enfold at the child's chosen and developmentally advantageous moment.

If a father is controlling, restrictive and punishing, the boy will tend to be low on masculinity. The boy needs an environment where he can try out different behaviours and feelings and practise them, especially to a male audience and particularly one that mirrors back to the boy how wonderful and masculine he is whether he be playing rugby, violin or participating in any activity at all. The child who has a loving relationship with a masculine, competent and nurturing father figure is most likely to develop the culturally appropriate behaviour and attitudes for males in that society. He will identify with traditional masculinity and feel good about his maleness. It is from this position of masculine security that he can later open himself to the possibility of becoming a male human person, able to experience and integrate characteristics common to all people, not only traditional men. Without strong gender identification, the male may strive again and again to prove his masculinity, sometimes beyond adolescence, stuck in this developmental stage, a perpetual adolescent.

As a young child moves out more into the world, separating from the dependent relationship with the prime carer, usually the mother; the father can provide a supportive and safe climate for the child to practise confident relating and connection, independence and separateness. This interaction encourages the development of the child's ability to engage the world in new relationships.

2.6 ABUSIVE MEN

How is it that some men find themselves acting violently and abusively to those close to them? Male abusers range from quiet, passive men who tend to withdraw from conflict, to men who are domineering patriarchs frequently engaging in displays of power and status, yet gender-prescribed patterns of exaggerated entitlement and social-emotional avoidance are evident in

both of these extremes (Jenkins, 1990). The male abuser focuses on his own intent and feelings, unable to see another perspective and lacking empathy and understanding of the effects of his violence on the victim. This lack of empathy is accompanied by justifications, external attribution of responsibility and the victim is treated as an object; or dehumanised.

Research indicates that communication deficits do not account for differences between violent and non-violent marriages (Babcock, Waltz, Jacobson and Gottman, 1993). There was no correlation found between communication skill and the disparate measures of power used in the study. There was, however, a finding that husbands who battered their wives were more likely to report a 'husband demand/ wife withdraw' interaction pattern than were other men. This is different from the common pattern during arguments; and when couples present for marital therapy, it is usually wives, not husbands who are depicted as being in the demanding role. The withdrawing role is associated with power because those who demand something are in a less powerful position than those who want to maintain the status quo. There is some evidence in Babcock et al's (1993) research that men who are violent to their spouses compensate for their lack of marital power with physical aggression.

2.7 SUMMARY

This chapter has discussed some of the strong social forces that influence the development of men and how individual ideas of masculinity may conflict with stereotypical views of society at large about men and masculinity. The critical importance of fathering in the development of young children is noted. This discussion is aimed at explaining how it is that some men find themselves acting violently and abusively to those close to them, particularly their wives and children.

CHAPTER THREE

GENDER & POWER

3.1 INTRODUCTION

Following on from the discussion in chapter two on men's personal and social development and how facets of that development can provide fertile ground for the seeds of violence to flourish, this chapter looks at some of the ways that our society engenders stereotypes which can lead people to expect privileged treatment for men. This chapter discusses differences in the power that men and women hold in society and ways that power differences are maintained.

3.2 SOCIETAL AND CULTURAL FACTORS

Male beating of female partners apparently occurs in nearly all societies (Campbell, 1992) but is by no means practised by all individuals. Individual psychological factors within a context of cultural tolerance predict the occurrence of individual incidents of wife-beating while cultural, political and economic factors may lead to wife-beating being more frequent and severe.

Brown (1992) suggests that the prevalence or relative absence of wife beating in any particular society is predictable when certain factors are known. These can be categorised as those that deal with aspects of womanhood; the relationship of men to men and women to women; the isolation of wives; and sanctions and sanctuary.

Brown (1992) concludes that the greatest deterrent of all to wife beating is the means at a woman's disposal for getting even. Strategies in non-industrial societies for 'getting even' are striking back with a weapon, leaving a partner, shaming an abusive partner in public, mobilising public opinion against a partner, allowing domestic tasks and childcare to lapse, attempting suicide, invoking supernatural revenge, poisoning a husband's food. In industrialised societies we do see examples of these ways of evening the score, but it is generally expected that major deterrents will be imposed by society through the justice system, rather than being imposed by individual women.

Levinson (1989) studied family violence in ninety societies around the world. While he found wife beating to be the most common form of family violence, it is by no means universal. In 15 of the 90 societies surveyed, family violence is rare or entirely absent. The factors which predict low or no family violence include: monogamous marriage; economic equality between the sexes; equal access to divorce by men and women; availability of alternative caretakers for children; frequent and regular intervention by neighbours and kin in domestic disputes; and norms that encourage the non violent settlement of disputes outside the home.

A further factor which warrants consideration in New Zealand's ethnically varied population, is what Benedict (1946) in a study of Japanese culture, refers to as the notion of 'shame cultures' and 'guilt cultures'. In Japan, shame is permanent for the individuals involved and, by extension, to their families. Where shame is the major sanction, a man does not experience relief when he makes his fault public. By comparison, social controls in American culture are governed by guilt, which is eased or erased by confession and atonement. Shame cultures rely on external sanctions for good behaviour while in guilt cultures there is an internalised conviction of sin.

In New Zealand, mainstream society has built on a guilt culture, yet Maori society operated and, I believe, still, to a large extent, operates a shame culture often in parallel with institutions such as the church and the justice system. The success in New Zealand of family group conferences where responsibility for addressing the care, protection and behaviour of children and young persons is first offered to the family provides a model of social responsibility where guilt and shame cultures are able to work side by side. Not only is the child or young person's situation made known to a wider audience, but the family is given the opportunity to salvage pride by making a supported commitment to effect some change and by coming together to look after their own.

In October 1998, the number of male re-offenders in New Zealand prisons totalled 3082, of which 1069 (35%) were New Zealanders of European descent and 1734 (56%) New Zealanders of Maori descent (Dept. of Corrections, 1998). This is an alarming statistic and demands some

enquiry regarding the very high incidence of re-offending by Maori men. Of relevance to this debate must be the notion of *whakamaa*,³ which is significant in the context of shame culture ideology.

3.3 DOMINANCE

While there is no evidence to support the commonly held view that men are inherently more aggressive than women, it is true that men will respond more quickly with aggression around issues of territoriality and hierarchical struggle whereas women respond more quickly with aggression when their young are threatened (Tiger, 1969).

Darwin, in 1872, (Stevens, 1989) noted that both threat and appeasement, dominance and submission are based on the same antithetical principles in man as in animals. A threatening animal takes a stance of appearing bigger and stronger and the submitting animal takes a stance of being smaller and weaker. Animals make a distinction between aggression against their own species and aggression directed against other species. Humans not only differentiate between themselves and other species, but also make a clear distinction between the kind of aggression directed against members of their own population and that directed against members of other human groups. This helps to explain the distinction societies all over the world make between murder which is universally regarded as bad, and killing in war, which is seen to be heroic. Tiger (1969) notes that warfare is an outgrowth of co-operative hunting behaviour, and before a war can occur it is necessary to perceive the enemy as a huntable species on which it is legitimate to prey.

A significant, yet often overlooked difference in being between men and women is that men are brought up knowing that they may be expected to kill. Not to kill from a basic instinct to protect one's family, but for the abstract notions of powerful others. There is a generally accepted expectation that he will fight for freedom, for right and for country when called upon. Men are conditioned to accept that these abstract notions transcend responsibilities to self, to family and community.

³ Whakamaa involves the perception of diminished mana in relation to another or to others; the undermining of a person's valuing and perception of him/herself or of their close friends, hapu, whanau or iwi, particularly in front of others. Often this is accompanied by shame, either for oneself or on behalf of another (Metge, 1986).

The role of the soldier is constantly held up as the epitome of masculinity and sexual potency is repeatedly affirmed by the use of language which in civilian life would be regarded as 'unacceptable. As Stevens (1989, p. 97.) notes, "... recruits rapidly learn the syntactical skill necessary to use the primary four-letter word as adjective, noun, verb and expletive".

Being a soldier allows men to achieve some fundamentally important validation of themselves as men. The warrior role is an opportunity to achieve power and status as men, just as for some women becoming a mother provides fulfilment and validation.

3.4 AMITY & ENMITY

Around the world, ethnic groups have a tendency to see themselves as superior and to treat the members of communities other than their own as if they belonged to an inferior species. This ethnocentrism or tendency to view the world as if one's own particular culture was central to the world and most significant for all respected individuals, exists all around the world. Erik Ericson, at a meeting of the Royal Society in London, 1965, introduced the term pseudospeciation, the propensity to regard one's own group as the only valid truly human species, and others as less human. It is this mentality that Hitler so effectively cultivated and employed with such horrific results in Nazi Germany.

The terms of in-group and out-group reflect some fundamental distinction present in the collective unconscious of people in widely differing cultural groups. It is possible to distinguish two social modes of functioning: amity for those one is familiar with, and enmity characterising the way of relating to strangers, who can be regarded as potential enemies. For some men, women seem foreign and may be seen as the enemy. It is the use of pseudospeciation which allows men to separate a woman off as if she were from some other species and once she is thus separated she becomes less than human and in the realm of the unconscious, now justifiably able to be abused. Name-calling is a convenient tool which can be used to place a woman in an out-group category. Look at the rich repertoire men have to choose from: bitch, slag, slut, cunt, wench and so on. Once defined, often objectified as a

⁴ In Stevens (1989, P. 96) John Hockey from Lancaster University wrote of bayonet training class: "...the corporal shouted at recruits, 'I want you to scream! You sound pathetic! Like a bunch of Marys! No balls at all! Now let's hear some aggression!'"

thing rather than a person, and sometimes as a body part particularly named as the body part most signifying difference and most likely to be a focus for derision, it becomes easy to abuse.

Some men seem unaware that pseudospeciation may be what is happening even when they use what to them are terms of endearment. Men who talk in loving tones about 'the missus', 'the cook', 'the boss', 'the old girl' are categorising their partner by isolating and emphasising one part of the relationship, then exaggerating and personifying that characteristic, often with the addition of humour. The use of terms such as these still has the effect of placing the named person in an 'out group'. A picture has been painted of her, over which she has no control and which does not acknowledge or show respect for her as a complex, feeling person.

3.5 EXPECTATIONS & ENTITLEMENT

Traditional roles for men can become problematic as they move beyond adolescence and enter into an intimate relationship with a woman. Men who have strong relationship ties with modern women are needing to find a new balance and a new way of being in the world for them. Traditional ideas of male entitlement still exist in our society yet more and more women and men are choosing for moral, ethical and pragmatic reasons, to reject these as limiting the freedom and potential of individual human beings and the development of their communities.

The effect on the man, of using such terms such as 'the cook', the 'missus', 'the old dragon', is to reinforce for his unconscious, a major expected role of the woman which overrides his knowledge of her as an individual and reinforces his sense of entitlement to benefit from her in role. He is indicating appreciation not of her, but of the role he expects her to fulfil and of how well she meets his role expectations.

The vocabulary thus used provides a framework for viewing the world and for interpreting relationships on that basis. A woman, thus defined by the male, can become, often in the unconscious, an object existing for the sole purpose of pleasing her partner. When she fails to meet the ideal, often unexpressed, frustration and anger in the male can result. When the male consciously denies his unconscious inner world of divisions, categories and expectations, females fall victim to inexplicable moods, sulkiness and sometimes explosive violence, which seem to her to spring from nowhere.

Women's relatively recent ability to control their fertility has changed their expectations. Their sense of what it is to be feminine has new possibilities opened and traditional views of femininity are expanding. While some men see modern gender roles as a widening pool of possibilities, others are threatened and resent the ambiguity and differing expectations of the partners in relationship. Often the expectation of his partner is at odds with his expectation, his mother's expectation and the rest of society's apparent expectation as evidenced through the visual media.

One area which has witnessed a change in role expectations is women who enter traditionally male sectors of the workforce. These women are often regarded as enterprising, courageous trailblazers while it is likely that men entering what have been traditionally women's work roles can be regarded suspiciously; 'can't he hack it in the men's world? Is there something wrong with him?' Somehow the workplace liberation of women has not resulted in traditionally women's work being safe for men. Recent accusations of sexual misconduct by men employed in early childhood centres, serve as an example of the danger for men moving out of traditional men's work.

Many men, particularly those brought up in a traditional or old-world manner, believe a successful life is measured through one's success in carrying out three major roles. These roles are seen to be characteristically male and provide a cornerstone for masculinity. These are the three 'P' s: Protect, Provide, Perform (Finch, 1998).

Protecting one's woman from outside dangers is seen to be an obvious role of males throughout the animal kingdom and is a highly regarded human endeavour. Men are taught to be on standby to protect home, family and country should danger threaten. The greater the strength, ability and readiness to defend of individual men, the greater the respect in which they are held. Performing is what traditionalists think is expected in the bedroom. Constant striving to achieve success in these roles is what life is to thousands and thousands of men. This takes its toll on men in different ways. Farrell (1994) notes that men's crime, especially crime involving money, reflects the gap between the expectation to provide and the ability to provide. Farrell explains social conditioning leads us to an unconscious belief that 'woman-as-victim' attracts men because of their low self esteem in that they only feel worthy of a woman if they can do something for her. Many men feel intense frustration at not being able to meet, what seem to them, like impossible goals of providing for their family.

The corollary of this is the expectation traditionalists have of women. Raising the children, maintaining the home, sustaining the emotional and physical needs of the family, she is expected to act in ways that are not going to place the man in an overtly aggressive protective role, to carefully husband the resources he provides, and to provide for his emotional needs, in particular providing the appreciative and caring audience for his performance.

3.6 PERSONAL REALITY AND SUPER REALITY

Some men's sense of entitlement leads them to self-righteous justification of violence to achieve their ends. The women in violent relationships find their whole world view being commandeered by their partner's claim of ownership on how they interpret reality. These women in fact are progressively disenfranchised from their own beliefs, memories, values and emotions (Adams, Town and Gavey, 1995).

Each person has a personal reality which is a combination of values, memories and emotions peculiar to the individual which help shape his or her identity and experience of the world. There is also an overarching 'super reality' made up from the cultural norms, public knowledge and expectations that permeate our unconscious and conscious states of being. According to Adams (1997), some men have difficulties in distinguishing personal from super realities. Men in relationships who claim superior access to reality get the whole weight of society justifying their argument. These men become prone to condensing the way they see the world into the way everyone sees the world. When this happens the woman's values and beliefs are progressively overrun and submerged by the man's perspective, which is presented as the universal, the pragmatic, the real perspective.

3.7 NOTIONS OF POWER AND POWERLESSNESS

While a man is inclined to feel good if he has or is acquiring inter-personal and/or financial power and control, a woman's sense of worth is based on relatedness to others and the power to promote and sustain good relationships. This difference between the sexes of the type of power one holds is often recognised as 'power over' in males and 'power to' in females, in fact, there is a common belief which equates maleness with 'power over' (Lobsinger, 1997). For many women, to use power-over is to negate themselves as females and to abandon their role as the

ones who are responsible for maintaining relationships. Even though power-over and power-to are learned notions of power and not inherently male or female, many men and women remain restrained in their perceived roles and may be unable to define themselves outside of a relationship. Some see it as a paradox that often men presenting at a stopping violence programme see themselves as lacking in power and completely controlled by matriarchal and feminist dominated authorities. There is some truth underlying these perceptions. If one accepts the shift, since world war two, from patrist to matrist modes of being (Flewett, 1998), there has been a dismantling of the hierarchy which has sustained male groups for centuries. Patrist cultures are prone to being puritanical in sexual matters, to assign low status to women, and to have an authoritarian political structure. In contrast, matrist cultures tend to be permissive in sexual matters, to assign high status to women and prefer a democratic social structure. The swing to matrist modes of being imposes fewer collective restraints and more focus on the individual, leading to a lessening of group cohesion in society. This, in turn, can lead to feelings of non-belonging for vulnerable individuals and resentment towards society, and in particular towards those bureaucracies seen to be supporting the society they seem to be out of step with.

Adams (1997) lists seven levels of perceived powerlessness which men first attending stopping violence programmes identify with:

- 1 prior experiences of being abused;
- 2 poor control of substance use;
- 3 occupational loss and uncertainty;
- 4 poor expression of emotional needs;
- 5 insecurity of relationships;
- 6 involvement in legal proceedings;
- 7 social isolation.

For these men, who perceive their position as one of powerlessness, being told that they occupy a position of power and privilege in society, is not likely to be well received. A real issue for intervention workers is how to deliver a message of power, control and abuse to those who are preoccupied with their own sense of powerlessness.

Clinical data from Prince and Arias (1994) suggests that abusive men feel pressure to be dominant and in control, yet feel personally inadequate to fulfil these self-imposed expectations. Their study identifies control as a multi-dimensional concept and highlights two

dimensions as particularly significant in the context of personal control, interpersonal control and socio-political control. These are perceived control and desirability of control. Perceived control refers to an individual's belief regarding the ability to significantly alter events, while the latter is the general desire for control over events in one's life. The research indicates two subgroups of men at high risk for engaging in domestic violence. The first group is men low on self-esteem, low on desirability of control and low on perceived personal control. The second group is men high on self-esteem, high on desirability of control and low on perceived personal control.

Because of the different positions of men and women in our society, men generally have far greater access to resources with which to address personal pathologies arising as a result their collective position in society. However while there are apparently available opportunities for men to address typically men's issues, the reality is that widely held perceptions of masculinity prevent men from seeking help or even talking about it when it is in the realm of relating to others. A realm often seen to be women's work.

3.8 SUMMARY

This chapter has surveyed some of the ways that our society allows men to assume a role of primacy and ways that women are able to be 'farmed' to serve the patriarchal interests of society. Different types of power valued by men and by women, the practice of pseudospeciation and difficulties of differentiation between personal and super realities are discussed. It becomes apparent that social forces impact upon people which make it likely that men will assume an expectation of and entitlement to privileged treatment, creating a scenario where abuse is more easily seen to be justified.

CHAPTER FOUR:

THE CHANGE PROCESS**4.1 INTRODUCTION**

Personal change lies at the heart of collective change and the interaction between individuals and their worlds are reciprocal (Mahoney, 1991). Changes in either may trigger changes in the other even when the persons involved are unaware of or uninterested in the larger spheres they influence. Helping one man to change from being violent in his home may influence change in violent men in the world.

This chapter discusses key concepts about behaviour change in the context of men who have habitual violent, abusive or controlling behaviour patterns. The discussion relates to men who are mandated to attend a programme designed to help them stop being violent. The obvious dichotomy between the fact that these men, most of whom have not chosen to attend a programme, and the common-sense maxim that no one can *make* you change is addressed through the idea that change does not happen all at once; that even someone who has not decided to stop being violent can move, with judicious help, along a continuum of readiness to change.

4.2 APPROACHES TO INTERVENTION

Participants in the present research have been directed to attend a stopping violence programme. They are not coming into therapy, nor are they coming to be counselled. It is made clear that they are entering a domestic violence intervention and education programme. What then is the distinction between counselling, therapy and education? The 1981 Thorndike-Barnhart dictionary defines therapy as “the treatment of diseases or disorders”, counselling as “the act of talking things over, exchanging ideas” and education as “the development of knowledge, skill, ability or character...”

Therapy is more concerned with the alleviation of some stress condition, through a relationship with a skilled helper who helps the client move towards an improved condition of wellbeing.

Counselling is concerned with the exploration of a stress situation, through a relationship with a skilled helper, leading to accommodation of the situation by the client. Education is also concerned with improvement and exploration but implies less interest in what the outcomes of new learning will be. The intention and result of education might well be greater, rather than less inner turmoil. The providers of therapy and counselling have as an end point an interest in how the client 'is' as well as what she does; her internal state or condition after therapy or counselling; whereas the providers of education are less interested in the client's state than in what she can do as a result of education.

