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

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## Abstract

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

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

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

The research findings show that cognitive behavioural therapy, the Duluth model, and the strengths-based approach are believed to be effective for working with male perpetrators. Programme components that are important for effective programme delivery include an initial assessment, the existence of both male and female facilitators in a team, timeout planning, and anger/anxiety management. Regarding the cultural aspects, organisations do account for

the cultural backgrounds of perpetrators. For example, during the initial assessment, their clients are asked if they have any cultural requirements that the facilitators should be aware of during the programme. Particularly, some special models are used with Maori perpetrators namely the Tangi Hapi or the Mason Durie model. Maori people can do *hongi* (a traditional Maori greeting) or *karakia* (prayers or incantations) if they wish provided that other clients do not oppose this. Having a Maori facilitator in the team also plays a crucial role for effective communication and better understanding among Maori perpetrators when they take part in the programme.

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

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## Abbreviation

CBT	Cognitive Behaviour Therapy
CSAP	Correctional Services Accreditation Panel
GAD	Gender and Development
HFVIP	Horowhenua Family Violence Intervention Programme Inc.
MAD	Men and Development
MOJ	The Ministry of Justice
TA	Transactional Analysis
UK	United Kingdom
UNFPA	United Nations Population Fund
USA	The United States of America
WID	Women in Development
WLWVT	Whanganui Living Without Violence Trust

## Glossary

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

# Chapter 1 Introduction

The thesis examines effective approaches to working with male perpetrators of domestic violence in New Zealand. The data collection occurred in several organisations in the Manawatu, Horowhenua and Gisborne regions. The focus of the investigation is on the ways that organisations develop their programmes for men's involvement to take responsibility for their violence and to change their beliefs and attitudes towards women so that domestic violence can be prevented (Allen, 2013; McCue, 2008). It is hoped that the findings from this research will provide ideas for developing effective programmes to curb men's violence in Vietnam, a country where such programmes are currently rare.

## Rationale

### Why study domestic violence?

My interest in conducting a study on domestic violence firstly stems from the fact that domestic violence is so common in Vietnam. According to the 2010 Vietnam National Study on domestic violence (General Statistics Office of Vietnam, 2010), 58.3% of ever-married women experienced at least one type of domestic violence at some point of their lives. In a more detailed picture, 26% of men in Vietnam agree that sometimes a woman deserves to be beaten, 30% of them believe that if a wife/partner does something wrong, her husband has the right to punish her and a woman should tolerate violence in order to keep her family together (Nanda, Gautam, Verma, Khuat, Tran, Puri, Lamichhane, 2012).

The second reason that urged me to do this research on domestic violence is the common social norms and social perception accepting domestic violence in Vietnam, which makes domestic

violence in Vietnam particularly serious. According to Dao, Hoang, Le , and Kanthoul (2012), almost half of abused women did not report their violent cases, which partly reflected the social perceptions on violence and men's and women's acceptance of violence in Vietnam. This happens because violence is commonly seen as a disciplinary tool to establish and maintain men's authority, especially within the family setting when their masculinities are challenged (e.g. because of an inability to provide financially for one's family, or having one's opinion challenged by one's wife).

### Why intervention programmes for male perpetrators of domestic violence?

I am interested in doing a study on approaches to working with perpetrators of domestic violence because of the shortage of intervention programmes for male perpetrators in Vietnam. When people think of programmes on domestic violence, what often comes to mind are the programmes for women and children. In fact, domestic violence intervention in Vietnam is mainly response-based with a focus on legal frameworks and supporting of victims of violence (Dao et al., 2012). This common practice accidentally puts men aside in the efforts to eliminate gender inequality and domestic violence (Nguyễn, 2010). In some other countries however, it is believed that as men are the main actors of violence (Wurtzburg, 2003), they must be considered as the main solution if we would like to stop domestic violence (Jewkes, Flood, & Lang, 2015). To that end, this research proposes that there must be intervention programmes for male perpetrators of domestic violence in Vietnam.

To stop or prevent domestic violence or reoffending, it is crucial to get men's engagement in programmes specifically designed for them so that they take responsibility for their actions, change their thinking and attitudes as well as behaviours towards women (Baker, 2013). So far, in Vietnam, there have been only pilot programmes or projects at the local level or community



level which invite both victims and perpetrators to come and to talk about the issue (UNFPA Vietnam, 2007). What normally happens in Vietnam when domestic violence occurs in a family is that staff from a local women's organisation will approach the family, mainly the woman, and advise her to sacrifice herself and forgive the partner's abuse in order to keep the family with both parents for the sake of their children (Nanda et al., 2012). This inevitably makes men think that they have a right to abuse their partners as in the end they will be forgiven by their partners. Of course, men are also advised by people from these organisations to stop abusing their partners when they visit the families. But this is definitely not enough and not effective to change a man's beliefs and attitudes (UNFPA Vietnam, 2007). Intervention programmes for male perpetrators should be in place so that they can take part in them and change their attitudes and behaviours about domestic violence against women. In this regard, as a student of Development Studies, I am interested in studying effective approaches that organisations have developed for working with male perpetrators of domestic violence in New Zealand. I am especially interested in how these programmes assist perpetrators' changes in attitudes and behaviours towards domestic violence against women.

### Why New Zealand?

New Zealand and Vietnam share some similarities and differences in the field of domestic violence but the way New Zealand responds to domestic violence is more advanced than that of Vietnam. Examples of similarities include the high rate of domestic violence (Hayden, 2014) and the issuance of the laws that tackle the issue of domestic violence (Mahony, 1997). To be specific, according to Fanslow (2014) and Contesse and Fenrich (2008) one in three women in New Zealand has been a victim of domestic violence, with experience of physical or sexual violence by an intimate partner within their families, and half of them have experienced emotional abuse by an intimate partner in their life time. Meanwhile the rate of domestic violence in Vietnam, as

mentioned above, is about 58.3% among ever-married women with experience of at least one type of domestic violence (Vietnam National Study on Domestic Violence - General Statistics Office of Vietnam, 2010). New Zealand has made domestic violence an illegal act with the issuance of its Domestic Violence Act in 1995 and Vietnam issued similar acts named the Gender Equality Law and Domestic Violence Law in 2006 and 2007 respectively.

Obviously, the time indicates a difference between the two countries. In terms of laws, New Zealand is 10 years ahead of Vietnam in dealing with the issue of domestic violence. And the country also provides comprehensive programmes for perpetrators of domestic violence. Meanwhile, such programmes do not exist yet in Vietnam. Another factor is that New Zealand programmes recognise the importance of culture (as will be explained below). Therefore, it is my expectation that a study on domestic violence intervention in New Zealand can bring about some insights for Vietnam to learn from.

## Background

In New Zealand, attention to domestic violence has changed significantly, particularly through raising awareness. In the past, domestic violence was thought to be a private family issue (Taylor, 1997; Tse, 2007) whereas now it is seen more as a life-threatening issue in society that attracts major public concern (Kirk, 2003; McMaster & Wells, 2003; Skyner, 1999). If domestic violence occurs, it affects all family members, people of all ages and the entire community; for instance, there may be long term costs to cover the health issues for victims, more resources required for police, courts, social protection services and so on (Mahony, 1997; Wurtzburg, 2003). There has been another change in recent years in that, notably, “there is a growing emphasis on men, not only as holders of privileges or as perpetrators of violence, but also as potential and actual contributors to gender equality” (Esplen, 2006, p. 17). For this reason, according to Esplen (2006),

without involvement of men and boys, intervention programmes may not be as effective as expected and they may even result in more gender inequality. In New Zealand, organisations have been established to address domestic violence because it has been recognised as a serious social problem (Crichton-Hill, 2010; Davis, 2007; Suma, 2001). Organisations generally work within the framework of the Domestic Violence Act 1995, the Treaty of Waitangi and *Te Rito* (the New Zealand Strategy on Domestic Violence). Some of them work with both victims and perpetrators and some specialise in working with perpetrators only, and some are managed by men for men.

In Vietnam, little attention has been paid to working with male perpetrators of domestic violence. More specifically, education programmes on negative impacts of domestic violence have been developed but so far, there has not been a single known programme for perpetrators. At present, if a person is found to be abusive, depending on how serious it is, he may be brought to court as there are no intervention programmes for him to attend. The courts only have traditional sentencing options open to them such as fines or imprisonment. However, the common practice is the use of mediation which often ends up in women's forgiveness to the men for the sake of family integrity rather than for women's safety. The absence of organisations working with domestic violence perpetrators in Vietnam possibly indicates a lack of skills or approaches to working with them (UNFPA Vietnam, 2007).