4.2.1 VOLUNTARY OR COMPULSORY CHANGE?

Much of the literature on changing unwanted behaviours assumes that there will be no engagement in a change process until the participant has decided he wants to change. The current research involves men who are mandated. They are directed by the court to attend a thirteen week stopping violence programme because of alleged violent or abusive behaviour. If they choose not to attend or stop attending the programme, they will be further penalised by the justice system.

Menage (1997) in a paper on working with perpetrators of violence in relationships, argues that therapy when the man is not ready for it (e.g. in situations where he denies his abuse) is dangerous and inappropriate and that these men should be screened out and not become involved in therapy. This ensures that therapists only provide the authenticating experience of counselling for the perpetrator who defines the problem as his violence, takes responsibility for it and demonstrates in words and actions that that he is committed to developing responsible ways of relating to others. If therapists can only offer a context for perpetrators who are already involved in transforming their ways of being, what is to become of those men who have not yet decided to change their violent behaviour despite the fact of the weight of society being against them?

The ideals of therapy come hard up against the realities of social responsibility. Has a violent man, by the nature of his offence, given away the right to choose to change? Can our society actually compel someone to change from being violent to being non-violent and respectful in relationships?

If one's experience of society is that of rejection of one's group, one's culture, there is likely to be a move to regroup and reaffirm one's own culture under threat by a stronger expression of identity and solidarity with the rejected group. Sometimes this assertion of identity with a subculture will be directed outwards at the more powerful mainstream group. Often affirmation of the subculture and its collective identity means denial or denigration of the values of the mainstream. For some, this antagonistic relationship with mainstream society provides their context for living. This is often the case for men with gang affiliations who manage to find in the gang some self worth and affirmation not available to them in the mainstream.

Once men are able to begin to experience affirmation, acceptance and self worth within the mainstream, regardless of continuing membership of the subculture, they have come a step closer to being in a position to choose to change. Until this point, there is no fertile ground to allow responsibility to take root.

When men are court-mandated to attend a stopping violence programme, whether they want to or not, society is insisting that alleged perpetrators address their violence. In this scenario, men come into a programme at many different stages of readiness to address their violence, and often with feelings of powerlessness and injustice; anger and frustration. Many have to go to considerable trouble to organise to get to the class and always in the background is the fearful motivation of imprisonment resulting from non compliance with the order to attend the programme.

It may be that making men's attendance at violence intervention programmes mandatory is a justifiable act of social engineering. Society is sending a strong message to perpetrators of family violence that using abusive tactics with a partner or other family member is no longer reasonable, justifiable nor acceptable. Men are forced to, at the very least, confront the idea of changing their behaviour. The majority of these men are, by the mere fact of turning up at the programme, contemplating the possibility of change. Mandatory attendance propels men to contemplate change. It is an option placed before them. Unwilling as many of them might be, most of these men would take years, if ever, to become self-motivated changers on their own.

Evaluations of court mandated stopping violence programmes (Adams, 1998) indicate that those men who completed the programmes were less likely to reoffend than those who had

dropped out prematurely. Adams quotes a 1995 study indicating 22% of men attending these programmes revert to violence with their partners or in other words, a 78% success rate.

4.2.2 LEVELS OF PROBLEMS

Psychological problems can be organised into five different levels (Prochaska & DiClemente, 1984, pp. 5-7). Because of the quite different nature of content or origins of the problems, there is a need for quite different intervention approaches, depending on the level. A summary of the levels of psychological problems follows:

Symptom/Situational	The focus is on changing the situation which controls the symptomatic behaviour;
Maladaptive cognitions	For example, a client's self statement along the lines of 'No one's taking any notice of me, therefore I am unlikable;'
Current interpersonal conflicts	This level involves communication patterns and power struggles often built around differing values/beliefs of individuals; over whose family perceptions or 'rules' will control the relationship;
Family/systems conflicts	Often linked with interpersonal conflicts and can involve power struggles over whose perceptions and family's 'rules' (including past families) will control the relationship;
Intrapersonal conflicts	Long standing inner conflicts between impulses such as sex and aggression.

Workers need to be prepared to intervene at any of these levels of change, noting that the further on down the levels, the further removed from awareness the problem determinants are likely to be. At the symptom/situational level, change tends to occur more quickly because the problems are at a more conscious and contemporary level.

Research carried out by Miller, Duncan and Hubble (1997) indicates that the major contributing factors to positive outcomes in therapy are contribution of the client and chance events, 40% contribution to the likelihood of significant improvement; the quality of the therapeutic relationship, 30%; placebo effect, 15% and therapist technique, 15%.

In their book, Miller et al (1997) argue for clinicians to be change focused and to work on client goals within the client's own worldview and means of expression. In working with changing the undesirable behaviour of violent men, it is a crucial part of the work to provide the man with the capability to alter his world view and means of expression. In fact, changing one's means of expression is a way of changing one's world view, just as an expanded world view will push at the boundaries of one's former means of expression. The starting point for such change has to build on the client's goals, and accommodate his worldview and means of expression and at some point should be sustainable outside of that comfort zone.

4.2.3 RESTRAINTS TO CHANGE

Bateson (1972), developed a useful framework for considering abusive behaviour through notions of context and restraints. Abuse perpetrators hold values and beliefs which act as restraints to their ability to develop respectful relationships and accept responsibility for their abusive behaviours. These restraints are reflected in ways that people construct explanations and provide 'blueprints' for their relationships with others. Restraints are best understood by examining them in the contexts in which they have been developed and maintained.

Identifying restraints, and exploring the explanations and attributions of the perpetrators provides a method of entry for the facilitator to engage the co-operation of the abuser and lead him into that stage of motivated participation so essential for him to begin the real work on his way of being in the world. The focus is now on him and his behaviours, not on external factors which allow easy denial and attribution of causes beyond the self.

The alert facilitator can gather useful information from not only the content of what is being spoken of by the abuser, but also by awareness of how the communication is effected. While there can be no real learning without some challenge to or elaboration of what is familiar, people frequently resist change usually to protect themselves from the risks of the unknown.

When this self-protective tendency is worked with, rather than against, the consequences for the individual are more likely to be positive and developmentally progressive (Mahoney, 1991).

4.3 FROM VIOLENCE TO NON-VIOLENCE

Research on men's ability to exert control over their environment (Johnson, 1995) identified two clusters of abusive men (refer to section 2.5). One group was high in self esteem, had a high desirability of control yet reported having little control in their lives, while the second group was characterised by low self esteem, low desirability of control and low personal control in their lives. The abusive behaviours of the former group may be the result of their attempting to create an environment consistent with their beliefs, convictions and personal preferences, while the violence of the latter group may be an expressive or misguided cathartic response.

Effective treatment of the two identified groups of abusive men would need to be different and Prince and Arias (1994) suggest anger- control training which provides less damaging and more constructive means of expressing negative emotional arousal and increasing self-esteem and feelings of personal adequacy as appropriate treatment methods for the latter group. Treatment for the first group is better to focus on less destructive strategies and techniques for negotiating differences and sharing control over outcomes in their lives which are responsible and constructive.

Johnson's (1995) research has important implications for workers in stopping domestic violence, particularly those involved in family counselling or other therapeutic relationships. There is relevance in identifying each client's behaviour as common couple violence or as patriarchal terrorism, as in the latter case violence is known to escalate.

4.4 PROCESSES AND STAGES OF CHANGE

In their empirical investigation into the processes that individuals use to change their behaviour, Prochaska and DiClemente (1984) identified different stages of change. The

processes used by those changers varied according to the stage of change they were at. The stages of change are:

pre-contemplation → contemplation → action → maintenance

Pre-contemplation is where people are unaware of having a problem or for other reasons are not thinking seriously about changing. It is clear that at a number of men for whom attendance at stopping violence programmes is compulsory will certainly be found in this stage of change. Becoming aware that something you are doing is a problem can bring with it a loss of self esteem, a loss of sense of control, a loss of the values that have maintained previous patterns of life and unwillingness to change because of a fear of failure.

At the pre-contemplation stage, people, if they want to change at all, are likely to want to change others rather than contemplate changing themselves. The defensiveness shown by precontemplators prevents them from confronting their own problems and the efforts of people to facilitate change are seen to be coercive, and this becomes yet another effective block to their readiness to contemplate change.

It is quite widely held that those men who are pressured into a change of behaviour in this stage are likely to temporarily change until the heat is off and then relapse into former patterns of being. It is believed that men who are mandated into intervention programmes do what is necessary to pacify powerful others and thereby take the pressure off themselves. If just attending the programme takes the pressure off, they may well be content to passively ride through the programme without changing. Sometimes men think that by attending a programme it will change them without significant input from themselves. These men, who are guaranteed disappointment, will be derogatory about the programme because they have not contemplated the possibility of themselves taking responsibility for changing their own behaviours.

Pre-contemplators are at high risk of dropping out of programmes. Given that approximately 50% of clients at community mental health clinics in the USA drop out by the third session (Haspel, 1980, in Prochaska & DiClemente, 1984), it makes sense that learning to work more effectively with men at this stage could dramatically improve the numbers of men who successfully change their old patterns of violent, abusive and controlling behaviour.

Men at this stage are likely to dwell on their feelings of intense frustration, powerlessness and injustice at being forced to attend a programme for which they see little need. Their female partner's version of what happened is totally believed and she is not obliged to attend any programme, while his version isn't asked for and he has to attend a programme.

These strong feelings can alienate them from the programme facilitators and act as a restraint to them being ready to focus on their own personal issues of power and control. Pre-contemplators can feel so powerless that they consider they have no responsibility for the way they live their lives. If they are not responsible, they don't need to change. Whoever is responsible for their problems, they need to change.

At the contemplation stage, people have become aware that they have a personal problem. They are seriously struggling to understand the problem, its causes and what went wrong in their lives. They are seriously thinking about changing, but have not yet made a commitment to change their ways. A decision has been made to look with some seriousness at the issues, but a decision to change has not been made. People at this stage are quite ready to talk about their problem and may read books and articles about psychology in general and their problem in particular. They are slow to take action until greater understanding is gained. Other restraints to taking action are fear of not succeeding and concern about what they might have to give up in order to take action. The environment and context in which their abusive behaviours have continued may have contributed to, supported and provided benefits to perpetrators and will need to be considered as a possible restraint to them deciding to take action likely to be successful.

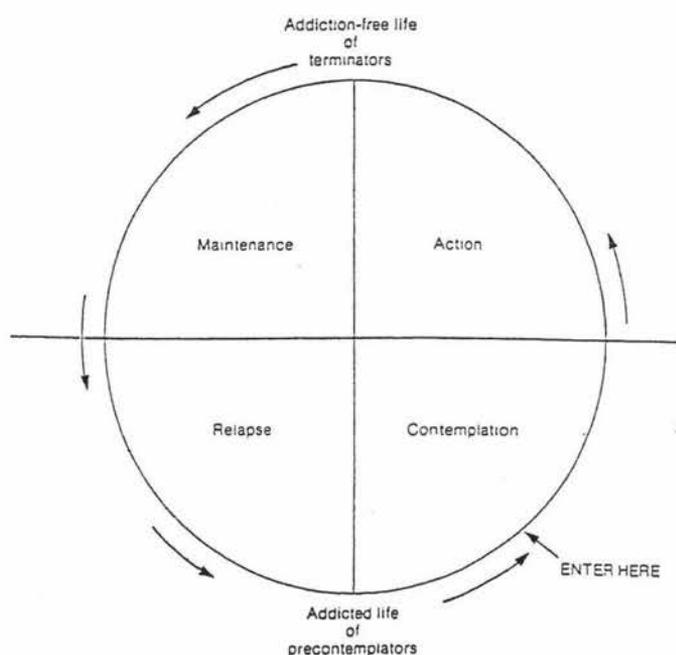
The action stage is when people change their overt behaviour and the environmental conditions that affect their behaviour. These people believe their understanding of the problem is sufficient for them to be able to change and have little interest in trying to understand the origins of the problem. This is the stage when people want to try new skills and strategies and find fresh ways of responding to familiar conflict situations.

Maintenance is the stage where people work to continue and enhance the gains made during the action stage and prevent relapse to old patterns of abuse. Often relapse occurs. People in this stage can be fearful of change and may respond in rigid structured ways or even develop superstitious behaviour, feeling that any change may result in relapse. When maintenance strategies fail, lapse or relapse occurs. A return to former behaviours can occur after an initial

slip or the relapse may indicate movement to another stage of change. People who relapse have to cope with feelings of helplessness as well as guilt and frustration. For many of them, that old familiar feeling of failure returns to roost, residing in them and fuelling negative self-talk and despair. Eventually most relapsers opt out of the cycle of change and become contemplators.

Termination of the problem occurs when the person no longer experiences any temptation to return to former controlling behaviours or has to make any effort to keep from relapsing. The course of change is likened to circular rather than linear process.

FIGURE 1
The revolving-door model of the stages of change



In further research, ten independent processes of change as opposed to stages of change were noted with the observation that most systems of therapy designed to alter problem behaviour theoretically use only two or three processes of change (Prochaska & DiClemente, 1984). Processes of change include consciousness-raising which is helping the unconscious to become conscious by helping develop awareness of their thinking and feeling around problematic issues. Another process of change is social re-evaluation, which focuses on the impact on others that the problem has. The ten processes are summarised in Appendix 4.

4.6 SUMMARY

This chapter has addressed the issue of mandatory attendance at stopping violence programmes and noted that different levels of psychological problems need different types of intervention. A model for engaging violent men in change is presented and stages of change are discussed. The chapter provides an overview of the change process for men identified as having been violent in their families.

The following chapter builds on the literature presented in chapters one to four on family violence, men's development, gender and power and on the change process. Chapter five moves on to discuss how the language used by men talking about violence in families may be analysed.

CHAPTER 5

ANALYSING THE LANGUAGE OF VIOLENCE**5.1 INTRODUCTION**

This chapter posits the present research as political discourse analysis and surveys a range of linguistic features occurring when men talk about violence in relationships.

5.2 DISCOURSE ANALYSIS

The discourse analysis approach to analysing talk was devised by linguists John Sinclair and Malcolm Coulthard to produce a structural analysis of spontaneous conversation (van Dijk, 1985). It allows utterances to be categorised and described in terms of their component-functional units and their patterns of combination. It assumes there is a finite set of identifiable functions that utterances can perform.

The present research may be viewed as political discourse analysis (Seidel in Graddol et al, 1987). In this model, language is seen as reflecting and sustaining the values of culture. Social meanings are produced and challenged in a dynamic linguistic and semantic environment. The talk is primarily concerned with power and assumes a conflict rather than consensus model of society. Language use is seen as part of social action.

An approach used in the political analysis tradition is critical linguistics (Graddol et al, 1987). A major theory underlying critical linguistics is explicitly determinist in that it suggests that the language used in a culture affects the way people perceive and interpret events. Language used is not merely a vehicle for recording events but provides an interpretation of events. If one perspective is constantly provided to an audience, the audience can take on that construct for viewing the world by the customary use of the predominant language. An underlying hypothesis of the present research is that analysis of the discourse of men identified as having been violent in their families will disclose how the language they use provides the parameters of specific world views which they believe are universal truths and which, to differing extents, justify their violent behaviours.

Discourse analysis was initially devised for the sort of tightly structured talk such as that occurring between a teacher and pupils in a classroom and as such is an ideal analytic tool for the present research which involves structured one on one interviews. According to accepted conversation analysis procedure, data is not selected for some preconceived relevance to some social science issue, but is examined for the questions it might raise or discoveries it might permit (Boden & Zimmerman, 1991). This is seen to differ from the precise rather than generic term of discourse analysis in that talk is divided into categorised segments which is done by formulating "a set of concatenation rules stated over those categories" (Roger & Bull, 1989, p. 51).

5.3 LANGUAGE AND VIOLENCE

The way men talk about women and relationships can have the effect of justifying violence, supporting entitlement to a power situation and concealing abuse. Words don't just say things, they do things. As mentioned above, the language people use not only reflects and transmits the values and relationships they experience, but it also creates and maintains those values (Roberts, Davies & Jupp, 1992). In this way, language can impose a man's interpretation of his partner's experience and ultimately his ownership of her emotional and mental well-being. Adams, Towns and Gavey's (1995) analysis of the discourse of violent men illustrates how language reinforces male entitlement to positions of dominance over their partner and how dominant discourses conceal violence. The current research examines the language used by men speaking about their own and others' use of violence. It is not so much the language of violence as the language about violence. The research examines the accounts men give of their own and others' violence. These accounts are men's efforts to make sense of their actions to themselves and to the interviewer and might be seen as a starting point for developing a new working consensus. A working consensus is the sort of relationship which might exist between men on a stopping violence programme and a group facilitator whereby the participants don't necessarily agree, but they temporarily accept the other participants' line (assuming reasonable logic and sense) while allowing challenges to take place (Malone 1997, pp. 121-124). In particular some of the less obvious features of language will be explored which reinforce men's sense of entitlement. It is the use of such rhetorical devices which the subconscious uses to add subtle and powerful persuasion and impact to meaning; sometimes to meanings unrealised by the conscious mind.

The following section examines how language used by men exposes their intention of appropriating their partner's reality and draws on recent research by Adams (1996), Jenkins (1990), Adams, Town & Gavey (1997) and current practice by those experienced in working with violent men in New Zealand. What follows is a list of identified discourse features.

Minimising is when the man represents his action as minimal or inconsequential as in the example: *I only pushed her*. The fact that as a result she slipped and hit her head on the bench as she fell is not mentioned. Nor is the fact that when she was on the floor, he kicked her out the door with his foot and locked her out. The use of *only* in this way invites the listener to place *pushing* very low down on a scale of general violence in society. It effectively removes the incident from the intimate realm of *personal reality* where the incident could be viewed very seriously, to the realm of *super reality* where the incident can be seen as a mere trifle. In the example all this is done by the use of the modifier, *only*.

Justifying is the second linguistic strategy for appropriating the reality of one's partner. *I'd had one too many and didn't have a clue what I was doing. I was defending myself*. These are justifying statements, which falsely assume an equality of power between abuser and victim and ascribe social transgressions in the super reality as valid reason for the responding transgression in the personal reality which might not normally be acceptable, but can be seen as acceptable in this circumstance.

Blaming is a specific form of justifying language. *She drove me to it. She provoked me. She wouldn't shut up bad mouthing me*. Responsibility for the abuse is ascribed to the woman who erred at a macro-level, allowing the perpetrator of the abuse to assume a sense of entitlement beyond the micro-level of personal reality.

Denial is a form of appropriation where the incident is blocked from conscious memory or pretence and subterfuge practised. *She slipped. She got pissed and can't remember what happened*. This might be the ultimate of boldness in appropriating a partner's reality. The partner can feel intimidated to dare to interpret the abuse in any other way than his. Sometimes this is used as a demonstration of the abusive man's absolute power over his partner.

Platitude overkill is the use of widely accepted sayings, conventional wisdom, and idiom to conceal personal relationship transgressions by quoting a number and range of truisms whose

meaning is not always clear and which are employed in misleading or inappropriate contexts. *Every man has his limit, you know, and what goes round comes round. It's been just a matter of time, ye reap what ye shall sow.* It is hard not to accept the platitude yet by going along with the sentiment of the platitude, the listener is allowing justification of the abuse, and allowing responsibility for the abuse to be diffused. Platitude overkill often calls on higher authority which people hesitate to challenge, such as proverbs, the ancient sayings of ancestors, or the bible.

Red herring diversion is when talkative or articulate people keep up a barrage of talk and redirect people from the present specific abuse to some other distant abuse or violence, and concentrate the usually one sided conversation on another incident, sometimes successfully drawing the listener into an argument about the other incident or using the other incident to justify the present incident, ascribing responsibility for the incident elsewhere. The person receiving these messages typically becomes confused, can't remember details of past incidents, or for other reasons finds it difficult to answer because of being successfully side-tracked from the actual issue at hand.