## Conceptual framework: Men and Development

The Men and Development framework (MAD) is used in this thesis as the overarching framework for examining programmes for perpetrators of domestic violence. It is commonly thought that when we think or read about domestic violence, we will find out about women and women's programmes. However, according to Cleaver (2003), development is a gendered process and the

impact of development on men remains relatively less well understood. This section discusses the emergence of MAD and its key contributions as well as how it can help us understand how to tackle male violence. By identifying some problems with the missing of men in policy development and implementation this will help to explain why MAD is an appropriate conceptual framework for this thesis. To begin with, however, it is useful to explain how masculinity is perceived in different cultural contexts.

### Perception of masculinities

As pointed out by Dao et al. (2012), one area of study that remains largely unexamined in Vietnam is the relationship between masculinities and domestic violence, and what social factors are related to men's use of violence against women. By better understanding men's perceptions of what it means to be a man, "stakeholders can find more creative ways to engage men and help create a society where the dominant notions of masculinity are associated with peace, respect and equality" (Dao et al., 2012, p. 16).

Broad cultural values and beliefs may affect the perception of masculinities and contribute to domestic violence. For example, masculinity in many cultures is linked to dominance or toughness, male entitlement and ownership of women (WHO, 2004 as cited in Dao et al. (2012)). Masculinity may be associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage and control ("UNIFEM Gender Factsheet No.5: Masculinity and Gender-Based Violence," 2006). An example is that Nepal and Vietnam have a strong norm around negative aspects of masculinity with 70% and 90% of men believing that to be a man, you need to be tough (Nanda et al., 2012). The most widespread characteristics of masculinity in Vietnam is the notion that men should be the authority and the main decision maker of the family (Dao et al., 2012). Regarding this matter, 44% men in Nepal agree that women deserve to be

beaten, while in Vietnam, 26% believed this (Nanda et al., 2012). These characteristics result from a combination of biological, cultural and social influences, and relate to the understanding of power in society as a whole. By focusing on masculinity, the concept of gender becomes visible to and relevant for men. It makes men more conscious of gender as something that affects their own lives as well as those of women, and is a first step towards challenging gender inequalities and eliminating violence against women ("UNIFEM Gender Factsheet No.5: Masculinity and Gender-Based Violence," 2006).

## Emergence of MAD

In the past, development thought and practice did not pay attention to issues around masculinity. Rather, with regard to gender it took two main approaches namely Women in Development (WID) and Gender and Development (GAD) (Moser, 1989; Rathgeber, 1990). In both, men are missing to some extent. As identified by Razavi and Miller (1995), a dominant feature of the WID approach was the focus on women only. Cornwall (1997) and Chant and Guttman (2007) believe that targeting women only is not enough. Similarly, Grieg, Kimmel and Lang (2000) indicate, "Achieving gender equality is not possible without changes in men's lives as well as in women's" (Grieg, Kimmel, & Lang, 2000, p. 1). In fact, WID identified women's lack of access to resources as the key to their subordination without raising questions about the role of gender relations in restricting women's access in the first place. Pearson (2000) even thinks that in the early days of WID, there were more women than men working in the development field, which led to some policies and practices that were quite sensitive to priorities of women. For example, some WID-based programmes focused on reducing unemployment, and diversifying their income which can bring about economic benefits for women. However, they also create more burden, workload, and responsibilities for women which in turn may result in more gender inequality (Nguyễn, 2010).

GAD, meanwhile, was a significant improvement on WID as it aims to improve the balance of power relations between men and women. Chant and Guttman (2007) note that after the unprecedented focus on women among activities in 1970s and 1980s, in the 1990s a perceptibly larger share of the spotlight on gender fell on their male counterparts. In reality, however, GAD too often was applied only to women when in fact, men are also gendered : “One of the most obvious gaps in gender and development studies, where new tools and new approaches are needed, is in relation to men” (Cornwall, 1997, p. 10). It is widely recognised that women-only approaches to development have very limited impacts on gender relations (Chant & Guttman, 2007). In fact, if men and women do not work together, it will not be possible to achieve equitable relationships and societies (Nanda et al., 2012). Cleaver (2003) adds that when men are considered in policy documents, they are often regarded as obstacles to women’s development.