Re-educating is the term Adams (1997) uses to describe a tactic used by abusive men when they educate their partners into conforming to his understanding of what he sees is really happening in the world. He develops this approach by firstly emphasising how out of touch she is with the real world:

Women are irrational and over-emotional. She's overreacting again. She's continually bleating about nothing.'

Secondly he develops his approach by redefining his abusive behaviour as perhaps unfortunate but none the less, necessary for helping her connect with how the world really is.

I did it for her own good. She needs to know her place.

The abuser's confusion of universal and personal reality enables him to view his violence as potentially beneficial to his victim and see that it is his responsibility to maintain order and discipline in the relationship. Men sometimes speak in ways which assume authority over their partner's experience. The use of collective pronouns in the third person plural rather than first person singular (that is *we, us, our* instead of *I, me, mine*) is an effective means of converting statements of personal belief into statements of seeming universal truth. It also includes the woman as a party to the universal truth being espoused. Examples are:

We shouldn't be arguing.

Our mistake was to give women the vote.

A further strategy is to use imperatives to avoid using pronouns at all. This hides the origin of the belief being expressed which can serve the interests of the abuser.

Don't give up now.

Bite the bullet.

Keep trying, keep working at it.

Men frequently use extreme and polarising language when discussing their violence (Sinclair, in Adams, 1997). Their use of language can cast them into black and white, right or wrong situations where there is apparently only one honourable option to choose from.

Either I win or I lose.

The language of abusive men reinforces for the partner that her choice is to conform to his reality or be abused. Use of language in this way entraps men and their partners in a labyrinth of absolutes and inflexibility, with only one way out.

A common linguistic strategy used by abusive men is *objectifying*. This is using words which dehumanise the partner.

Hey, bitch...

The old bag..

The cook...

Once someone is labelled or categorised to be less of a person than others, it is not necessary or probable that respect be accorded and the possibility of abuse moves a step closer.

Abusive men's self talk is a product of their sense of entitlement which has been built up from their perceptions of what is expected of and accepted of men in society today. Their inability to make a distinction between this universal or super reality and their own personal reality, or their determination to hold to the privilege the super reality provides, is the reason for the self preoccupation which leads to abusive behaviours which they justify or rationalise in these ways.

Use of modifying devices such as *hedges and boosters* can indicate an unconfident speaker (Holmes, 1992) and are characteristic of the powerless in society. Hedges are devices for

avoiding making a direct statement, or weakening a definite stand or commitment. They allow a way out, perhaps time to think, or provide sufficient ambiguity that will make their statement less likely to be challenged or allow for less intensity, as *in a bit of an arsehole*. Boosters add intensity to a statement, as in *fucken stupid*.

Tags can also be used as hedging or boosting devices:

It was a good film, wasn't it?

The speaker is a little unsure of how the other person might think of it and is seeking common ground, so hedging their statement.

Now do it how I said, okay?

The speaker is being coercive and adding intensity to the directive. Research done by Holmes (1992) notes that men and women used tags differently. Women used tags more as facilitative positive politeness devices in:

Ray had some bad luck a the races yesterday, didn't you Ray?

while men used more tags for the expression of uncertainty:

This isn't Bridget's eggbeater, is it?

or in a coercive manner as previously noted.

Given the nature of this perspective on discourse analysis, the current research will not only explore the use of the aforementioned tactics which may be used by violent men, but also seeks to discover others. Metaphors of masculinity which can hold men trapped in perpetual adolescence will be examined, along with other linguistic features and related to stages of change. Sentence constructions particularly the use of pronouns, often arrived at unconsciously, which provide special contextual meaning will be discussed. In addition to exploring vocabulary, phrases and pronouns and discussing the intentions of the speaker as exposed through the effects of that language use, there are also issues of syntax; how the way sentences are structured effects meaning and declares the speaker's intention. For instance, the responsibility for violence by those of more powerful status can be hidden in the English language by not referring to the agents who commit the violence. Linguist June Penelope is quoted in Henley, Miller and Beazley (1995, p.63.) as saying "...the passive and its related structures do, indeed, serve the purposes of men's descriptions". They do this by either omitting identification of the agents responsible for perpetrating the violence or providing

distorted descriptions that preserve male consensus reality. For instance, look at the different meanings gained from these three differently structured sentences about the same topic:

- a) *In the USA a man rapes a woman every six minutes.*
- b) *In the USA a woman is raped by a man every six minutes.*
- c) *In the USA a woman is raped every six minutes.*

The sentence a) above is written in the active voice, b) in the passive voice and c) in the passive voice truncated or with the agent omitted. What is the impact of the syntax (structure) on the semantics (meaning) in this context? Henley et al (1995) quote research indicating that passive voice casts the sentence object in a primary causal role; and in sentence recall, use of passive voice directs emphasis to the object rather than the subject of the sentence. Applied to the examples above, sentence b) casts the woman in the primary causal role. In terms of recall, use of the passive voice will orient people to the woman being the salient point, so that a follow-up question might be, "*Why does this happen?*", whereas with use of the active voice, a follow-up question might be "*Why do they (men) do that?*" Sanitisation of the semantic context is taken even further by truncating the passive as in example c). Now the agent, the existence of a perpetrator, is not acknowledged. This is just something that happens to women.

The subject orientation of the language used, indicates discourse men feel comfortable with or wish to avoid. Participant orientation as an analytic tool itself can have difficulties around specification of the boundaries and internal organisation of the sectors of orientation (Grimshaw, 1990). Just specifying the cut-off point between categories which overlap can be problematic. In the present research, three levels of participant orientation were analysed and this is explained in greater depth in the next chapter on methodology. It is linguistic clues such as those mentioned above which provide insight into stages of change, highlight restraints which prevent change taking place and indicate an edge for the man to grow from.

5.4 SUMMARY

This chapter has surveyed a number of approaches to discourse analysis. It has discussed a range of discourse features emerging from previous research. Regardless of the fact that the analysis is largely explorative, awareness of previously identified features of men's talk, both their forms and their functions, is helpful when considering the talk of men giving accounts of their own violence in relationships.

CHAPTER 6

METHODOLOGY

6.1 INTRODUCTION

This chapter on methodology outlines important ethical issues which had to be resolved prior to the research commencing and which were observed throughout the research period. The way that participants in the research were selected, and methods of gathering and processing the data are described.

6.2 ETHICS

The present research worked with four self-selected men who had been ordered by the department for courts to attend a stopping violence programme. Research involving family violence raises a range of human ethics issues which need to be addressed. In the case of this research, which involves men ordered by the courts to attend a stopping violence intervention programme, these issues require careful attention.

There are four principles which inform this research:

- respect is accorded to all who participate in the research;
- research methods are appropriate to the values and beliefs of cultural and ethnic groups involved in the research;
- the need for the research to be independent and provide accurate and reliable information;
- the research will contribute to the general good of the groups involved.

The Department for Courts, the local Stopping Violence agency (DOVE Hawkes Bay) and the Massey University Human Ethics committee had to be satisfied that the range of ethical considerations were being adequately addressed.

6.3 SELECTING PARTICIPANTS

Under the Domestic Violence Act (1995) protection orders can be placed on people who have been accused of being violent within their family setting. When this happens, respondents find their civil liberties suddenly withdrawn before an accusation is proven. In the context of the present research, male respondents can suddenly find themselves feeling disempowered and at the mercy of a strong, seemingly relentless force from which escape seems impossible. It is something of a paradox that an abusive male partner who has exerted powerful controlling tactics over his partner is suddenly cast in this apparently powerless role, frequently feeling angry and resentful.

In these circumstances, it was expected that there would be a very limited number of men who would be willing to participate in the research. It was decided that one way to approach the recruitment of research participants would be to contact all men referred by the court over a given period and work with all of those who made a positive response. It was expected that from a probable pool of 40 men referred over a two-month period, up to a quarter of these might be identified as willing to participate in the research.

To do this required the consent of the Department for Courts (see Appendix 5) who refer their clients to the stopping violence agency (DOVE Hawkes Bay) as well as the consent and co-operation of the stopping violence agency. (The latter would initially inform the men of the research and advise of the recruitment process.)

Several issues needed to be addressed before this consent and co-operation could be given. The involvement of the researcher as a part-time worker for the agency and the involvement of the agency had to be defined. Potential volunteers needed to know that participation or non-participation in the research would not in any way affect or influence their status on the stopping violence programme. It needed to be clear that the agency was not involved in the research although it supported the fact that the research was being carried out. The agency would divulge names and contact telephone numbers of referees to the researcher unless the men requested no further contact.

Others participating in the research, such as the interviewer and research committee, signed confidentiality declarations to ensure complete anonymity for the men participating (see Appendix 6).

6.4 INFORMED CONSENT

An issue for the research was informed consent: how best to provide sufficient information about the research project without making it too complicated or too lengthy. Some of the men referred have a literacy problem and many of them have an antipathy to complicated written language or 'official' looking papers, or in fact, any communication from the court or the stopping violence agency.

There needed to be clear separation of the research from the agency, its programmes and from any court action that might be forthcoming. The occupations of the researcher and the interviewer needed to be stated as both worked in the public sector in occupations where a participant could come into some future contact. The researcher and interviewer had to be clear that there would be no further involvement with the men other than in their research role. As both researcher and interviewer worked part time for the agency, it was important that neither of them facilitated a men's group for Dove where any of the research participants could later be enrolled. This would allow for too much possibility of role confusion and create a risk factor for participants.

The procedure for informing the men participating in the research was:

- Letter from the agency informing of the research (see Appendix 7);
- Letter from the researcher introducing himself and the scope of the research (Appendix 8);
- If consent given or not with-held, telephone call from researcher explaining research details.
- If consent with-held, no further contact;
- If consent given, information sheet read out to participant prior to interview (Appendix 9);
- If consent not given, no further contact;
- Written consent given after opportunity for further questions by the participant.

Participants were told of their right not to answer any particular questions, to ask for the video to be turned off and of their right to withdraw from the research at any time.

Initially men were to have been interviewed in pairs, but complications around the researcher's ability to ensure anonymity and confidentiality in this situation resulted in the decision to go ahead with individual interviews.

Videotaping the interviews added to the complexities surrounding confidentiality and anonymity. It was explained that the research was about communication strategies so it was important to videotape interviews in order that the whole interaction was able to be analysed, not just the words. In fact, body language and other paralinguistic features were later decided to be beyond the scope of the current research and so were not included in the research analysis.

It was decided and explained to participants that the video tapes would be kept in a locked cupboard in the researcher's workplace office and that they would be used solely for the research and any publications resulting and that they would be destroyed when the research was complete. No one, other than the research team if necessary (Appendix 11), would view the videos.

An undertaking was given that no personal details would be included in the research reports which might allow identification of participants. Assumed names would be given to each man participating.

The men were informed that an oral report on the research is planned to take place in the ASB Bank auditorium at Eastern Institute of Technology - Hawke's Bay in early 1999 and they would be sent an invitation to attend along with other people from the community who were interested. A brief and easily understood summary of major research findings will also be sent to each participant.

6.5 SENSITIVITY TO CULTURE AND CLASS

In the current research a commitment has been made to ensure that the research is informed by Maori beliefs and values. The interviewer has been involved in community work for many years. He has been employed as a psychotherapist by Healthcare Hawkes Bay, a government community health provider, and has worked with present and ex-gang members, many of whom are Maori. Much of his work is with people who are government beneficiaries. The researcher was brought up in a Maori community and has spent much of his working life immersed in Maori communities in the Bay of Plenty and Hawkes Bay. He is currently chair of the Eastern Institute of Technology's Te Tiriti o Waitangi Monitoring Unit.

Both interviewer and researcher co-gender ⁵facilitate ethnically mixed men's groups. Each programme is evaluated by the men at its completion as well as providing feedback sessions during the programme. Facilitators undergo regular quality monitoring which checks that standards of facilitation are maintained. Criteria include ability to develop and maintain respectful relationships with men from different ethnic and cultural backgrounds. In addition to the co-worker debriefing after each facilitated session, each facilitator attends regular supervision.

The research team includes two people who identify themselves as Maori New Zealanders. Their observations and comments on each interview were sought. An advisory group was established where data from the research was discussed and planning, interpretation and reporting of analyses considered. The advisory group members (Appendix 11) are not privy to the video or transcripts although sections of transcript may be discussed with them. These steps were taken to provide for the research to be informed by Maori perspectives.

6.6 PARTICIPANT SUPPORT

Men participating in the research were all either about to attend a stopping violence programme induction and assessment or had already attended an induction and were about to start a men's programme within the next three weeks. At the interview, men were told that if they needed to discuss the research, the interview, or issues arising for them from the interview, to contact the researcher or the stopping violence agency office. If a need for counselling arose as a result of the interview, this could be arranged. Greatest support for the participants was the imminence of being part of the group on a stopping violence programme.

⁵ Co-gender facilitation is when two people, one of each sex, facilitate a group.

6.7 DATA COLLECTION

6.7.1 INTERVIEWING

Video-taped interviews were carried out in an interview room at the Eastern Institute of Technology utilising the audio-visual facilities there. The researcher was video-taping the interview from a monitor in an adjoining room. Two cameras were used; one being a frontal head and shoulders view of the interviewee and the second being a profile view of both the interviewer and the interviewee. For recording, a split screen technique was used. For the most part this meant the main viewing picture was the man, while a smaller picture viewed the whole interaction. This could be altered depending on contextual interest of the dialogue. The simultaneous split screen technique allowed for full examination of the interviews.

After greetings, consent formalities and further explanation of the research and of the interview, the interviewer and participant watched a short video clip of an abusive incident (Appendix 12). The purpose of watching the video was to provide an incident not personal to the participant as a basis for a conversation around the subject of abuse. It was expected that in some cases there might be a reluctance to openly discuss one's own use of violent, abusive or controlling behaviours and the video would provide some distancing and so provide for freer dialogue.

In some cases a good deal of the interview conversation stayed with the video clip but in other cases most of the discourse was based on the participant's recent experience. The questions used by the interviewer did not have predetermined response alternatives and as little structure as possible was imposed. A question guide was developed by the researcher and interviewer (Appendix 13). However, as the nature of this research is exploratory and qualitative, the interviewer was instructed to "go with the participant" and explore his comments and statements, inserting questions at natural points in the flow rather than following a rigid set of scheduled questions.

6.7.2 DATA ORGANISATION

Dialogue was copied from the video tapes to audio cassette tapes and then transcribed. (See Appendix 14).

It was decided to carry out parallel analyses, initially examining the video tape and transcripts with an open mind, noting any emerging communicative and linguistic themes or commonalties, and secondly examining the interview material according to the multi-dimensional framework designed for this purpose after the data had been gathered and studied. The NUDIST analytic tool, a computer programme for organising data for discourse analysis, was used to extract the selected categories of dialogue. The former analysis consisted of two simple parts. Firstly each transcript was searched for responses around the interviewer's questions and these were sorted into eighteen categories. Secondly the researcher summarised key themes by noting characteristic dialogue which emerged from each interview.

Each of the participants' dialogue was analysed around an incident or incidents of family violence being discussed. Different levels of categorisation have been developed which provide a framework for analysis of the semantic organisation of the participants' communication on the topic.

The multi-dimensional framework developed for analysis of discourse in this research follows (see Table 1 in Appendix 14).

First level: Dialogue is sorted into two categories indicating the man's orientation to either 'problems' or 'solutions' of violence. Hoey (1983) maintained that a problem/solution type of text structure is a popular structure for a wide range of texts and has broad application as a semantic analysis tool. In this context problems of violence is taken to mean a primary content focus by the speaker on the causes of violence (what happened, who did what and why). Solutions to violence is taken to mean a primary content focus on the effects of and impact of violence (which can lead to talk about alternatives to violence). This categorisation was suggested by the data.

Second level: Each of the above categories was then further sorted in two ways. The men's utterances were sorted according to their perceptions of violence as either a state of being or as a state of doing. 'State of being' is taken to mean the existence of a certain context; the way things are without particular design, intention, pressure

or manipulation while 'state of action' is taken to mean a context of flux; where things are constantly changing because of the things people do and the actions they take. This type of analysis was initiated to explore the men's perceptions of attribution of the causes and the effects of violence and was again suggested by the data.

Third level: Utterances were sorted according to each man's contextual orientation; that is whether the text was oriented to his personal situation, to the context of another specific relationship or whether the utterance was a general statement about society or people in general. There was no expectation as to what this exploration might yield other than expectation that men would be able to talk equally easily with any contextual orientation and particularly be capable of focusing on their own violent behaviour. This analysis was informed by theoretical constructs discussed earlier, referring particularly to Adams, Jenkins and others on the topics of accepting responsibility, personal and super realities and rationalisation of violent behaviour.

Fourth level: Personally oriented utterances were further sorted into categories of personal *me*, personal *she*, personal *we*, or other utterances which didn't fit easily into these categories. This was done to analyse the extent to which men talked about themselves when they were talking about their personal situation, compared with talking about their partner, or about the two of them as a couple. The decision to establish this category was made when studying the data from content orientations in the third level.

6.7.3 SELECTION OF LINGUISTIC ITEMS

The linguistic unit of analysis is the sentence. As Mann and Thompson (1988, p.248.) state, 'unit size is arbitrary, but the division of the text into units should be based on some theory-neutral classification... the units should have independent functional integrity'.

Because of the large quantity of text data, the transcripts were searched separately by the researcher and the research supervisor and representative linguistic items were selected. There was an initial inter-rater reliability of 88% or 127 items both raters selected out of a total of 145 items selected separately; a high level of agreement between the two raters. These were the items used in the research analysis.

6.8 SUMMARY

This Chapter has described the methods used to carry out the research. It includes a description of ethical considerations and procedures. The sensitive nature of the research meant that these were detailed and substantial. The chapter also presents information on how the data was collected by means of a guided interview. Lastly it describes the procedure used to process the data.

CHAPTER SEVEN

RESULTS**7.1 INTRODUCTION**

This chapter comprises three sections. Firstly a brief introduction to the men involved in the research, which is essential for reasonable interpretation of the results, without disclosing any details which would endanger the confidentiality and anonymity of those involved. Following this is a section describing linguistic features of the accounts given by the men while talking about violence in their family settings. Consideration of these men's use of language can yield indications of points of intervention for those who might work with the men to facilitate change from their violent behaviours. The third section in this chapter reports on the contextual orientation of the men's utterances and draws some inferences from these. Three different levels of contextual orientation of the men's utterances are examined. Firstly categories of solution or problem orientation are selected. The second level of categorisation is according to the context being spoken of as an existent state (state of being) or a state largely created as a result of known actions by people, (state of doing). The third level of categorisation notes whether the talk is oriented to society in general; some specific 'known' people, or to one's own personal situation. The chapter concludes with a summary of the results.

7.2 MEN IN THE RESEARCH

The following limited background information on the men involved in the research is included to assist in the interpretation of the data presented in this section.

Sel was facing a serious charge in court in addition to a complete relationship break-up involving children. He had lost his job, his home and no assets or money and very few friends remained. His parents and a church had come alongside him and were providing major support with accommodation, employment and social-emotional support. He had effected changes to his lifestyle, stopping the use of drugs, stopping drinking alcohol, giving attention to his appearance. He had determined to change lifestyles and had high desire to stop the general use of violence and to in future be in a successful intimate relationship with a woman. He had very

limited awareness of any issues surrounding family violence or what might be involved in stopping it.

Yih know like---if I knew ---how a decent relationship would go I'd probably be married with kids and be in one, but I don't know---yih know know I'm still learning. (Sel, 223)⁶

Wattie was also highly motivated to stop the use of violence with women, but was using more violence with men and seemingly feeling more justified in doing so.

...it would be perfect if I could understand exactly what they're saying to me and how they're meaning it, and then subdue them if it came to a fight, but um instead of subduing them now, I um I fight; I um try to knock them out, um.
(Wattie, 777)

He had done a lot of reading on relationships, psychology and men's literature, gaining immense pleasure, hugely expanding his horizons and boosting his confidence and notions of self.

I'm tryin to find myself and why I did a lot of things um, like I started out like, started out tryin to get a lot of pain, um I was usin a lot of piss an drugs and tryin ta tryin ta just kill my misery after she left. (Wattie, 12133, 1223)

His young son was living with him and Wattie had high motivation to stop being violent within the home situation only. Since his partner had left he had become interested in self development.

Ray's motivation to change was high, with fear of present and future consequences for him (jail) if he continued the use of violence in relationship being the major force. Addictions were a major element in his life. He wanted to maintain relationships with his and his former partner's families and have some contact with his children.

Vana had a high level of awareness of the use of violence in society in general and his life in particular, and had decided that violence was a necessary part of his life.

⁶ The quotations are referenced by noting the speaker's name followed by the utterance number designated by the Q.S.R. NUD. IST 'Summary Tree' analysis. See diagram in Appendix 14.

...yih know, amongst my own friends if I get angry- or at my own mates kinda thing I can punch them yih know. Men- I can I can punch them and we can settle it like that. But I can't do that with women yih know? (Vana, 1133)

Yih know but to save face in my world I I might have to yih know that may be the only choice that I have to squash a potentially more violent situation- I might have to hit someone yih know before he gathers up enough people to hit me. (Vana, 626)

Whilst his awareness of many issues around violence was high, his motivation to stop being violent in intimate relationships was limited, and based around not wanting to lose face by being caught out again. He saw little point in considering changing his behaviour because the costs of doing so seemed to outweigh any benefits. The benefits seemed altruistic; theoretically fine, but in his real world, impossible to seriously consider.

...I'm weak in my world coz I'm not controlling my girlfriend better... (Vana, 620)

7.3 LINGUISTIC FEATURES OF THE MEN'S ACCOUNTS

This section describes linguistic features, particularly forms of generalisation; metaphors and related devices, using utterances selected from transcripts of the men's conversation with the interviewer. (Refer to 6.7.3 : Selection of linguistic items.)

7.3.1 GENERALISATION

Generalisation is achieved by means of different syntactic and semantic devices. Generalisation is used here to mean the generalising of an individual man's perception often of a single occurrence. These non-focused formulations of reality use non-specific words without providing definite referential indices (Ng & Bradac, 1993). The generalising devices used by participants were hypothetical statements, rhetorical questions, and some specific use of pronouns and maxims.

7.3.1.1 HYPOTHETICAL STATEMENTS

Hypothetical statements were used by the men to project solutions;

If you can trust them, well everything's gunna be fine isn't it? (Sel, 280)

and to rationalise abuse;

...like if yih go listening to your mates instead of to yih partner, you're gunna end up in the situation I was .. and her turning round going 'yeah, yeah, that's right, he slashed her arm with the window with a piece of glass. (Sel, 394)

7.3.1.2 RHETORICAL QUESTIONS

Rhetorical questions were used to distance the individual from the specific context, so while oriented towards an incident in his personal life, Sel used the rhetorical question to generalise his partner into *women* or *partners*, to justify his use of violence and to remove himself from the action by the careful use of pronouns.

Well, how the hell are yih sposed ta find out what's happening when they're in the bathroom; bein silly? (Sel, 325)

Firstly *they* is used to mask his partner's identity and secondly the use of *in* alone, omits the fact that she locked herself in there in fear of him. On further questioning it was also ascertained that his *find out what's going on* could, from another perspective, mean *violently confront*.

Sel was also able to make use of pronouns in rhetorical questions to help set up a collusive scenario with the interviewer:

Now if you were a woman you'd might think differently to that because ...a lot of women, ya know they're startin to think these days that they're the boss and we're not. (Sel, 527)

In this statement Sel is working hard to get agreement from the interviewer. He inserts *now if you...* to begin his statement and make it more likely to be agreed with and then adds the inclusive *and we're not* as a collusive invitation. This imposes an in-group membership on the addressee which would take some active effort to rebuff.

7.3.1.3 MAXIMS

Maxims were used by the men in the research as states of being; as the way that the world is.. Their reality is generalised to be **the** reality for all people.

...they still astound me at how totally unam -how emotionally over- how crazy they can be; ya know, emotionally, mentally how they come to these conclusions.
(Vana, 434)

This adopted super reality indicates the absolute sense of entitlement the man has to primacy of perception:

But there's a right way to do things and a wrong way to do things and she used to do the wrong. (Wattie 443)

Well, the thing is that the man IS the head of the house, and that's true; that's how it should be. (Sel 528)

7.3.2 METAPHOR AND RELATED DEVICES

The use of metaphor and related devices provides insights into men's perceptions and offers a starting point to work with men in exploring the themes presented in this way. Metaphors selected for comment here include women as property, sex-role expectations, metaphors of fighting, language as a combative strategy, use of prepositions, alienation, terms of abuse.

7.3.2.1 WOMAN AS PROPERTY

Woman as property is a theme presented in the discourse of men interviewed:

Yeah if someone looked at my missus I think that yeh, I've got her and you haven't... (Wattie, 493)

Like if a woman was fat when you get her, and um, so what if she gets skinny...
(Wattie, 417)

Ownership is indicated by the possessive pronoun in *my missus*; by the use of *missus* which doesn't have a direct masculine corollary and is itself a word indicating belonging to a man; and by the idea of competitive ownership presented in *I've got her and you haven't*. In the second example above, Wattie is talking about accepting her as you find her or more specifically as she is when you *get* her or acquire this property. The sense of male entitlement is inherent in these perceptions of women as property.

7.3.2.2 SEX-ROLE EXPECTATIONS

Allied to entitlement is rigid sex-role expectations as when there is un-negotiated expectation that male and female partners in a relationship will fulfil certain roles and functions within the relationship. The following narrative may serve to illustrate:

- Interviewer: *Who decides what's the man's stuff and what's the woman's stuff?*
- Sel: *Well.....I dunno; yihno- I s'pose.. I just look at it - that-that-ah - the way I've looked at it, yihno, like if you get a blocked drain, well, who fixes it? Yihno, like...*
- Interviewer: *So who does?*
- Sel: *The man, doesn't he? (laughing)*
- Interviewer: *Uh huh, I see... So I s'pose that's how it is for you?*
- Sel: *Well, I don't know. Is your wife gonna fix the blocked drain?*
- Interviewer: *Well, both of us can use a plunger.*
- Sel: *Orh, yeah...yeah, I s'pose so. Well you know if you cruised along in the car and you get a flat tyre (laughing) you don't just sit there and go to ya wife, "Orh, get out," yihno (laughing), "and fix the tyre," do you?*
- Interviewer: *Does she do that for you?*
- Sel: *Ay?*
- Interviewer: *Does she do that for you?*
- Sel: *No, you just do it. Like if you got a flat tyre you just get out and jack the car up, put the new wheel on and...but you wouldn't expect you wife to get out and do it would ya? Well, I wouldn't anyway...*

Sel finally gave up on the interviewer as indicated with his turning aside and muttering, *Well, I wouldn't anyway...*

7.3.2.3 SELF-WILLED BODY PARTS

The following metaphor for not being in control of one's emotions presents the mouth as not being able to be held and not being able to be shut:

I couldn't hold my mouth, I couldn't shut it... (Wattie, 291)

The focus is on the mouth as an external player rather than on the man's own internal sense of entitlement which prompted the behaviour.

The next example presents the mouth as a separate being with a will of its own although there is acknowledgement that he did allow the mouth to do its work. For intervention purposes, this is only a short step away from acknowledging that he made a decision to engage in verbal abuse, an opportunity for exploring the metaphor as a growing edge.

I would let my mouth go wild... (Wattie, 686)

7.3.2.4 FIGHTING METAPHORS

It may not be surprising that metaphors of fighting were used by the men in the sample:

... and it (a tattoo) was like doing the fightin for me. (Wattie, 835)

Wattie was referring to his life and how it felt like he had an ally in the tattoo and how it symbolised for him the ability to take pain. He explained that he'd had the tattoo done after his partner left to take the pain; that is an attempt to substitute the pain of separation for the pain of being tattooed.

... every time I tried to talk to her, she would um put up a shield, yah know, like fight back. (Ray, 108)

Here Ray is acknowledging his own use of language as a weapon by referring to his partner *fighting back* and her using *a shield* when he tried to *talk to her*. His *talk to her* in this context seems to be a euphemistic mask for confrontation, including verbal abuse.

Like you keep telling them, You're a fat cow, you're a fat cow, ... it's gunna hit them ya know, impact... (Ray, 517)

Here there is an acknowledgement of the effect of continual abusive put-downs effectively distanced from himself by the use of pronouns *you* (for me), *them* (for her), *it* (for my abusive put-downs). This masks the personal experience by generalising it, thus allowing Ray to acknowledge the effects of that sort of abuse without quite acknowledging it as his own personal abusive behaviour. This participant is close to being able to accept a greater degree of responsibility for his abusive behaviour, and exploration of his language use could present a growing edge for him.

I'm quick to fire away yah know, if I get hurt. (Vana, 587)

Here the violence is masked and minimised through the use of the metaphor *fire away* meaning to perpetrate violence, along with the modifying justification of only doing it *if I get hurt*. A starting point for intervention in this case might be the implicit admission that a conscious decision must have been made to be violent, and a preceding decision as to whether he has been hurt and if so, hurt enough to want to hurt her back.

7.3.2.5 METAPHORS OF ABUSE

Metaphors of abuse are used to mask the abuse and minimise the level and effects of abuse perpetrated:

Well the thing is that um- what happened was all this crap happened and um...
(Sel, 675)

All this crap was actually a reported stabbing.

It was just a quick whack and that was it, and then she had a black eye.
(Ray, 162)

The effects of *just a quick whack* by a large man on a small woman, unexpected, can be imagined. The link between the *quick whack* and the black eye is played down with the clause *and then she had a black eye* without specifically noting its cause or naming the protagonist either by noun or pronoun.

7.3.2.6 METAPHORS OF ALIENATION

Some metaphoric utterances were indicative of ways of dealing with feelings of alienation.

Here in my world refers to his circle of associates, the group of people who are around him and his criminal and social activity. Vana's gangster world, as he described it, was a world where he had found his worth, abilities and leadership were valued. In his world, a shame culture prevailed and he had lost kudos in being caught treating his partner violently.

I'm weak in my world coz I'm not controlling my girlfriend better... (Vana, 620)

In the following example, *in my world* is referring to an inner world; a state of mind perhaps sought out when the interactional world of close relationships becomes too difficult; a safe haven to escape to:

Yeh, I'd like to be in my own world. (Ray, 226)

I found that getting stoned kept me mellow- like I was fine. (Ray, 218)

7.3.2.7 PREPOSITIONS

The use of prepositions in the discourse of men talking about violence in relationships provides a wealth of information on the men's perceptions of the world.

On is used here as the expression *being shat on* is meant. It is indicating that something has been dropped on them, in this case used like a weapon is used on someone.

(laughing) Well I knew she was going to climb out the winduh and go and call the police on me so I went and called the police on her instead. (Sel, 342)

... you know- like- she got a protection order out *on* me and all that stuff.
(Sel, 737)

Here *calling the police* is used as a weapon on his partner as well as in mitigation of his actions.

In this case *on* is used to indicate a heavy load being borne:

...um...I had a family *on* my back , and when the family got *on* my back, I got *on* her back... Wattie, 323)

Here there is also a load although in this case it is not being carried but being applied, under downwards pressure:

Um she'd think I was comin down *on* her, that I was really hard, um naggin her- you know... (Wattie, 261)

In this utterance *on* is combined with *comin'* to present a picture of a guy beckoning *come on*; showing his attraction and with it an invitation for her to respond positively;

Maybe he tried to *come on* to a chick,... maybe that's why he was accusin her of *comin on* to him. (Wattie, 128)

Off was used in the sense of an eruption or explosion occurring or going off:

...I was very petty; I'd um- I'd do silly little things just to *spark her off*.
(Wattie, 375)

His interaction with her acted as a trigger; an ignition.

Directional prepositions were used:

You know- and the next thing the situation is *blown out*, right *out of proportion*.
(Sel, 686)

Out is used first to indicate lack of containment, an explosion from the private into the public arena, a lack of control and ability to control (*out* = out of control) and it is used secondly to reinforce the inappropriateness of this by his judgement that the public response was unreasonable (*out* = out of reason).

Down is a negative position likened to lowly; small, unimportant, at the bottom rather than at the top, not very worthy. *Putting someone down* presents a picture of moving someone from their present position to a less desirable, a lower position without their willingness; it is a negative reinterpretation of themselves imposed upon them.

(laughing) I'm laughing because it- what I just said- sounded fucken stupid, for me- it just puts me right down. (Vana, 300)

...but me puttin her down didn't help her. (Ray, 402)

7.3.2.8 TERMS OF ABUSE

Terms of abuse are used to mask the abuse or to minimise the effects of abuse:

The woman was in the right; the guy was bein a dickhead. (Vana, 157)

...it was just...arh...bein a prick; bein a bit of an arsehole ay... (Wattie, 14)

The use of synecdoche⁷ in these two examples (dickhead=penis head; prick=penis; arsehole=rectum) does not take account of the level of abuse perpetrated.

The effects on children of abuse can be gauged in the following:

I'll sit there, he will scream and go, "Fuck you, fuck you, you fucken little..." - they're babies ya know- one's six, one's four - and he's like hard out on them. (Vana, 356)

Um then he'll hear me yelling at her and then I'll say, "Orh ya fucken nothin but a little -nothin but a bitch," um, then my son, pick up real quick, um that would be one of the easiest words he's picked up... (Wattie, 1020)

7.3.3 MODIFIERS: HEDGES AND BOOSTERS

Hedges and boosters were widely used by the men in the research to modify their statements and sometimes to minimise violence as discussed in section 5.3.

⁷ Synecdoche is a semantic device whereby body parts are used to indicate the whole person or vice versa as in *...look at those tits walking up the road.* In this case, *those tits* means *that woman*. (Adams, 1985)

Minimising violence and in particular, presenting violence as inevitable in certain circumstances and the man as not being able to control his natural emotions are well presented in the discourse of these men:

He was just bein over-reacting; bein a bit stupid. (Sel, 177)

Sel is referring to a man who verbally abused his partner, forced her out of his car, drove along beside her swearing at her and then stopped and forced her back into the car. (Appendix 12)

...my relationship was awesome apart from the yelling... (Wattie, 611)

On one level it may seem to be absurd that a relationship could be *awesome*, yet have the couple yelling at each other. Presenting an image of a good relationship is unlikely to be totally accepted, given the circumstances, so the statement needs to be modified.

The word *just* is a key hedging word, having several shades of meaning:

I couldn't hold my temper, but not an angry temper, just a verbal temper...
(Wattie, 291)

The first and most common meaning of *just* is when it is used as a comparison with something greater in some way and taken to mean *merely*.

Like, um- I wouldn't get freaked out, I'd just get into- um -arguments.
(Wattie, 383)

The second meaning is when *just* is used as an emphatic marker preceding a verb and strengthens rather than softens the statement. A synonym in this case might be *jolly well*...

... he should just learn not to be so jealous, he should do something about it...
(Sel, 152)

In the research, *just* was used to mean *deliberately*, or doing something in full knowledge perhaps just for the hell of it:

(he)was just bein a prick... (Wattie, 14)

Fourthly *just* was used to mean *only* as in *if only*... or *my only wish was* ...

If I coulda just sat back and taken her for what she was... (Wattie, 329)

The term *you know* was frequently used by all men as a collusive hedge, a check-in with the addressee, and as with *just*, there are several different meanings which emerge. In addition, sometimes *you know* is used as a conjunctive link in much the same way that one might use *and*

or *because*. All participants pronounced *you know* as *yihno* accented on the second syllable, with an indeterminate first vowel sound, similar to the short *i* sound.

The first use of *yihno* is as an appeal to share this from the speaker's perspective and could mean *do you know what I'm saying?* or *do you understand?* or *try to understand this from my perspective*.

...I don't mean she should obey him, yihno, without you obeying- like yah both gotta honour and obey each other... (Sel, 656)

The second way that *yihno* is used is to seek agreement from the addressee (*yihno* = *don't you agree?*):

Women are different in that that they can be committed, yihno?... (Vana, 300)

Yihno is also used as an appeal to shared experience, as in *this is nothing out of the ordinary, just common stuff, I know you've experienced this and can see my point, no worries*:

...she'd try to make me feel guilty, yihno, it's fine, I'll go on my own- you can just hear it in the tone of her voice- that she was doin the guilt trip. (Ray, 476)

A fourth use of *yihno* is to evoke a special relationship (*yihno* = *this is between you and me; you should realise that I'm being frank here*):

Arh, yihno -like, the thing was when we first started goin together everything was really good; yihno like it was how it should be; perfect, but then once we got to know each other and all that stuff, it changed. (Sel, 638)

This utterance is bringing in hedging support to enable him to feel safe in making his statement about their relationship. Bolstering *yihno* (= *I'm being frank*) is *arh, like*, a second *yihno* (= *you know what I'm saying?*) and filling a conjunctive role, a second *like* and an *and all that stuff*. With all the support given to the statement that *everything was really good* one is led to doubt that it was or at least question why all the support was felt necessary.

A synonym for *yihno*, in New Zealand English, is *ay*, which was prevalent in the younger generation (and in lower socio-economic groups) of the 1960s and 1970s:

I was quick to talk, slow to think; why I actually gave a name to it, ay, and that's stupid (laugh) yeh, but now I'm not stupid. (Wattie, 739)

...he was bein a bit of an arsehole, ay. (Wattie, 14)

Etceteras are tags; another form of masking which provides ambiguity leading to increased listener uncertainty and consequently an increased likelihood of acceptance:

*...the woman does the cooking, the cleaning, the washing **blah blah blah**, shoppin 'n **that** and the man goes out and makes all the money, now ...that's perfect to me. (Sel, 1085)*

Tags are also used to mask secondary detail meanings which might detract from the main message wishing to be transmitted.

*...next thing I know is I'm gettin a letter in the post sayin, "Orh, you were s'posed to turn up at a **rahdy rah rah** (ha ha ha)... (Sel, 699)*

In this case the detail omitted is regarded somewhat scornfully and this is transmitted effectively in his treatment of the information.

Other modifiers were used by the men to allow for more than one interpretation perhaps softening it:

*(He was) bein **a bit of** an arsehole... (Wattie, 14)*

or to allow for exceptions to the general statement

*One thing I won't do any more is get **too** close or let them get **too** close to me. (Ray, 716)*

***Basically** the same there; I mean he wanted an apology; I- we both never apologised to each other. (Ray, 100)*

or to invite confirmation from the addressee:

*Well, she's **probably** a prisoner in her own home. (Sel, 196)*

Some of these are good indicators of statements which the men obviously feel are open to challenge and some of these obviously need to be challenged:

*A big part of our problems are **actually** her, and I'm gettin the blame, yihno. (Vana, 664)*

where *actually* is providing a boosting function and below where the same word provides a hedge:

*...I'd **actually** love to get back together, but um- I keep thinking that maybe I'll slip back into my old ways. (Wattie, 348)*

7.4 METALINGUISTIC REPRESENTATIONS OF VIOLENCE

When talking about language, men sometimes claimed that language caused problems, sometimes helped with problems and sometimes was a problem itself.