Cleaver (2003) therefore advocates for the inclusion of men in any initiative to improve the condition of women. It is concluded by Cleaver (2003) that the change of terminology from Women and Development to Gender and Development indicates the recognition of the need to analyse social relationships between men and women, but still it fails to recognise the need to analyse and understand the lives of men as well as of women. Nanda et al. (2012) emphasises the importance of inclusion of both genders in development policies in order to promote gender equality.

Cornwall and White (2000) identify three reasons why MAD emerged to bring men back into discussions about gender and development. The first reason is the changing global structures of production and reproduction which have weakened the traditional roles associated with men (as the head of the family and the breadwinner), which can result in anger and confusion for men, and in turn possibly more violence towards women and children. The second argument for including men is that, as GAD 'comes of age', developments in social theory challenge it to

understand gender in more nuanced and interactive ways. This not only implies the need to bring men in, but also to interrogate how 'men' and 'masculinities' are defined and conceptualised (Cornwall and White, 2000). The third reason for considering men results from the dilemmas as a consequence of the application of GAD. Some examples are the negative labelling of men, which puts men in oppositional sexed categories, men's hostility to women-only projects and even overload of work for women as a result of privileging of women in development. Cornwall (1997) concludes that unless men are included in any development process, they will continue to be left on the sidelines and remain 'the problem'.

### The key contributions of MAD

Cleaver (2003) suggests full inclusion of men in development. Men should be included to ensure they do not become obstacles to development, and because they are needed as allies to overcome the excessive labour burden on women as well as to take responsibility for the family and the raising of children. With inclusion of men in development, men are considered as partners in political movements and in development organisations to ensure all gender issues are not ignored.

Chant and Guttman (2007) affirm that MAD helps change the current association of gender with women. It also carries through the spirit of gender mainstreaming into practice by bringing gender awareness from the sidelines to the centre of development planning, to make gender issues an integral part of organisational thinking and practice. It is now widely recognised that women-only approaches to development have very limited impacts on gender relations (Chant & Guttman, 2007). In this light, involving men may be seen as a more effective alternative for scaling down gender inequalities. It helps balance the field that has traditionally been heavily dominated by women.

Inclusion of men in gender and development can thus bring about benefits for the whole of society: for women, for children and for men (Nguyễn, 2010). When men recognise that gender equality can help improve not only women's lives but their lives too, they are more likely to conduct positive behaviours and reduce negative aspects of masculinity, such as aggression and violence.

How can a MAD approach help us understand how to tackle male violence?

As noted earlier, domestic violence remains a serious problem in both developed and developing countries in the world. It happens across social economic backgrounds, regardless of culture, race, age or social status (Carrillo & Tello, 2008). It is estimated that 35 % of women worldwide have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives, with the rate rising to 40% in Southeast Asia (World Health Organisation, 2010). However, the data is not clear and some national studies show that up to 70% of women might have experienced physical and/or sexual violence from an intimate partner in their lifetime (UN Women, 2015). Intimate partner violence is the most common form of violence, peaking during women's reproductive years in both developed and developing countries. In the most extreme cases, violence against women can lead to death; around two thirds of victims of intimate partner violence or family related homicides are women (United Nations, 2015).

As the majority of perpetrators are men, they are part of the problem and thus, from a MAD perspective, they should be part of the solution (Pearson, 2000). There is no point in working with women only when men are a significant part of the problem of domestic violence. It is critical then to work with violent men and help them understand and change their beliefs and attitudes towards domestic violence.



Stuart (1997) supports the inclusion of men in tackling domestic violence with the belief that women need to know their rights while men must learn that violence is not acceptable. Gender stereotypes and gender-blind development affect men and undervalue men's contribution as well as fail to reflect changes in society (Pearson, 2000). For the above reasons, in some countries in Southern Africa, Latin America and the Caribbean, and East Asia the trend is not only to work with violent men but also with other men "to challenge the particular dominant masculinity that constructs men as violent" (Pearson, 2000, p.44).

Nguyễn (2010) provides some examples of programmes or campaigns against domestic violence that include male participants. In Scandinavian and some European countries, the governments issue laws that encourage men to share responsibilities with their partners in doing housework and child raising. The research shows that if men spend more time with families and children, it will tend to reduce their domestic violence acts (Nguyễn, 2010). Another example is the White Ribbon Campaign which has attracted participation of thousands of schools and organisations in countries such as Canada and New Zealand. The campaign calls for men to raise their voice against domestic violence against women and thereby change people's attitudes and behaviours in the community. The campaign has been conducted for 15 years in 60 countries across the world ((White Ribbon Campaign New Zealand, 2016). A third example is the Guy-to-Guy project in Brazil. This project uses peer-based communication strategies to convince men that they can be different from other young men who resort to violence against each other or women ("Guy-to-Guy Project - Brazil," 2004). Or in Guyana, some churches have conducted discussions with men on health, mental health, family issues and how to tackle domestic violence (Nguyễn, 2010).