I want me to be mature, I want me to have the tools to understand -she—how she speaks to me because I have no idea; I - I - I understand the language, but I don't comprehend the concept that she passes in the language...I wish I understood things a lot more. (Vana, 572)

Wattie talks about difficulties he has in communicating with people he meets, friends and acquaintances:

...it would be perfect if I could understand exactly what they're sayin to me and how- and how meaning it, and then subdue them if it came to a fight, but um instead I don't- I um - instead of subduing them now, I um- I fight; I try to knock them out... (Wattie, 777)

Others see communication (by her) as being the answer to relationship problems:

...she never told me that she was scared of me and I think that if she had talked to me we wouldn't have gone as far as we had. (Ray, 125)

I was tryin to explain to her how doin it the way I said would be more beneficial... (Wattie, 261)

Men acknowledged the use of language in relationships as a combative strategy:

...I'd hit her that once, and that was about three or four years ago ; um after that... all I had to do was raise my voice and she would back off. (Ray, 121)

She'd wanna argument out in front of the kids and nah, that's when I'd get in the car, take off, and go get wasted. (Ray 534)

and often their stories reflected their ingrained sense of entitlement:

There was only one answer that he wanted...and...she would give the answer he wanted and that verified for him he was right every time. (Vana, 185)

Others saw language as a possible solution or positive strategy for not using violence:

If I found someone else that can do the same as- -the same communication - as me, and understand from my angle... (Ray, 593)

He could of said, "Oh, I feel jealous that that guy was looking at your arse;" that kind of thing, you know, then she could of said, "Well there's nothing to be jealous of because he's just a teenager, a kid," and then that's where it should of ended. (Ray, 283)

For some men, a woman's use of abusive language makes a very strong impression and is regarded as a transgression of accepted behavioural norms, while men's use of abusive language is not remarkable. After watching a video showing a man's abusive behaviour to his partner, men commented on the women's abuse directly, naming it and commenting negatively on it. The woman made two abusive statements in the video (*don't be an arsehole, and you're full of shit*) compared with the man's twelve abusive statements, his intimidating use of a car, and his use of physical force on her. Even though the man made twelve abusive statements compared with the woman's two, the men saw him as *over reacting*, being a *dickhead* or a *prick*, but were quite severe in their judgement of her behaviour:

Well she kept telling him he was stupid and there was nothing to get jealous over and then she started getting um abusive herself. (Ray, 61)

A lot of guys, "Foobar... call me an arsehole..." whack, yah know... (Wattie, 516)

7.5 MEN'S ORIENTATION TO PROBLEMS OR SOLUTIONS OF VIOLENCE

The accounts of the men were initially categorised according to whether the utterances were oriented towards discussing the causes of violence - problem orientation - or towards the effects of violence - solution orientation, as discussed in section 6.7.2. The greatest proportion (70%) of identified utterances were oriented towards a problem orientation compared with 30% of discussion solution oriented. Most of the interviewer's questions or prompts could have elicited responses which had either a problem or solution orientation. Only 5% of the interviewer's prompts were directed. The results from these interviews indicate that the men were twice as likely to be oriented towards the causes of violence than to the effects of

violence. Sel, Wattie and Ray all had around a 30% solution orientation, while Vana found it difficult to talk about violence at all without having a problem orientation.

Table 1 **Orientation to problems or solutions: frequencies & percentages of selected utterances**

Participants	Total Utterances	Problem		Solution	
		Number	Percentage	Number	Percentage
Sel	28	16	57	10	36
Wattie	42	30	71	16	38
Vana	22	20	91	1	4
Ray	30	20	67	10	33
	122	86	70	36	30

The extent to which these particular men focus on problems of as opposed to solutions to violence, suggests a degree of preoccupation with rationalising their violent behaviour. This is supported by the following utterances.

...but there's a right way to do things and a wrong way to do things and she used to do the wrong. (Sel, 443)

'Um, she'd think I was comin down on her, that I was really hard, um nagging her, you know, um but it wasn't- I was tryin to explain to her um how doin it the way I said would be more beneficial um which which sounds a bit - but I'm not like that. (Wattie, 261)

...yah know, I feel that half of the problem a big part of our problems are actually her; and I'm getting the blame, you know? (Vana, 664)

...I didn't realise what I was doing and she never told me that she was scared of me and I think that if she had talked to me we wouldn't have gone as far as we had. (Ray, 125)

It is significant that in the first two cases, the men explicitly attribute the cause of the problem to the woman in the relationship. When men's talk focuses on causes of violence there is less necessity to think about their own behaviour to the same extent required if they were considering solutions to violence.

The ranking of these men's solution orientation Wattie, Sel, Ray, Vana (see Table 1) was congruent with the researcher's assessment of the men's will to change. In this case 'will' means intention or determination to change. It appears that a greater orientation to solution-based discourse is one indicator of readiness to change.

The following solution-oriented utterances are ranked in terms of acknowledgement of personal responsibility for solution seeking:

He should have lit up a cigarette said, "Orh, cigarette, let's go home and have a cuppa or a dak or whatever", ya know? (Wattie, 122)

I think if I found someone else that can do the same as, the same communication as me, and understand from my angle then maybe I - we could. (Ray, 593)

Yihno... and I don't mean that she should obey him, yih know without you obeying, like yih both gotta honour and obey each other if yih committed to each other. (Sel, 656)

Yeah, I live in a violent world and the use of violence is quite acceptable. (Vana, 624)

It is interesting to compare Wattie's utterance with that of Vana. Wattie provides an alternative to the violent response whereas Vana accepts its inevitability.

7.6 STATES OF BEING AND STATES OF DOING WHEN SOLUTION ORIENTED

A difference was found in the way that the men talked about solutions and problems of violence. When oriented to solutions the men spoke mainly about these as a **state of being** rather than describing actions taken or things needing to be done (**state of doing**).

For instance, solution based **state of being** utterances:

Yep, I don't get angry now, I mean I do have anger problems, I do have communication problems, um... (Ray, 140)

The violence is like a scab on the top, there's like things that make that violence come up. (Vana, 669)

and solution based *state of doing* utterances:

...I should have jumped up and protected my girlfriend. (Wattie, 426)

If I could just sat back and taken her for what she was... (Wattie, 329)

Men spoke about the effects of violence as a state of being at least three times more than speaking of actions being taken or needing to be taken. The table below shows that when talking about solutions to violence men spoke about actions for only 13% of their utterances.

Table 2: States of being or states of doing in solution orientations: frequencies & percentage of utterances

Solution Orientation	Sel	Wattie	Vana	Ray	Total	
					Number	Percentage
States of being	5	4	1	4	14	39
States of doing	1	0	2	2	5	13
Other	5	8	0	4	17	47
Total	11	12	3	10	36	

This type of discourse analysis suggests that the men in this study largely avoided discussion of specific actions that could be carried out by the male in the relationship to avoid the violent episode and indicates their perception that the effects of violence are not directly attributable to the actions of a person, but just happens to be the way the world is. From a psychological health perspective, one might expect less imbalance between orientations, with a weighting towards states of doing.

7.7 ORIENTATION TO SOCIAL, SPECIFIC OR PERSONAL CONTEXTS

While it might be expected that men volunteering to participate in the research would be ready and willing to talk about their own situation and the events that led to their court order, each man had a different contextual orientation in their discourse.

Table 3: **Orientation of Utterances: frequencies & percentages of utterances**

	Personal		Specific		Social		Other		Totals	
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
Sel	31	21	53	36	46	31	16	11	146	20
Wattie	159	53	57	19	49	16	32	11	297	40
Vana	32	26	29	24	35	29	25	21	121	16
Ray	116	67	32	18	12	7	14	8	174	23
Totals	338	46	171	23	142	19	87	12	738	

Ray and Wattie, both strongly motivated to change, spoke more about their own situations than any other orientation. Two thirds (67%) of Ray's utterances were about his own personal situation. In fact so great was his focus on his own situation that he found it difficult to make a general comment on the place of men and women in society and felt greater safety in bringing questions directly to his immediate experience:

Interviewer: *So what other things make a relationship good?*

Ray: *I think if we spent more time together...(Ray, 15)⁸*

Sel, on the other hand, while having a will to change, was restrained in talking about his own situation and talked about people he knew, the video, and society in general much more than he spoke of his personal situation. Whilst being intensely focused on wanting to stop using violence in any possible future intimate relationship, he is not yet aware of the work he needs

⁸ This reference is to the transcript and signifies page 15 of the transcript in Appendix B. This style of referencing applies to utterances additional to those selected by the Nudist analysis.

to do himself in order to advance the change process, and has a limited perception of what a good relationship is or what it demands.

If ya can trust them, well, everything's going to be fine, isn't it? (Sel 280)

Vana's orientation was spread evenly, speaking a little more about society than anything else. It is of interest that Vana does have some knowledge about requisites for changing to a non-violent lifestyle, and while he has made the decision to make some limited changes in his prime relationship,

...if she gets looped out, tripped out, stupid, over-reacted, I have to be sensitive enough to towards her and not lose my mind yih know? (Vana, 400)

he intends to maintain his "gangster lifestyle". It is just the way the world is in his life.

...if they were not that hard, they would get raped, they would get abused, they would starve, you know, if they didn't have that ... that ability to be so hard. (Vana, 361)

In conversation, it is known that speakers use devices which either claim some topic linkage or which at least indicate a transition to a changed topic (Crow, 1983). When the men in this research consciously altered the orientation from the interviewer's to their own, they often used transition markers (*one more thing... , You know... That reminds me...*) but also often used a pre-transition marker as well (*well... um...*) immediately preceding the transition marker.

Interviewer: *Pretty busy time of day that though, ay?*

Participant: *Um, but then I think back to myself- I think, I can do it, why can't she? (Wattie, 8)*

In this case the transition marker provides the clue that the speaker is about to change the orientation from general to personal, while the *um, but...* signals firstly consideration of the interviewer's statement and then a signal of intent to express difference.

In the following interaction, the participant changes from the personal orientation of the interviewer to a general social orientation with a *yeah, well...* transition:

Interviewer: *So that was frustrating for you?*

Participant: *Yeah, well...if your wife ran into the bathroom every time something went wrong, wouldn't you be? (Sel, 12)*

In the following example, the participant changes from the interviewer's social orientation to a personal orientation by marking the transition with a repeat of the key words of the interviewer's question along with a pre-transition marker:

Interviewer: *What is a good relationship?*

Participant: *Good relationship. Well...I don't really know because I haven't had one yet (laugh).* (Sel, 9)

7.8 ORIENTATION TO SELF IN PERSONAL CONTEXTS

When the personal orientation is further analysed to ascertain whether the personal talk is focused on the self or another, the three men motivated to change all talked about themselves more than about their partner or others.

Table 4: **Personal Orientation Analysis: frequencies & percentage of selected utterances**

Participant	Personal ME		Personal SHE		Personal WE		Other		TOTALS	
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
Sel	5	62	0	0	3	37	0		8	12
Wattie	15	58	10	38	0		1	4	26	38
Vana	1	14	6	86	0		0		7	10
Ray	21	78	6	22	0		0		27	40
Totals	42	62	22	32	3	4	1	1	68	100%

As can be seen in Table 4 above, Vana, who, with Sel, had the least number of personally oriented utterances, was focused on talking about his partner for 86% of the utterances he made about his own personal situation. This reluctance to consider his role in the violent relationship suggests a perception that the way he is (state of being) fits the way the world is and what needs to change is what she does (state of action). Sel, on the other hand, when he did have a personal orientation, was himself the focus of the discourse. However, the remainder of his utterances about his personal situation were focused on them as a couple and he never mentioned his partner by name or by third person singular pronoun. Even when asked specifically, he transferred to the more distancing pronoun of *they*.

- Interviewer: *Then what happens for you?*
- Sel: *What do you mean?*
- Interviewer: *You say the harder it gets...*
- Sel: *Well you try and find out what's happening; next thing they're locking themselves in the bathroom or something...*

Notice Sel's use of second person plural for first person singular (*you* for *I*) and the use of *they* for *she*. Along with the initial distancing request for elaboration of the interviewer's prompt, this is quite active interaction control, allowing Sel to reconstruct a specific scene as a generic occurrence with the context made invisible.

7.9 LINGUISTIC FORMS AND THEIR FUNCTIONS

A list has been developed which attempts to link the linguistic forms used by the men in the research with their apparent functions. (See Figure 5 below). This list brings together information from the literature and data from the present research to provide a link between forms of language men use and the functions these serve in maintaining inequitable relationships and providing a context for violence to occur. Forms which have arisen solely from the data of the present research are platitude overkill, red herring diversion, self willed body parts, orientation to solutions, orientation to problems, orientation to personal 'me', orientation to personal 'she', orientation to specific and societal, orientation to states of being and doing.

FIGURE 2:**Linguistic Representations: Forms & Functions**

FORMS	FUNCTIONS
use of <i>only, just, yihno</i>	minimises own violence, seeks agreement, invites collusion
maxims	reinforces entitlement, privilege
use of collective pronouns	re-educates partner to accept own perspective as the reality
doesn't hear partner's perspective	appropriates partner's reality, demonstrates privilege, assumes authority over partner's experience
avoids use of pronouns	hides responsibility for violence
uses polarising language	justifies abuse, prevents solution seeking
name calling, terms of abuse	objectifies, labels as less of a person than others, (pseudospeciation), places in an out-group
self talk, self pre-occupation	indicates inability to distinguish super reality from personal reality
metaphors:	
• women as property	reinforces sense of entitlement
• sex role expectations	indicates super reality/ personal reality confusion
• of fighting	indicates weak acceptance of responsibility for own actions, masks level of violence
• of alienation	appropriates partner's reality
• language as a combative strategy	uses as a weapon, abuse
• language as a trigger to violence	indicates weak acceptance of responsibility
• of abuse	reinforces sense of entitlement
prepositions	distances self from responsibility, masks abuse
modifiers:	
• boosters	add intensity to meaning, exaggerate intention/ perception
• hedges	provide ambiguity, allow a way out, are less likely to be challenged
• tags	seek approval, agreement, boost or hedge
platitude overkill	avoids, conceals own abuse
red herring diversion	diverts attention from own abuse, blames
hypothetical statements	projects solutions, rationalises abuse
rhetorical questions	justifies actions, distances self from abuse
pronoun shifting	indicates decision to be active in controlling the interaction, distances, offers collusive invitation, justifies.
self-willed body parts	avoids accepting responsibility for actions
transition markers	imminent disagreement/ subject shift
orientation to solutions	indicates ability to see alternative perspectives
orientation to problems	indicates preoccupation with own perspective
orientation to personal 'me'	indicates greater willingness to acknowledge abuse
orientation to personal 'she'	indicates greater tendency to blame & justify
orientation to specific & societal	with personal 'me' indicates ability to see other perspectives; on own may be avoiding mention of partner or own abuse
oriented to state of being (solution)	avoids responsibility for seeking solutions

7.10 SUMMARY

This chapter has discussed linguistic features observed in the selected men's accounts of violence seen on a videotape, and violence personally experienced and perpetrated. The devices used by the men include ways of generalising the violent experiences, presenting these experiences by metaphoric means and boosting and hedging representations of violence. Included in the linguistic analysis is a discussion of the way in which the men perceive language as a key in violent encounters. The second part of the chapter presents results from a more quantitative perspective. It explores the men's utterances and the orientation of those utterances towards problems of versus solutions to violence; states of being versus states of doing; orientation to social, specific or personal experience, and some further examination of personal orientations. Finally, a list is presented which attempts to link linguistic forms with their functions.

CHAPTER 8

CONCLUSION**8.1 INTRODUCTION**

This chapter draws out conclusions which have been reached through consideration of the results of the present research. There is a final section which discusses implications emerging from the research, and which point to opportunities for further research.

8.2 INDICATIVE CONCLUSIONS

Descriptive analysis of the discourse of four self-selected men supports the literature reviewed. When the results of the descriptive analysis are synthesised with the literature review and oriented to the question of relevance to stopping violence programmes, certain indications emerge:

- 8.2.1** The discourse of the men contains linguistic forms which consistently reinforce their own sense of entitlement. These forms conceal or minimise abuse, justify violence, divert responsibility from the perpetrator, and establish the man's perceptions as universal realities.
- 8.2.2.** The men appeared to share a sense of entitlement along with a variable awareness of power advantage (privilege) in family relationships. There is an indication that the degree of awareness of privilege and entitlement has some relationship with readiness to change from violent to non violent relationships. From the four men whose talk was analysed, it seems that the greater the awareness of privilege, the greater the readiness to change.
- 8.2.3** The men shared, to differing degrees, the notion that gender roles were prescribed, even pre-ordained. There was an indication that the stronger this notion in men, the further away they were from being in a position to effect any change from being violent with their partners, present or future. From the four men involved in the

present research, greater readiness for change was indicated by men with more open views on gender roles.

- 8.2.4** The men shared to differing degrees, limited perceptions of what a relationship was, or how relationships were built and maintained. The indication was that the greater the clarity and maturity of this perception, the greater is the degree of readiness to move towards non-violent relationships.
- 8.2.5** The greater semantic (contextual) orientation of men to problems of violence rather than solutions seemed to indicate a reluctance or difficulty to perceive the effects and impact of violence. From the men interviewed, greater ability to talk about solutions seemed to indicate a greater will to change to a non-violent lifestyle.
- 8.2.6** When oriented to solutions of violence, the men spoke of this largely in terms of an existent state and showed limited awareness that actions they might take could contribute to limiting the effects of violence. There was an indication that men who perceive that they can do things to positively influence their personal relationships will be more likely to be able to change to non-violence in their families.
- 8.2.7** The men showed differing ability to talk about their own family situation, and, within that personal orientation, differing ability to focus on their own behaviour. A relationship was indicated between the men's ability to talk about their own violent behaviour specifically (but also to be able to comment on other people's relationships and upon violence in society in general) and their readiness to change from a violent lifestyle. The greater the ability to talk about their own violent behaviour, coupled with the ability to orient their talk to social or specific contexts, the greater the readiness to change.
- 8.2.8** Drawing upon the work of those noted in the literature review (particularly McMaster, 1998; Jenkins, 1990; Adams 1996, 1997), upon current practise in the field and upon results of the present research, it has been possible to collate readiness factors for violent men and relate them to Prochaska and DiClemete's (1989) stages of change. This information is presented as a table indicating progressive intervention points and readiness to change from violence towards non-violence. This continuum of change might be used to assist in assessing a man's readiness to

change or as a multi-dimensional model of his progress and positioning along a continuum which references readiness factors with stages of change.

Figure 3: Continuum of Change

STAGES OF CHANGE

READINESS FACTORS	PRE CONTEMPLATION	CONTEMPLATION	ACTION	MAINTENANCE
Alienation or Integration	Rages against the system & others; powerless	Focuses on injustice to self, angry & defensive, blaming, powerless Pseudospeciation	Accepts intervention in 'private life'. Able to talk about own VAC Indicates guilt or shame, regret over actions	Able to articulate alternatives to violence
Gender role perceptions	Restricts view of exclusive roles of men & women Generalises	Able to perceive options for male & female roles	Willing & able to negotiate tasks & roles with partner	Able to limit expectations & to consistently carry out to what was negotiated
Privilege & entitlement	Views rigidly social entitlements as rights, no awareness of privilege in society	Able to recognise privileges of being male & being female	Able to consider the personal benefits & the costs of an abusive lifestyle	Able & willing to give up privileges & benefits of an abusive lifestyle
Relationship perceptions	Limits perceptions of relationships, unaware of need to contribute to relationships		Able to grasp ideas of family dynamics & building relationships	Able to discuss relationship with partner, others & work at maintaining respectful relationships Maintains open respectful, trusting & caring relationships
Orientation flexibility	Only able to see situations from own point of view	Avoids mentioning partner or speaks non-respectfully of her, uses generalisations	Able to make statements about people's relationships & about violence from a women's perspective	Aware of the effects of the impact of abuse on victims & on relationships, able to discuss violence from a range of perspectives
Recognises forms of Violence Abusive & Controlling (VAC) behaviours	Justifies violence & controlling behaviour in the family	Can articulate reasons for non-violent family relationships but he uses hedges & modifiers	Recognises physical violence, psychological abuse, & controlling behaviours in self, others & society. Sees differences in communicative styles - assertive	Seeks out & practises alternatives to violence. Can articulate intentions & beliefs underlying statements. Uses an assertive communic. style
Responsibility for Actions	Shifts responsibility for violence to others, especially through denial & blame	Minimises the violence used by self & others	Able to focus on own behaviour or on the behaviour of others without prejudice	Consistently accepts responsibility for own behaviour
Motivation to change	Resists change, unable to regard an abusive lifestyle as an option	Motivated to change through FEAR of • god, the church • losing a partner • losing the family • losing property • going to jail • other sentencing	Motivated to change through autonomous drive: • self development, improvement • equity & social responsibility • lifestyle philosophy • principles • compassion	
Resources for change	Depends on peers definition of lifestyle, although has own ideas	Able to recognise precursors to violence in self and others	Able to seek counselling help for relationship without assistance	Can advocate for non-violent relationships & has some support for changing to non-violence Prepared to alter his environment if incompatible with developing respectful relationships Can make life decisions with autonomy

8.3 IMPLICATIONS OF THE CURRENT RESEARCH

Previous research on language, power and gender has recorded and analysed interactions between men and women, with particular reference to the use of sexist language (Holmes, 1992). A number of researchers have analysed discourse of power and powerlessness such as Tannen (1994), and of conflict interactions (Eder, Goodwin & Goodwin, Labov, Vuchinich, O'Donnell and others in Grimshaw, (1990); and Boden & Zimmerman, (1991). The present research indicates that linguistic representations of family violence, particularly as gained through men's accounts of violence, can add to the existing body of knowledge in this field. The study of men's talk, specifically tied to their own use of violence, could add insights of value.

The men in the research all noted language as having a key role in family violence. The roles which the men perceived language to have varied from being a trigger for violence, being a weapon to use in verbal contact, to being a solution to violent behaviour. Further research on changing the patterns of language use and increasing the awareness in men of how language creates and maintains perceptions of reality could follow.

In addition to existing knowledge about semantic and syntactical devices used by violent men, an area highlighted in the current research is that of contextual orientation. Within the area of contextual orientation, there are several specific subtopics which have the potential to contribute to the available pool of information about behaviour change in violent men: contextual orientations of problems/ solutions; states of being/doing; personal/specific/social as well as interaction between interviewer and interviewee. In addition to the orientations previously discussed, contextual orientation shifts between interviewer and interviewee are of interest. The present research gathered data on this latter dimension of interaction but as it was beyond the scope of the thesis, has not been incorporated here. For those working with men from either a therapy, counselling or education perspective, the study of the use of language to give accounts of violence as well as the language of interaction may yield valuable insights.

The proposed continuum of change could be used as the basis of detailed research into readiness to change for violent men. In addition to indicating readiness to change, the chart can be used to track individuals who are in a process of change. The continuum as it is, is untried. Research in this area would need to involve a larger sample and be longitudinal in that follow-

up on the participants would be made from pre-intervention to twelve months at least post-intervention. The involvement of partners would provide additional validation and reference points. Such research would build on the model developed to provide a tool which would allow measurement of change as well as readiness to change in men who are violent in their families.

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- Youths lack male role models at home: Judge. (1998, 10 August). *Education Weekly*, p.1.

APPENDIX 1

MALE VIRTUES from Sam Keen (1991. P.152 - 185)

They are:

1. Wonder: the ability to question yet not always seek absolutes.
2. Empathy: the ability to give and respond to others.
3. A heartfelt mind: wisdom and compassion.
4. Moral outrage: to be warriors for what we believe in.
5. Right livelihood: to believe in and love what we do.
6. Enjoyment: the ability to enjoy simple things.
7. Friendship: to be able to share with others.
8. Communion: able to be within a community of like people (and especially other men).
9. Husbanding: to care for the earth and other people.
10. Wildness: to be within the natural wild and untamed world.

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Youths lack male role models at home: judge

Schools are increasingly having to deal with problem youth in the classroom who almost invariably lack a male role model in the home, says District Court Judge Andrew Becroft.

Speaking at the New Zealand School Trustees Association Conference in Wanganui, he says there is a common thread that characterises youth offenders.

"They are street-wise and seem to lack basic moral values, are often truants, and the majority lack a male role model in the home."

He says schools are now being asked to perform

have been performed by families in the past.

"It is a sign of the times that schools are encountering problems that stem from the home. It is an accepted theory that today's youth are the most under-fathered in the history of the western world."

"With the apparent trend of increasing family break-downs and one-parent families, more is expected of schools," says Judge Becroft.

"It is a disturbing fact, but 37 out of the last 41 young male offenders I have dealt with in court this year say they either have no meaning-

they don't know where he is, or they don't want anything to do with him."

But it is not all bad news, says Judge Becroft. New Zealand's youth justice system, with the family group conference as the linchpin, leads the world.

"Our system here is restorative and means that youth offenders are shown the consequences of their offending and are encouraged to make amends."

"For example, a house burglar will be made to meet the victim, and encouraged to make reparation, and the family and community are



NASA, here we come... Wairarapa College students, from left, Bennett Thompson, Lindsay Tarring, Ken Peryman and Hinashu Jasmal are all smiles after winning a trip to the Kennedy Space Centre in Florida in a national competition run in conjunction with TV3's 'From the Earth to the Moon' space series. In the background is a parent of one of the student's dressed as an astronaut! Report p4. (Picture: Wairarapa Times-Age)

He says there will always be the small percentage of youth who commit crime and which no system will ever be able to accommodate.

"The 10 to 14 year old age group represents the 'last best shot' at preventing adult social problems such as unemployment, homelessness and criminal behaviour."

"It may not be fair to

they have the opportunity and are the last point of contact this group has."

"I want to challenge schools to be supportive of problem students, but understandably, schools are more likely to guard the needs of the 99 percent and to get rid of the one percent trouble makers."

He warns that it is this minority of youth offenders who go through the youth court,

services, and even jail, and cost the country "hundreds of thousands of dollars."

Judge Becroft says there is a "need for values-based education. Schools also need to be lateral and creative in their approach to truancy. Suspensions and expulsion should be a last resort."

"School Community Conferences, which are similar to family group conferences,

Space-Time Research
New Zealand Census of Population and Dwelling

Areas by Data

	One Parent Family, Total, Total	Couple with Children, Total, Total	Percentage of one parent families	Couple without Children, Total, Total	Total, Total, Total
Flaxmere East	891	1893	32%	504	3288
Anderson Park	324	627	34%	261	1212
Iona	261	1359	16%	774	2388
Te Mata	315	2391	12%	1350	4056
Unidentified Hastings District					
Bay View	192	777	20%	432	1401
Poraiti	15	291	5%	126	429
Meeanee	87	594	13%	252	933
Awatoto	27	123	18%	75	225
Westshore	159	333	32%	333	825
Ahuriri	120	171	41%	165	456
Onekawa Central	138	456	23%	375	972
Onekawa West	9	12	43%	6	27
Onekawa South	912	1530	37%	807	3249
Marewa	1023	1470	41%	807	3297
Maraenui	1149	1326	46%	390	2865
Hospital Hill	291	1230	19%	639	2160
Twyford	48	534	8%	240	822
Karamu	126	423	23%	192	741
Whakatu	129	444	23%	111	684
Clive	150	624	19%	294	1071
Haumoana	246	951	21%	438	1638
Brookvale	18	345	5%	123	483
Irongate	18	270	6%	93	381
Longlands South	57	453	11%	195	708
Tangoio	48	300	14%	108	459
Eskdale	39	255	13%	177	471
Sherenden-Puketapu	129	1179	10%	357	1662
Omahu	87	198	31%	36	324
Waiohiki	36	111	24%	60	207
Pakowhai	57	255	18%	90	402
Maraekakaho	69	552	11%	198	816
Bridge Pa	144	375	28%	114	633
Poukawa	129	711	15%	228	1068

Space-Time Research

New Zealand Census of Population and Dwelling

Areas by Data

	One Parent Family, Total, Total	Couple with Children, Total, Total	Percentage of one parent families	Couple without Children, Total, Total	Total, Total, Total
Paki Paki	108	423	20%	111	639
Waimarama	84	429	16%	171	684
Tutira	90	363	20%	129	582
Puketitiri	15	171	8%	84	270
Whanawhana	6	171	3%	48	225
Mahora	633	1356	32%	699	2688
St Leonards	450	1047	30%	549	2046
Frimley	114	579	16%	339	1035
Raureka	744	1611	32%	702	3060
Mayfair	759	1614	32%	699	3069
Parkvale	477	1278	27%	534	2286
Hastings Central	444	834	35%	582	1860
Akina	864	1521	36%	780	3165
Woolwich	3	18	14%	18	36
Camberley	612	612	50%	255	1479
Kingsley-Chatham	879	1272	41%	162	2316
Lochain	756	1308	37%	258	2322
Bluff Hill	369	1113	25%	609	2094
Nelson Park	468	822	36%	423	1713
Mclean Park	414	882	32%	459	1755
Tamatea North	450	1236	27%	492	2178
Tamatea South	390	1383	22%	543	2313
Greenmeadows	489	2565	16%	1188	4239
Taradale North	423	2259	16%	1275	3957
Taradale South	549	2025	21%	1125	3696
Pirimai	450	1470	23%	786	2709

APPENDIX 4

PROCESSES OF CHANGE (Prochaska and DiClemente, 1984):

Consciousness-raising	This works with Freud's assumption that basic therapeutic process is helping the unconscious become conscious. The worker will provide the client with information which helps them become aware of their thinking and feeling around problematic issues and of their defences against change.
Self re-evaluation	This is both a cognitive and affective reappraisal of one's problem and the kind of person one is able to be, given the problem. The values essential to one's sense of self are seen to be in conflict with behaviours or experiences noted as problems.
Social re-evaluation	This focuses on reappraising the impact that a problem has, not on the self, but on others.
Self-liberation	Involves the client becoming aware of new alternatives and requires an increase in the belief that one can be an affective force in making an alternative succeed. It recognises the limits of personal freedom and requires the courage to accept anxiety for being responsible for choices which may fail regardless of one's commitment.
Social-liberation	Involves changes in the environment which leads to more options being open to individuals. Often drawing attention to available services or advocating for social change are strategies for the worker.
Counter-conditioning	Involves learning positive responses to conditional stimuli which results in the new responses gradually replacing the problem responses.
Stimulus control	Involves restructuring the environment so that the probability of a particular conditional stimulus occurring is significantly reduced
Contingency management	Involves changing the consequences of behaviour, for example rewarding the desired responses
Dramatic relief	Cathartic response to observing emotional scenes in the environment
Helping relationship	The relationship with the worker is seen to be significant. A helping relationship is characterised by positive regard and accurate empathy.

22 May 1998

Lester Finch
[REDACTED]
[REDACTED]

Dear Lester

Communication strategies of men violent in domestic settings

The Department for Courts has no objections to your undertaking the research on communication strategies of men violent in domestic settings as set out in the attached proposal together with the changes recommended by the Human Ethics Committee of Massey University.

This permission is subject to the approved protocol being adhered to. In particular, there should be no further contact with the participants by the researcher or interviewer except in their role as researcher and interviewer, and it should be made clear during the consent process that participation or non-participation in the research will have no effect on the interviewees' relationship with the court.

Yours sincerely



Angela Lee
Manager Research and Evaluation

Encl

DECLARATION

Research Assistance:

I have read the information sheet and I agree to assist in the research project in the language of violent men being carried out by Lester Finch and under the supervision of Dr Margaret Franken, Massey University.

In doing so, I realise the importance of having no other contact with these men this year as my research role could adversely affect any other dealings I may have with them in other roles.

I realise the importance of absolute confidentiality regarding the identity of participants and will not disclose to any other person unconnected with the research, any information about the participants; their background or events described during the participant interviews.

Signed:

Date:

APPENDIX 7

COPY
- for your information

31st August, 1998

«Christian_Name» «Surname»
«Street_Address»
«Suburb»
«City»

Kia Ora «Christian_Name»,

WOULD YOU BE WILLING TO TAKE PART IN AN EXCITING RESEARCH PROJECT?

As a man who has been referred by the Family Court to attend a DOVE "Pathways to Ending Family Violence" programme, you could help with valuable research material. Attached with this letter is an outline of the project details.

This project is **not** related to DOVE Hawkes Bay in any way except as a source of research participants. Whether you take part in the research or not makes **NO DIFFERENCE** to your attendance at the DOVE programme in July. Anonymity and confidentiality is guaranteed.

DOVE is always willing to support research about Family Violence as we can be better informed in our work by the results. We hope that you will say yes to taking part in this research. If so please contact me (██████████) as soon as possible so I can make your name available to the researcher. If you should reach our answerphone please leave a confidential message. Unless you contact this office by Monday, 7th September 1998, Lester will try to contact you to see if you are able to help with the research and to make a date for meeting.

Thank you.

Yours sincerely,

Deb Stewart
Manager
DOVE Hawkes Bay

Details for Participants.

Kia ora and Hi!

I'm Lester Finch. I'm doing a research project as part of my Masters Degree at Massey.

I'm hoping you'll be able to help out by taking part in the research. It will study how masculinity is reflected through men's language.

* If you're able to help out, here's what will happen:

- 1 You'll phone DOVE to let them know that you'll help.
- 2 DOVE will contact me, then I'll get in touch with you to arrange a meeting time.
- 3 We'll meet for the interview, and arrange for a follow-up interview. This will take about one and a half hours.

* Contact people:	Deb Stewart	Dove Manager	
	Lester Finch	Researcher	
	Margaret Franken	Research Supervisor	
	Kevin Brown	Interviewer	

* At the interview I will meet with you to talk about the interview and have the consent form signed.

* Because I'm studying body language as well as spoken language, I need to video tape the interview. No one else except the research team (Margaret Franken, Kevin Brown and myself) will see the video. It will be destroyed after the research is published. Your name, personal details and personal stories will be kept CONFIDENTIAL at all times.

* After the interviews I'll give you \$20 for your expenses.

* In February 1999 a public report on the research will be given. You will be invited to this presentation.

*The research has been approved by the Department for Courts and Massey University. Its title is "Communication Strategies of Men who have been Violent in a Domestic Setting."

I look forward to working with you.

PARTICIPANT INFORMATION SHEET.

Lester Finch, Dean of Faculty: Arts & Social Sciences at EIT Hawkes Bay, is doing research as part of thesis requirements towards a masters degree at Massey University. It is being supervised by Dr Margaret Franken, senior lecturer in Linguistics.(Telephone: 06 356 9099)

The research involves video taping men as they talk about some violent or abusive episodes and then analysing their language to see how it relates to ideas of masculinity and whether men's language is different at different stages of change.

All Family Court referrals from the date of commencement will be contacted and then six of these men will participate in the research. There is no obligation on men to participate in the research and whether or not they participate in the research, will not affect their relationship with DOVE staff or their participation in the DOVE programme. Participants may withdraw from the research at any time and in this case, any material relating to that person will be erased. The research has no direct connection with DOVE management or with the Court.

The names of participants will not be used in the research and each man interviewed will be given an 'adopted' name for the written report on the research. Videoring is important to ensure that all parts of the communication are available to be analysed, rather than just voice, but will only be seen by the researcher and those directly involved with the research and its supervision. The video tapes will be kept with the other research material in the researcher's office, but only used for research on this project or publications arising from the research. At the interviews will be interviewer, Kevin Brown, a psychotherapist employed by Healthcare HB in Napier, and Lester Finch doing the video recording.

This research has been accepted by the Linguistics Department at Massey University and is done with the full permission of DOVE Hawkes Bay. When the research report is finished some material may be published. The names of the people in the research will be kept confidential.

On completion of the research report, people working in social services and all those involved in the research will be invited to a talk which summarises the research findings. This presentation is planned to take place in the ASB Bank Lecture Theatre at EIT Hawkes Bay in February 1999.

The researcher, Lester Finch, will make contact with those agreeing to participate to arrange a day and time for the first interview. At this time you will be given a written consent form to sign before the interview. If there are any questions or issues please contact Lester Finch or the DOVE Coordinator Deb Stewart at [REDACTED] [REDACTED]

PARTICIPANT CONSENT FORM

I have read the information sheet and have had the details explained to me. My questions have been answered to my satisfaction and I understand that I may ask further questions at any time.

I understand that I have the right to withdraw from the study at any time and to not answer any particular questions. If I do this it won't affect my relationship with Dove HB or the Court.

I agree to provide information to the researcher on the understanding that my name will not be used without my permission. The information will only be used for research and any publications arising from this research project. I agree to keep confidential any other men's stories or information that arises at the interview.

I agree to the interviews being video taped and the tapes being kept in the researcher's office until they are erased after publication of the report..

I also understand that I have the right to ask for the video tape to be turned off at any time during the interview.

I agree to participate in the research under the conditions set out in the information sheet.

signed:

Research Team and Advisory Group

The research team consists of:

Kevin Brown	Interviewer, adviser
Lester Finch	Researcher
Margaret Franken	Supervisor
Caroline Graham	Adviser and Technical adviser
Tania Pattison	Transcriber and document adviser
Deb Stewart	Agency liaison, adviser
Susan Thomason	Adviser

Other assistance by:

Chris Verburg	Technical support
Di Reid	Technical support

The advisory group members are:

Don Ihaia Hutana	Maori Liaison tutor
Caroline Graham	Administration Manager
Tania Pattison	Secretary

SCRIPT OF VIDEO CLIP

Donna comes out of shop

Gordon What the hell was that all about?

Donna What was what all about?

Gordon Oh come on donna don't play dumb with me

Donna What are you talking about?

Gordon I suppose you're going to tell me you weren't coming on to that guy in the store?

Donna What guy?

Gordon That little jerk in the store

Donna Gordon he was just a kid, he couldn't have been more than 17 years old, what's wrong with you?

Gordon Hey there's nothing wrong with me that wouldn't be wrong with any guy who was married to a woman who comes onto every bloke that she meets

Donna Gordon, we're having a nice day, don't spoil it, Gordon I love you I don't want any other guy ever

Gordon If you don't want any other guy why do you play up to every guy you meet?

Donna How was I playing up to him?

Gordon When I go into the store, I pay for the smokes and I come out. When you go into the store you sleaze around like a bitch on heat.... Jesus I even saw him looking at your arse, he didn't take his eyes off your arse once

Donna Gordon – if some 17 year old is staring at my arse then that's his problem

not mine. Look we're having a nice day, let's not let some little creep in a dairy spoil it

Gordon Oh first you turn him on and now he's a little creep, you're a real sweetie
Donna I suppose it comes from hanging around with that friend of yours, what's her name...

Donna Gordon what are you talking about now, don't start on me about how you think Barb's a slut.

Gordon Well she is a slut and every guy in town knows it, and you want to know something, when you're with her you're a slut too, I bet you would have made it with that little creep in that store

Donna Where do you get this shit?

Gordon Well he's got a prick and he's in the neighbourhood

Donna You're sick and full of shit, Barb's divorced, she married a guy who leaves town for months, doesn't tell her where he's going and what he's doing and now she's the town slut because she divorced him – Gordon that's not fair

Gordon No no no, she's the town slut because she turned her house into a brothel, Scott's got into her and he knows half a dozen guys that got into her as well

Donna You and your friends are still talking about who got into who I bet you
Scottie hasn't even got into his wife yet

Gordon Get out of the car

Donna Come on Gordon, don't be an asshole

Gordon Get the fuck out of the car

Car roars off.... Then comes back

Gordon Hey slut, Donna, get in the car, come on give us a quickie, you do it for all the other guys. What's the matter with you Donna, slut, get into the car.

Look I'm sorry, we're even now, come on get into the car

Donna Just leave me alone, get out of my life

Gordon I'm sorry, I get so jealous I don't know, I just can't stand the thought of you being with another guy, now come on get in the car

Lester Finch

Interview sheet: Kevin Brown

Did any feelings come up for you when you watched the video? What was it like for you?