Baker (2013) also provides some key messages explaining reasons for engagement of men in the fight against domestic violence. First of all, from the perspectives of men as perpetrators, it is

obvious that while most men do not use violence against women, when violence does occur it is largely perpetrated by men. Secondly, in terms of gender roles, Baker (2013) believes that constructions of masculinity or social norms about masculinity play a crucial role in shaping men's violence against women. Therefore, it is said that a positive role played by men will help men stop violence against women. Thirdly, as prevention partners in the field of domestic violence, men can influence the culture and the environment that allow other men to be violent. Programmes involving a 'gender transformative' approach are effective in changing men's attitudes and behaviours related to violence against women. It should be noted that 'inviting' rather than 'indicting' men can be more effective (Baker, 2013). Men can prevent violence towards women by not personally engaging in violence, by challenging the violence of other men, and by addressing the root causes of violence.

According to Rothman, Butchart, and Cerda (2003), masculinity is the most common intervention topic in intervention programmes that they examined in their study (agreed by 90% of the respondents). Notably, Rothman, Butchart and Cerda (2003) inform that 100% of respondents from developing countries confirmed that masculinity was one of topics in their intervention programmes. The topic discusses the ways in which social norms about gender affect the way that men behave in intimate partnerships. Fatherhood skills are also part of the intervention topics which teach men the importance of parenting in a non-abusive manner (identified by 76% of the respondents) (Rothman, Butchart and Cerda, 2003). It can be said that with MAD, positive aspects of masculinity are valued which makes men feel confident and positive in changing their attitudes and beliefs about violence towards women (Kumar, Gupta, & Abraham, 2002). This view is particularly useful as it enables men to feel proud of being men. It also seeks to change negative aspects of masculinities: as noted, in many cultures, masculinity is often associated with

aggressiveness, dominance and control (Kumar, Gupta, & Abraham, 2002; "UNIFEM Gender Factsheet No.5: Masculinity and Gender-Based Violence," 2006).

Regarding benefits for society, reduced domestic violence means less spending on health care and higher economic productivity. In New Zealand, in 1993, it was estimated that the financial costs caused by domestic violence was about NZD 1.2 billion, which was even higher than the revenue gained from its sheep wool export (Nguyễn, 2010). Secondly, Nguyễn (2010) suggests that encouraging men to take part in anti-domestic violence activities will help them understand that domestic violence is a human rights violation and they will see their responsibility in supporting their families and communities in tackling this issue. When men and women share responsibility and experience, they can promote their capacity and increase their opportunities to get access to and to use social resources. Thirdly, men's participation in promoting gender equality and fighting against domestic violence will directly reduce violent behaviours in the next generation which in turn ensures better development for children (Esplen, 2006). Finally, what men can get from their participation in programmes on domestic violence helps them recognise difficulties and challenges that they have to address to meet social expectation for both genders; they will then find out suitable solutions to overcome their problems rather than using violence (Cornwall, 1997). It is thus clear that men should be brought into the field of domestic violence prevention if we want to tackle the issue (Kaufman, 2001). MAD then provides a suitable overarching framework for researching programmes working with male perpetrators of violence.

## Scope and significance of the study

This study focuses on effective approaches to working with male perpetrators of domestic violence in New Zealand. In this regard, the research is concerned with service providers rather than service users. Also, as mentioned earlier, although there are various kinds of domestic

violence, the study is to investigate intimate partner violence with an emphasis on programmes for male perpetrators rather than those for female ones.

The research is valuable in terms of the information collected as well as the realities presented concerning the field at the time of the study regarding approaches that organisations use to work with perpetrators. Slabber (2012) adds that few evaluation studies of domestic violence programmes have been conducted even though in practice, there have been quite a few organisations that work with male perpetrators of domestic violence in New Zealand. Hence, this study intends to contribute to a further understanding of the current situation of approaches to working with perpetrators of domestic violence in New Zealand. The findings can be used by both the government of New Zealand and the government of Vietnam to reflect on the operation of organisations that work with perpetrators. It will help the governments to understand the situation, the need for such programmes and how such organisations get funding to run their programmes. The findings of this study will also be addressed to organisations, providing input on programme design to encourage greater engagement of men and to reduce or eliminate domestic violence. The research findings will help me envisage how to establish an organisation to work with perpetrators and develop programmes that encourage them to take responsibility for their action as well as to change their thinking, attitudes and behaviours towards women in Vietnam.