Was there anything on the video which was violent or abusive?

Was there anything wrong in what happened?

What did he do that turned it into something? What did he want to happen? Whose job was it to stop it from happening? What could they have done?

Finish this sentence: "He had the right to...."
"She had the right to...."

What sort of relationship did these two have? Do you know anyone who's had a good relationship? What has it been that's made it good? What is a good relationship?

In terms of a long term relationship, what might he need to do or change / do differently/ work at?

Their way of being together has what sort of effects on him? On her? On others close?

What is it you think men should be like in relationships?

What is the main role for a man in a long term relationship? Main role for a woman?

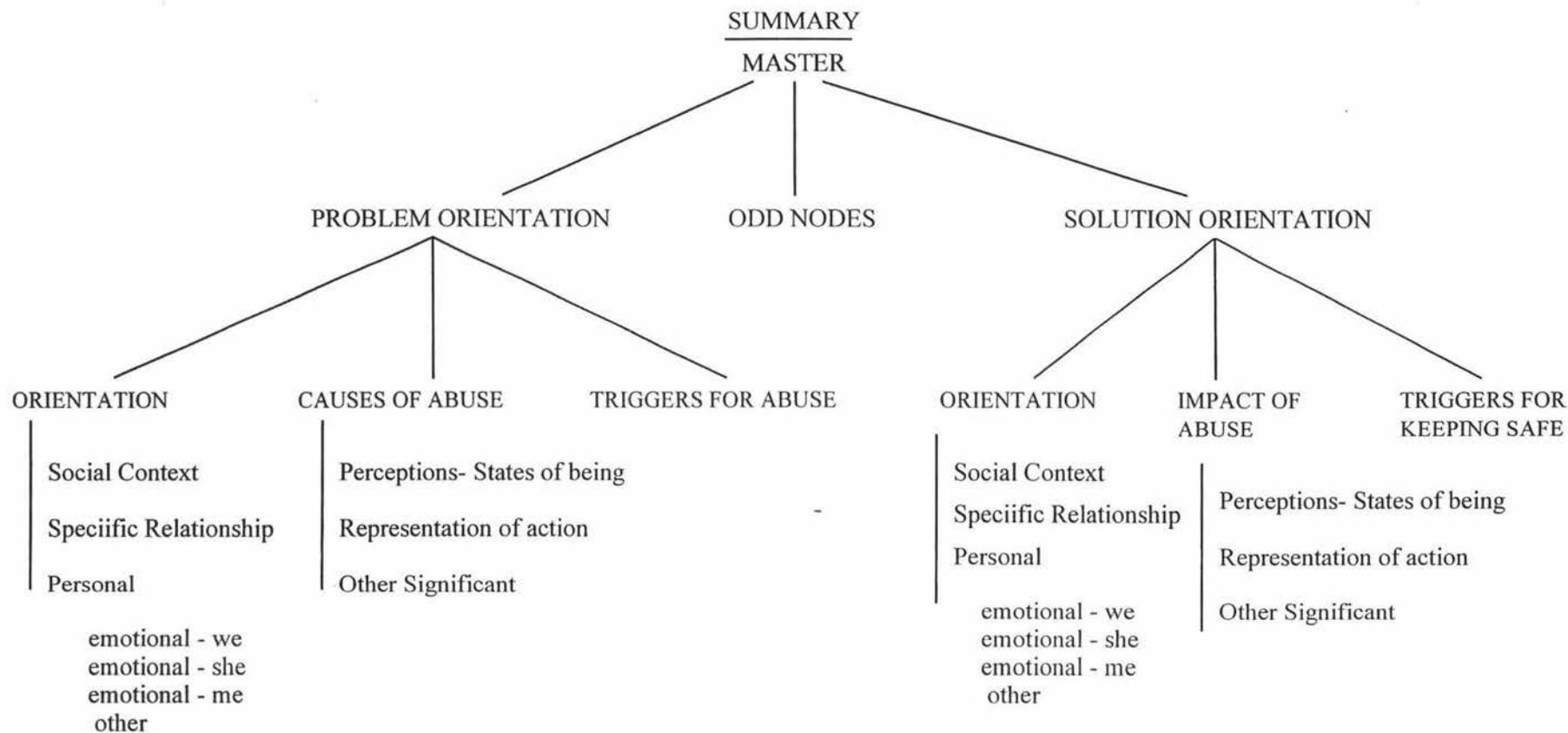
Being a man gives you certain rights and responsibilities. What are they? What's expected of you and what can you expect?

What does commitment mean to you?

You've been referred by the courts to look at your own violence. Is this a nuisance or an opportunity? How's this for you?

How was it talking about this? Did anything come up for you? Any realisations, memories, learning? Has this conversation increased your readiness to attend a programme?

INDEX TREE



Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

APPENDIX 15

PROJECT: LESTERP, User Tania Pattison, 4:03 pm, Mar 29, 1999.

```

*****
(2 1 1 1) /SUMMARY TREE/Problem Orientation/Orientation/Social Context
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 3 units out of 763, = 0.39%
++ Text units 314-314:
I don't see anything wrong ya know like in having dispute but get your
point across everything's fine, but when ya can have like a fight yeah
yah can't get your point across you don't know what's going on, and the
more you try and find out what's going on the harder it gets. 314
++ Text units 325-325:
Well how the hell are you spose to find out what's happening when they're
in the bathroom; bein silly. 325
++ Text units 394-394:
It's basically the same thing yah know like if you go listening to your
matesinstead of your partner you're going to end up in the situation that
I was ..and her turning round going "Yeah, yeah that's right he slashed
her arm through with the window with a piece of glass. 394
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 3 units out of 695, = 0.43%
++ Text units 300-300:
Hmmm ...women are different in that that they can be committed... yah
know, [laughter] I'm laughing because it what I just said sounded fuckin
stupid, for me it just puts me right down; but um. they are committed
yah know so. 300
++ Text units 336-336:
Things that are going bad, have a tendency if the person wasn't mature,
to spiral to go into something that's even worse. 336
++ Text units 434-434:
they still amaze me at how unlogical they can be, or how emotional and I
I had a belief I'm overly emotional too, but they still ASTOUND me at how
totally unam how emotionally over how crazy they can be; yah know,
emotional, mentally how they come to these conclusions. 434
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 493-493:
Yeh if someone looked at my missus I think that "yeh, I've got her and
you haven't cos I 493
++ Text units 516-516:
A lot of guys "Foar, called me arsehole" whack yah know. 516
+++++
+++ Total number of text units retrieved = 8
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2861 text units,
so text units retrieved in these documents = 0.28%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.22%.
+++++

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:08 pm, Mar 29, 1999.

```

*****
(2 1 1 2) /SUMMARY TREE/Problem Orientation/Orientation/Specific Relationshi
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 1 unit out of 821, = 0.12%
++ Text units 61-61:
Well she kept telling him he was stupid and there was nothing to get
jealous over and and then she started um getting abusive herself. 61
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 3 units out of 763, = 0.39%
++ Text units 123-123:
Well I just thought that he's an egg (laughter). 123
++ Text units 177-177:
He was just being over-reacting; being a bit Stupid. 177
++ Text units 196-196:
Well she's probably a prisoner in her own home. 196
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 6 units out of 695, = 0.86%
++ Text units 157-157:
The woman was in the right, the guy was being a dickhead. 157
++ Text units 185-185:
There was only one answer that he wanted and she couldn't, she nev didn't
arh she would give the answer that he wanted and that verified for him
that he was right every-time. 185
++ Text units 353-353:
He's strong in the sense that he's heartless. 353
++ Text units 356-356:
I'll sit there, he will scream and go fuck you, fuck you, you fucken
littl, babies yah know, one's six and one's four and
he's like hard out on them. 356
++ Text units 361-361:
In any other situation if they were not that hard, they would get raped,
they would get abused, they would starve, yah know, if they didn't have
that if they didn't have that ability to be so hard. 361
++ Text units 400-400:
OK, if if oh ok, so a relationship with a woman, .. if she gets looped
out, tripped out stupid overreacted I have to be sensitive enough to
towards her, and not lose my mind yah know. 400
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 14-14:
Um um yeh it sounds like it was just arh, being a prick, being a bit of
arse-hole ay. 14
++ Text units 128-128:
Maybe he tried to come onto a chick, that maybe that's why he was
accusing her of comin on to him. 128
+++++
+++ Total number of text units retrieved = 12
+++ Retrievals in 4 out of 4 documents, = 100%.
+++ The documents with retrievals have a total of 3682 text units,
so text units retrieved in these documents = 0.33%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.33%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:09 pm, Mar 29, 1999.

```

*****
(2 1 1 3 1) /SUMMARY TREE/Problem Orientation/Orientation/Personal/Emotional w
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 2 units out of 763, = 0.26%
++ Text units 638-638:
Ah Yah know know like the thing was when we first started going together
everything was really good. Yah know know like it was how it should be:
perfect, but then once we got to know each other and all that stuff, it
changed. 638
++ Text units 686-686:
You know and the next thing the whole situation is blown out, right of
proportion. 686
+++++
+++ Total number of text units retrieved = 2
+++ Retrievals in 1 out of 4 documents, = 25%.
+++ The documents with retrievals have a total of 763 text units,
so text units retrieved in these documents = 0.26%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.05%.
+++++

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:09 pm, Mar 29, 1999.

```

*****
(2 1 1 3 2) /SUMMARY TREE/Problem Orientation/Orientation/Personal/Emotional She
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 3 units out of 821, = 0.37%
++ Text units 108-108:
Orh I guess she she couldn't communicate properly, and um every time I
tried to talk to her, she would um, put up a shield, yah know like fight
back. 108
++ Text units 476-476:
She'd blackmail me or try to make me feel guilty, yah know it's fine I'll
go on my own you can just hear it in her tone of voice, that she was
doing the guilt trip. 476
++ Text units 534-534:
And she'd wanna argument out in front of the kids and nah, that's when
I'd get in the car, take off, and go get wasted. 534
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 1 unit out of 695, = 0.14%
++ Text units 664-664:
Nah nah nah, it doesn't matter what I learned [laugh], I she has to learn
as well because yah know I feel that half of the problem a big part of
our problems are actually her; and I'm getting the blame yah know. 664
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 5 units out of 1403, = 0.36%
++ Text units 166-166:
She used to do a lot of things that was just not common sense. 166
++ Text units 168-168:
Um like it sounds, it sounds a bit um um sexist, but the right way the
males way, but It mightn't be the males way, it was um, the way things
should be done. 168
++ Text units 259-259:
Um, she should just shouldnt've shouldn't done what I I'm, I feel that
she should of listened to me. 259
++ Text units 443-443:
But there's a right way to do things and a wrong way to do things and she
used todo the wrong. 443
++ Text units 686-686:
Something that'll take an hour and a half will take her five hours, yeh,
um, and that an an I was very short tempered and I would let my mouth go
wild and just yell at her all the time. 686
+++++
+++ Total number of text units retrieved = 9
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2919 text units,
so text units retrieved in these documents = 0.31%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.24%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:09 pm, Mar 29, 1999.

```

*****
(2 1 1 3 3) /SUMMARY TREE/Problem Orientation/Orientation/Personal/Emotional M
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 7 units out of 821, = 0.85%
++ Text units 100-100:
Basically the same there, I mean he wanted an apology, I we both never
apologised to each other. 100
++ Text units 121-121:
And um, every time I raised my voice, um she'd know I'd get angry, she'd
get scared, and um I didn't know this, coz I'd hit her that once, and
that was about three or four years ago, um after that it was just, all I
had to do was raise my voice and she would back off. 121
++ Text units 125-125:
Yeh, and um I didn't realise what I was doing and she never told me that
she was scared of me and I think that if she had talked to me we wouldn't
of gone as far as we had. 125
++ Text units 165-165:
But when everyone asked me how she got that black eye, I'd say I did it
out of anger; I couldn't control myself. 165
++ Text units 186-186:
Nothing, I think that's all I ever wanted was to control someone. 186
++ Text units 216-216:
I left, I didn't get kicked out, I mean I didn't have the Police drag me,
I left on my own accord; I needed to get away because I couldn't handle
the arguments anymore. 216
++ Text units 402-402:
Like I'd call her a fat cow or she needed to lose weight or something and
yet I didn't see that she was, and that she did if I even said anything,
but me putting her down, didn't help her. 402
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 1 unit out of 763, = 0.13%
++ Text units 342-342:
(laughs) Well I knew she was going to climb out the winda and go and
call the police on me so so I went and called the Police on her instead. 342
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 3 units out of 695, = 0.43%
++ Text units 220-220:
I I put it like this, um I've been hit heaps in my life-time I've been
hit, by many people, countless people, and in how I look at it, it's like
before the day that say that one person hit me, someone hit them, and it
might of been a whole bunch of people hit them, and the day that they hit
me, the anger in them, got put into their of of all those people hitting
him got put into that one hand and they went BANG! And they passed all
that crap that that got hit on them, into me and then I I end up with all
that crap yah know. 220
++ Text units 572-572:
I want her to be mature, I I want me to be mature, I want me to have the
tools to understand she how she speaks to me because I have no idea; I I
I understand the language, but I don't comprehend the concept that she
passes in the language in which to me um I wish I understood things a lot
more. 572
++ Text units 682-682:
I have a heart, I still have a heart, even though I I I do dumb crazy
shit. 682
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 7 units out of 1403, = 0.50%
++ Text units 287-287:
I was I was loose with my mouth, I wasn't a very angry person, if it was
anyone else. 287
++ Text units 291-291:

```

Um, I couldn't hold my temper, but not an angry temper, just a verbal
temper: I couldn't hold my mouth I couldn't shut it, um. 291

++ Text units 323-323:
Um had I had a family on my back, and when the family got on my back, I
got on her back, and um. 323

++ Text units 375-375:
I wa I was stupid cos I'd um I was stupid, I was very petty, I'd um I'd
do silly little things just to spark her off. 375

++ Text units 383-383:
Like I wouldn't um get freaked out, I'd just get into um arguments. 383

++ Text units 777-777:
Instead of um like um, it would be perfect if I could understand exactly
at they're sayin to me, and how and how meanin it, and then subdue them
if it came to a fight, but um but instead I don't I um instead of
subduing them now, I um I fight, I um try to knock them out, um. 777

++ Text units 1020-1020:
Um then he'll hear me yelling at her and then I'll say "Orh ya fucken
nothing but a little nothing but a bitch" um then my son, pick up real
quick, um that would be one of the easiest words he's picked up, 1020

+++++
+++ Total number of text units retrieved = 18
+++ Retrievals in 4 out of 4 documents, = 100%.
+++ The documents with retrievals have a total of 3682 text units,
so text units retrieved in these documents = 0.49%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.49%.
+++++

Q.S.R. NUD.IST Power version, revision 4.0.
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PROJECT: LESTERP, User Tania Pattison, 4:09 pm, Mar 29, 1999.

```

*****
(2 1 1 3 4)           /SUMMARY TREE/Problem Orientation/Orientation/Personal/Other
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 1 unit out of 1403, = 0.07%
++ Text units 261-261:
Um she'd think I was comin down on her, that I was really hard, um
nagging her yah know, um but it wasn't I was tryin to tryin to explain
to her um how doin it the way I said would be more beneficial um which
which sounds a bit but I'm not like that.
                                                                                               261
+++++
+++ Total number of text units retrieved = 1
+++ Retrievals in 1 out of 4 documents, = 25%.
+++ The documents with retrievals have a total of 1403 text units,
    so text units retrieved in these documents = 0.07%.
+++ All documents have a total of 3682 text units,
    so text units found in these documents = 0.03%.
+++++

```

Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:10 pm, Mar 29, 1999.

```

*****
(2 1 4 1) /SUMMARY TREE/Problem Orientation/Causes of Abuse/Perceptions: States of being
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 5 units out of 821, = 0.61%
++ Text units 100-100:
Basically the same there, I mean he wanted an apology, I we both never
apologised to each other. 100
++ Text units 125-125:
Yeh, and um I didn't realise what I was doing and she never told me that
she was scared of me and I think that if she had talked to me we wouldn't
of gone as far as we had. 125
++ Text units 186-186:
Nothing, I think that's all I ever wanted was to control someone. 186
++ Text units 402-402:
Like I'd call her a fat cow or she needed to lose weight or something and
yet I didn't see that she was, and that she did if I even said anything,
but me putting her down, didn't help her. 402
++ Text units 476-476:
She'd blackmail me or try to make me feel guilty, yah know it's fine I'll
go on my own you can just hear it in her tone of voice, that she was
doing the guilt trip. 476
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 5 units out of 763, = 0.66%
++ Text units 123-123:
Well I just thought that he's an egg (laughter). 123
++ Text units 177-177:
He was just being over-reacting; being a bit Stupid. 177
++ Text units 196-196:
Well she's probably a prisoner in her own home. 196
++ Text units 500-500:
If the little kid's see in his father carrying on like that he doesn't
understand what he's goin on about does he? 500
++ Text units 638-638:
Ah Yah know know like the thing was when we first started going together
everything was really good. Yah know know like it was how it should be:
perfect, but then once we got to know each other and all that stuff, it
changed. 638
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 10 units out of 695, = 1.4%
++ Text units 109-109:
If the guys insecure like I'm I'm speaking specifically here, about a
friend, if he's insecure about his pretty girlfriend, then he's not going
to let anyone near near near his girlfriend I mean anyone: (even women
make an influence on other women) so. 109
++ Text units 157-157:
The woman was in the right, the guy was being a dickhead. 157
++ Text units 185-185:
There was only one answer that he wanted and she couldn't, she nev didn't
arh she would give the answer that he wanted and that verified for him
that he was right every-time. 185
++ Text units 300-300:
Hmmm ...women are different in that that they can be committed... yah
know, [laughter] I'm laughing because it what I just said sounded fuckin
stupid, for me it just puts me right down; but um. they are committed
yah know so. 300
++ Text units 353-353:
He's strong in the sense that he's heartless. 353
++ Text units 361-361:
In any other situation if they were not that hard, they would get raped,
they would get abused, they would starve, yah know, if they didn't have
that if they didn't have that ability to be so hard. 361
++ Text units 400-400:
OK, if if oh ok, so a relationship with a woman, .. if she gets looped
out, tripped out stupid overreacted I have to be sensitive enough to
towards her, and not lose my mind yah know. 400
++ Text units 434-434:
they still amaze me at how unlogical they can be, or how emotional and I
I had a belief I'm overly emotional too, but they still ASTOUND me at how
totally unam how emotionally over how crazy they can be; yah know,

```

emotional, mentally how they come to these conclusions. 434

++ Text units 572-572:
 I want her to be mature, I I want me to be mature, I want me to have the tools to understand she how she speaks to me because I have no idea; I I I understand the language, but I don't comprehend the concept that she passes in the language in which to me um I wish I understood things a lot more. 572

++ Text units 664-664:
 Nah nah nah, it doesn't matter what I learned [laugh], I she has to learn as well because yah know I feel that half of the problem a big part of our problems are actually her; and I'm getting the blame yah know. 664

+++++
 +++ ON-LINE DOCUMENT: Wattie
 +++ Retrieval for this document: 9 units out of 1403, = 0.64%

++ Text units 152-152:
 I dunno now to explain it, um sh sh sh she seemed dumb to me. 152

++ Text units 261-261:
 Um she'd think I was comin down on her, that I was really hard, um nagging her yah know, um but it wasn't I was tryin to tryin to explain to her um how doin it the way I said would be more beneficial um which which sounds a bit but I'm not like that. 261

++ Text units 287-287:
 I was I was loose with my mouth, I wasn't a very angry person, if it was anyone else. 287

++ Text units 291-291:
 Um, I couldn't hold my temper, but not an angry temper, just a verbal temper: I couldn't hold my mouth I couldn't shut it, um. 291

++ Text units 323-323:
 Um had I had a family on my back, and when the family got on my back, I got on her back, and um. 323

++ Text units 383-383:
 Like I wouldn't um get freaked out, I'd just get into um arguments. 383

++ Text units 493-493:
 Yeh if someone looked at my missus I think that "yeh, I've got her and you haven't cos I 493

++ Text units 630-630:
 Yeh it's cos of that one little thing that was wrong, and that was her, her attitude. 630

++ Text units 739-739:
 Um I was quick to talk, slow to think. Why sh I sh I actually gave a name to it aye and that's stupid [laugh] yeh but now I'm not stupid. 739

+++++
 +++ Total number of text units retrieved = 29
 +++ Retrievals in 4 out of 4 documents, = 100%.
 +++ The documents with retrievals have a total of 3682 text units,
 so text units retrieved in these documents = 0.79%.
 +++ All documents have a total of 3682 text units,
 so text units found in these documents = 0.79%.
 +++++

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PROJECT: LESTERP, User Tania Pattison, 4:10 pm, Mar 29, 1999.

```

*****
(2 1 4 2) /SUMMARY TREE/Problem Orientation/Causes of Abuse/Representations of Action
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 2 units out of 821, = 0.24%
++ Text units 108-108:
Orh I guess she she couldn't communicate properly, and um every time I
tried to talk to her, she would um, put up a shield, yah know like fight
back. 108
++ Text units 534-534:
And she'd wanna argument out in front of the kids and nah, that's when
I'd get in the car, take off, and go get wasted. 534
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 2 units out of 763, = 0.26%
++ Text units 342-342:
(laughs) Well I knew she was going to climb out the winda and go and
call the police on me so so I went and called the Police on her instead. 342
++ Text units 394-394:
It's basically the same thing yah know like if you go listening to your
matesinstead of your partner you're going to end up in the situation that
I was ..and her turning round going "Yeah, yeah that's right he slashed
her arm through with the window with a piece of glass. 394
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 8 units out of 1403, = 0.57%
++ Text units 14-14:
Um um yeh it sounds like it was just arh, being a prick, being a bit of
arse-hole ay. 14
++ Text units 128-128:
Maybe he tried to come onto a chick, that maybe that's why he was
accusing her of comin on to him. 128
++ Text units 375-375:
I wa I was stupid cos I'd um I was stupid, I was very petty, I'd um I'd
do silly little things just to spark her off. 375
++ Text units 443-443:
But there's a right way to do things and a wrong way to do things and she
used todo the wrong. 443
++ Text units 516-516:
A lot of guys "Foar, called me arsehole" whack yah know. 516
++ Text units 686-686:
Something that'll take an hour and a half will take her five hours, yeh,
um, and that an an I was very short tempered and I would let my mouth go
wild and just yell at her all the time. 686
++ Text units 777-777:
Instead of um like um, it would be perfect if I could understand exactly
at they're sayin to me, and how and how meanin it, and then subdue them
if it came to a fight, but um but instead I don't I um instead of
subduing them now, I um I fight, I um try to knock them out, um. 777
++ Text units 1020-1020:
Um then he'll hear me yelling at her and then I'll say "Orh ya fucken
nothing but a little nothing but a bitch" um then my son, pick up real
quick, um that would be one of the easiest words he's picked up, 1020
+++++
+++ Total number of text units retrieved = 12
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2987 text units,
so text units retrieved in these documents = 0.40%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.33%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:10 pm, Mar 29, 1999.

```

*****
(2 1 4 3) /SUMMARY TREE/Problem Orientation/Causes of Abuse/Other significan
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 1 unit out of 821, = 0.12%
++ Text units 121-121:
And um, every time I raised my voice, um she'd know I'd get angry, she'd
get scared, and um I didn't know this, coz I'd hit her that once, and
that was about three or four years ago, um after that it was just, all I
had to do was raise my voice and she would back off. 121
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 3 units out of 763, = 0.39%
++ Text units 314-314:
I don't see anything wrong ya know like in having dispute but get your
point across everything's fine, but when ya can have like a fight yeah
yah can't get your point across you don't know what's going on, and the
more you try and find out what's going on the harder it gets. 314
++ Text units 325-325:
Well how the hell are you spose to find out what's happening when they're
in the bathroom; bein silly. 325
++ Text units 686-686:
You know and the next thing the whole situation is blown out, right of
proportion. 686
+++++
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 2 units out of 695, = 0.29%
++ Text units 220-220:
I I put it like this, um I've been hit heaps in my life-time I've been
hit, by many people, countless people, and in how I look at it, it's like
before the day that say that one person hit me, someone hit them, and it
might of been a whole bunch of people hit them, and the day that they hit
me, the anger in them, got put into their of of all those people hitting
him got put into that one hand and they went BANG! And they passed all
that crap that that got hit on them, into me and then I I end up with all
that crap yah know. 220
++ Text units 678-678:
Every good thing that happens on this earth, now I've had shit things
happen to me my whole life, I'm - in a sense I know it sounds fatalistic
n all that I believe I am cursed, yah know cursed in the pure sense that
if there's anything that's gonna go wrong, it will go wrong for me! 678
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 1004-1005:
It's a suckful attitude but um the little girl 1004
will grow up thinking that's the way all guys treat women. 1005
+++++
+++ Total number of text units retrieved = 8
+++ Retrievals in 4 out of 4 documents, = 100%.
+++ The documents with retrievals have a total of 3682 text units,
so text units retrieved in these documents = 0.22%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.22%.
*****

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PROJECT: LESTERP, User Tania Pattison, 4:10 pm, Mar 29, 1999.

```

*****
(2 2 1 1) /SUMMARY TREE/Solution Orientation/Orientation/Social Context
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 7 units out of 763, = 0.92%
++ Text units 280-280:
If you can trust them, well everything's going to be fine isn't it? 280
++ Text units 527-528:
Now if you we're a woman you'd might think differently to that because
not a lot of women yah know they're startin to think these days that
they're the boss and we're not. 527
Well the thing is that the MAN IS the head of the house, and that's
true: that's how it should be. 528
++ Text units 547-547:
Like she goes "Dear we need some wood for the fire" well he should get up
and go and get it cos he's the man Yah know he should go and mow the
lawns, do all the man stuff; work on the car. 547
++ Text units 611-612:
Yah know know like it doesn't mean to say that you can just sit around
and say "Right, make me a coffee or get out and mow the lawns, change the
tyre on the car, what I mean is that to be the head of the household
you've gotta take on all the responsibilities of things; 611
you've got to look after yer wife you've gotta care for your children,
you've gotta go to work, Uh know make sure you've got food, you've gotta
um yah know know basically be on top of it and have things running
properly. 612
++ Text units 656-656:
Yah know know and I don't mean that she should obey him, Uh know without
you obeying like you both gotta honour and obey each other if you're
committed to each other. 656
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 417-417:
Like if a woman was fat when you when you get her, and um so what if she
gets skinny, it's it's her life, she knows what she wants, yah know so
vice versa. 417
++ Text units 1085-1085:
Um whether it be um woman does the cooking and cleaning, the washing,
blah blah blah, shopping n that and the man goes out and makes all the
money, now that's is that is perfect to me. 1085
+++++
+++ Total number of text units retrieved = 9
+++ Retrievals in 2 out of 4 documents, = 50%.
+++ The documents with retrievals have a total of 2166 text units,
so text units retrieved in these documents = 0.42%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.24%.
+++++

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Q.S.R. NUD.IST Power version, revision 4.0.
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PROJECT: LESTERP, User Tania Pattison, 4:10 pm, Mar 29, 1999.

```

*****
(2 2 1 2) /SUMMARY TREE/Solution Orientation/Orientation/Specific Relationship
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 2 units out of 821, = 0.24%
++ Text units 38-38:
I mean I wouldn't of gone in the car if I were her, I would of walked off. 38
++ Text units 283-283:
Like he could of said "Oh I feel jealous that that guy was looking at
your arse", that kind of thing you know, then she could of said "Well
there's nothing to be jealous of because he's just a teenager, a kid,
and then that's where it should of ended. 283
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 1 unit out of 763, = 0.13%
++ Text units 152-152:
Well he should just learn not to be so jealous, he should do something
about it, he knew what he was doing wrong. 152
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 1 unit out of 1403, = 0.07%
++ Text units 122-122:
He should have lit up a cigarette and said "orh cigarette, let's go home
and have a cuppa or a dak or what ever yah know [laugh]. 122
+++++
+++ Total number of text units retrieved = 4
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2987 text units,
so text units retrieved in these documents = 0.13%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.11%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:11 pm, Mar 29, 1999.

```

*****
(2 2 1 3 2) /SUMMARY TREE/Solution Orientation/Orientation/Personal/Emotional Sh
*** No Definition
*****
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 2 units out of 821, = 0.24%
++ Text units 517-517:
Like you keep telling them, "You're a fat cow, you're a fat cow", they're
gonna keep, they're gonna go through that mind, but it's gonna hit them
yah know, impact and they're gonna start getting morbid and really let
themselves down and then go and _____ because he said
it. 517
++ Text units 790-790:
Yeh, but um, at the same time I feel that she should be doing the
programme too. 790
*****
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 1207-1208:
Um, um ... I expect to be um treated right, um... I expect if there's um
um if there's a problem that they'll come forward and tell me what the 1207
problem is. 1208
*****
+++ Total number of text units retrieved = 4
+++ Retrievals in 2 out of 4 documents, = 50%.
+++ The documents with retrievals have a total of 2224 text units,
so text units retrieved in these documents = 0.18%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.11%.
*****

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Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:11 pm, Mar 29, 1999.

```

*****
(2 2 1 3 3) /SUMMARY TREE/Solution Orientation/Orientation/Personal/Emotional me
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 5 units out of 821, = 0.61%
++ Text units 218-218:
I found that um getting stoned, kept me mellow; like I was fine. 218
++ Text units 226-226:
Yeh I'd like to be in my own world, 226
++ Text units 231-231:
I was fine, but it's not, I was never fine, I just couldn't handle it
and that was the only way I could. 231
++ Text units 593-593:
I think if I found someone else that can do the same as, the same
communication as me, and understand from my angle then maybe I we could. 593
++ Text units 716-716:
Cos it um one thing I won't do anymore is get too close or let them get
too close to me. 716
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 5 units out of 1403, = 0.36%
++ Text units 329-330:
If I could just sat back and taken her for what she was, um, take her for
what she can give, give her what I could um give um and all that we would
have been perfect, but um, I stuffed up; that 329
relationship, and um a close family. 330
++ Text units 426-426:
Um which was real pathetic on my on my part, I should of jumped up and
protected my girlfriend. 426
++ Text units 563-563:
Um like I I I got to be really picky, um um I couldn't I couldn't um
stand outside my body and watch what I was doing yah know I couldn't do
that, I couldn't see I was doing wrong. 563
++ Text units 611-611:
Um my relationsh my relationship was awesome apart from the yelling the
yeh um. 611
+++++
+++ Total number of text units retrieved = 10
+++ Retrievals in 2 out of 4 documents, = 50%.
+++ The documents with retrievals have a total of 2224 text units,
so text units retrieved in these documents = 0.45%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.27%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:11 pm, Mar 29, 1999.

```

*****
(2 2 1 3 4)           /SUMMARY TREE/Solution Orientation/Orientation/Personal/Othe
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 1 unit out of 1403, = 0.07%
++ Text units 417-417:
Like if a woman was fat when you when you get her, and um so what if she
gets skinny, it's it's her life, she knows what she wants, yah know so
vice versa.
417
+++++
+++ Total number of text units retrieved = 1
+++ Retrievals in 1 out of 4 documents, = 25%.
+++ The documents with retrievals have a total of 1403 text units,
so text units retrieved in these documents = 0.07%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.03%.
+++++

```

Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:11 pm, Mar 29, 1999.

```

*****
(2 2 2 1) /SUMMARY TREE/Solution Orientation/Impact of Abuse/Perception of being
*** No Definition
*****
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 4 units out of 821, = 0.49%
++ Text units 218-218:
I found that um getting stoned, kept me mellow; like I was fine. 218
++ Text units 226-226:
Yeh I'd like to be in my own world, 226
++ Text units 231-231:
I was fine, but it's not, I was never fine, I just couldn't handle it
and that was the only way I could. 231
++ Text units 593-593:
I think if I found someone else that can do the same as, the same
communication as me, and understand from my angle then maybe I we could. 593
*****
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 4 units out of 763, = 0.52%
++ Text units 280-280:
If you can trust them, well everything's going to be fine isn't it? 280
++ Text units 528-528:
Well the thing is that the MAN IS the head of the house, and that's
true: that's how it should be. 528
++ Text units 656-656:
Yah know know and I don't mean that she should obey him, Uh know without
you obeying like you both gotta honour and obey each other if you're
committed to each other. 656
++ Text units 737-737:
I've got I don't hold any grudges and I've forgiven what's the main thing
and um but I'm still gonna go you know like, she got a protection order
on me and all that stuff. 737
*****
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 3 units out of 1403, = 0.21%
++ Text units 329-330:
If I could just sat back and taken her for what she was, um, take her for
what she can give, give her what I could um give um and all that we would
have been perfect, but um, I stuffed up; that 329
relationship, and um a close family. 330
++ Text units 1085-1085:
Um whether it be um woman does the cooking and cleaning, the washing,
blah blah blah, shopping n that and the man goes out and makes all the
money, now that's is that is perfect to me. 1085
*****
+++ Total number of text units retrieved = 11
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2987 text units,
so text units retrieved in these documents = 0.37%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.30%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
Licensee: Lester Finch.

PROJECT: LESTERP, User Tania Pattison, 4:14 pm, Mar 29, 1999.

```

*****
(2 2 2 2) /SUMMARY TREE/Solution Orientation/Impact of Abuse/Perception of doing
*** No Definition
+++++
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 1 unit out of 821, = 0.12%
++ Text units 283-283:
Like he could of said "Oh I feel jealous that that guy was looking at
your arse", that kind of thing you know, then she could of said "Well
there's nothing to be jealous of because he's just a teenager, a kid,
and then that's where it should of ended.
283
+++++
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 1 unit out of 763, = 0.13%
++ Text units 547-547:
Like she goes "Dear we need some wood for the fire" well he should get up
and go and get it cos he's the man Yah know he should go and mow the
lawns, do all the man stuff; work on the car.
547
+++++
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 2 units out of 1403, = 0.14%
++ Text units 122-122:
He should have lit up a cigarette and said "orh cigarette, let's go home
and have a cuppa or a dak or what ever yah know [laugh].
122
++ Text units 426-426:
Um which was real pathetic on my on my part, I should of jumped up and
protected my girlfriend.
426
+++++
+++ Total number of text units retrieved = 4
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2987 text units,
so text units retrieved in these documents = 0.13%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.11%.
*****

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Q.S.R. NUD.IST Power version, revision 4.0.
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PROJECT: LESTERP, User Tania Pattison, 4:14 pm, Mar 29, 1999.

(2 3) /SUMMARY TREE/ODD NODES
*** Definition:
Copy of node (1 3) and its subtree.
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 1 unit out of 821, = 0.12%
++ Text units 140-140:
Yep, I don't get angry, now, I mean I do have anger problems, I do have communication problems, um.
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 1 unit out of 763, = 0.13%
++ Text units 571-571:
No you just do it, like if you got a flat tyre you just get out and jack the car up, put the new wheel on and but you wouldn't expect your wife to get out and do it would ya well I wouldn't anyway.
+++ ON-LINE DOCUMENT: Vana
+++ Retrieval for this document: 6 units out of 695, = 0.86%
++ Text units 204-204:
Um relationship as long as he's not being a prick I spose um probably yah know I'm sure there's times that there r that he is really good to her in that um he's mature or or sensitive in in in certain ways yah know that that justifies her feelings for him obviously a couple I don't think believe though that that I I yah know say if there was a percentage of it it might only be 30% good and 70% crap but
++ Text units 493-493:
Even with all the shit going on in out there, there's still (stutters abit) really very beautiful things going on and um those things seem stutters my missus don't comprehend what I comprehend so something that just BLOWS my mind, about something really beautiful, she just goes [fart sound and gesture], yah know so what.
++ Text units 620-620:
I got I'm weak in my world cos I'm not controlling my girlfriend better, I'm weak in my world so now that doesn't in that still doesn't say that what I did was right or wrong or right yah know it still doesn't go against my inner word saying that that's everything I've done is wrong, yah know
++ Text units 624-624:
yeah, I I live in a violent world, and and the use of violence is quite acceptable.
++ Text units 669-669:
The violence is like a scab on the top, there's like things that make that violence come up.
++ Text units 684-684:
You can come in and you can be a man and you can sit at my table, and you can share kai with me, and you can be a man, and I'll treat you like a man: I won't treat you like a scum-bag.
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 1 unit out of 1403, = 0.07%
++ Text units 852-852:
Like I've never hit a woman, but um I've found lately that um a lot of women have been shitting on me and all that.
+++ Total number of text units retrieved = 9

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PROJECT: LESTERP, User Tania Pattison, 4:14 pm, Mar 29, 1999.

(2 2 2 3) /SUMMARY TREE/Solution Orientation/Impact of Abuse/Other significant
*** No Definition
+++ ON-LINE DOCUMENT: Ray
+++ Retrieval for this document: 3 units out of 821, = 0.37%
++ Text units 517-517:
Like you keep telling them, "You're a fat cow, you're a fat cow", they're gonna keep, they're gonna go through that mind, but it's gonna hit them yah know, impact and they're gonna start getting morbid and really let themselves down and then go and because he said it.
++ Text units 716-716:
Cos it um one thing I won't do anymore is get too close or let them get too close to me.
++ Text units 790-790:
Yeh, but um, at the same time I feel that she should be doing the programme too.
+++ ON-LINE DOCUMENT: Sel
+++ Retrieval for this document: 5 units out of 763, = 0.66%
++ Text units 152-152:
Well he should just learn not to be so jealous, he should do something about it, he knew what he was doing wrong.
++ Text units 527-527:
Now if you we're a woman you'd might think differently to that because not a lot of women yah know they're startin to think these days that they're the boss and we're not.
++ Text units 611-612:
Yah know know like it doesn't mean to say that you can just sit around and say "Right, make me a coffee or get out and mow the lawns, change the tyre on the car, what I mean is that to be the head of the household you've gotta take on all the responsibilities of things; you've got to look after yer wife you've gotta care for your children, you've gotta go to work, Uh know make sure you've got food, you've gotta um yah know know basically be on top of it and have things running properly.
++ Text units 620-620:
Yah know know like If I knew how a decent relationship would go I'd probably be married with kids and be in one, but I don't know, yah know know I'm still learning.
+++ ON-LINE DOCUMENT: Wattie
+++ Retrieval for this document: 5 units out of 1403, = 0.36%
++ Text units 348-348:
Yeh um, I I'd actually love to get back together, but um I keep thinking that maybe I'll slip back into my old ways.
++ Text units 611-611:
Um my relationsh my relationship was awesome apart from the yelling the yeh um.
++ Text units 835-835:
And it was like doing the fighting for me.
++ Text units 1207-1208:
Um, um ... I expect to be um treated right, um... I expect if there's um um if there's a problem that they'll come forward and tell me what the problem is.
+++ Total number of text units retrieved = 13
+++ Retrievals in 3 out of 4 documents, = 75%.
+++ The documents with retrievals have a total of 2987 text units, so text units retrieved in these documents = 0.44%.
+++ All documents have a total of 3682 text units, so text units found in these documents = 0.35%.

+++ Retrievals in 4 out of 4 documents, = 100%.
+++ The documents with retrievals have a total of 3682 text units,
so text units retrieved in these documents = 0.24%.
+++ All documents have a total of 3682 text units,
so text units found in these documents = 0.24%.
+++++