The study is also important because it explores whether cultural aspects are considered in the development of programmes for perpetrators of domestic violence. Culturally speaking, New Zealand is most associated with Western culture, however the indigenous people of New Zealand are Maori and their rights are upheld under the Treaty of Waitangi; there are also migrants from Asia and the Pacific who do not share the same cultures. It is expected that the research will provide more detailed views on the importance of understanding cultural differences when working with male perpetrators of violence.

Before further discussion, it is essential to define the key term that is used throughout this study.

## Defining domestic violence

Researchers on domestic violence come from diverse backgrounds and look at the issues from a range of perspectives, which results in different conceptualisations of constructs and measures about domestic violence (Bagwell-Gray, Messing, & Baldwin-White, 2015). Several terms are used, often interchangeably, to describe domestic violence including domestic violence, family violence, gender-based violence and intimate partner abuse (Hayden, 2014; Langlands, Ward, & Gilchrist, 2009). Each title indicates its own experience of violence for each person. As Klein (1998) mentions, attention should be given to various ways of referents for “family violence” in order to make people be aware of different phenomena related to this single term. McCue (2008) says that “violence”, “battering” and “abuse” are often used interchangeably. “Domestic violence” is undoubtedly the most commonly used term in recent years, and in this thesis, this term will be used to name the experience of physical, sexual and emotional abuse, as well as the coercive control of women by their intimate male partners in heterosexual relationships (McWilliams and McKierman (1993) as cited in Allen (2013), Hayden (2014). It is understood that domestic violence can be carried out by women and that it does occur within both heterosexual and same sex relationships. Nevertheless, these groups are beyond the scope of this study. The discussion in this research is limited to male perpetrators of domestic violence against women.

Since this research is about organisations that work with perpetrators in New Zealand, this thesis is going to use a definition taken from the Domestic Violence Act (1995) of New Zealand. Accordingly,

(1) In this Act, **domestic violence**, in relation to any person, means violence against that person by any other person with whom that person is, or has been, in a domestic relationship.

(2) In this section, **violence** means—

- (a) physical abuse:
- (b) sexual abuse:
- (c) psychological abuse, including, but not limited to,—
  - (i) intimidation:
  - (ii) harassment:
  - (iii) damage to property:
  - (iv) threats of physical abuse, sexual abuse, or psychological abuse:
  - (iva) financial or economic abuse (for example, denying or limiting access to financial resources, or preventing or restricting employment opportunities or access to education):
  - (v) in relation to a child, abuse of the kind set out in subsection (3).

## Research aim, objectives and questions

The aim of this study is to examine effective approaches to working with male perpetrators of domestic violence in New Zealand. The specific objective is to identify factors to be considered in programme design and delivery for perpetrators in order to get men's engagement and participation in programmes specially designed for them. The overarching question of this study is: What are effective approaches to working with male perpetrators of domestic violence in New Zealand?

To answer this question, the following sub-questions were set:

1. From the perspective of social service workers, what approaches are effective for preventing reoffending of male perpetrators of domestic violence?
2. Are cultural aspects considered when developing programmes for male perpetrators of domestic violence, particularly for those with Asian, Pasifika and Maori backgrounds and if so, how does this influence programme delivery?

In order to address the research question and its sub-questions, a qualitative research method using an interview method was appropriate because it provides “holistic understandings through prolonged engagement and the development of rapport and trust within a clearly defined and highly relevant context” (O’Leary, 2014, p. 195). The advantage of using qualitative methods is that they provide in-depth information with explanatory value so we can discuss issues in greater depth (Stewart-Withers, Banks, McGregor, & Meo-Sewabu, 2014). The research studied several organisations in New Zealand that offer programmes for perpetrators of domestic violence.

The research participants in this study included managers and staff of organisations that work with perpetrators. They were interviewed about how their organisations develop programmes for their clients who are perpetrators to encourage them to take responsibility for their action, to change their thinking, attitudes and behaviours towards women and violence.

## Thesis outline

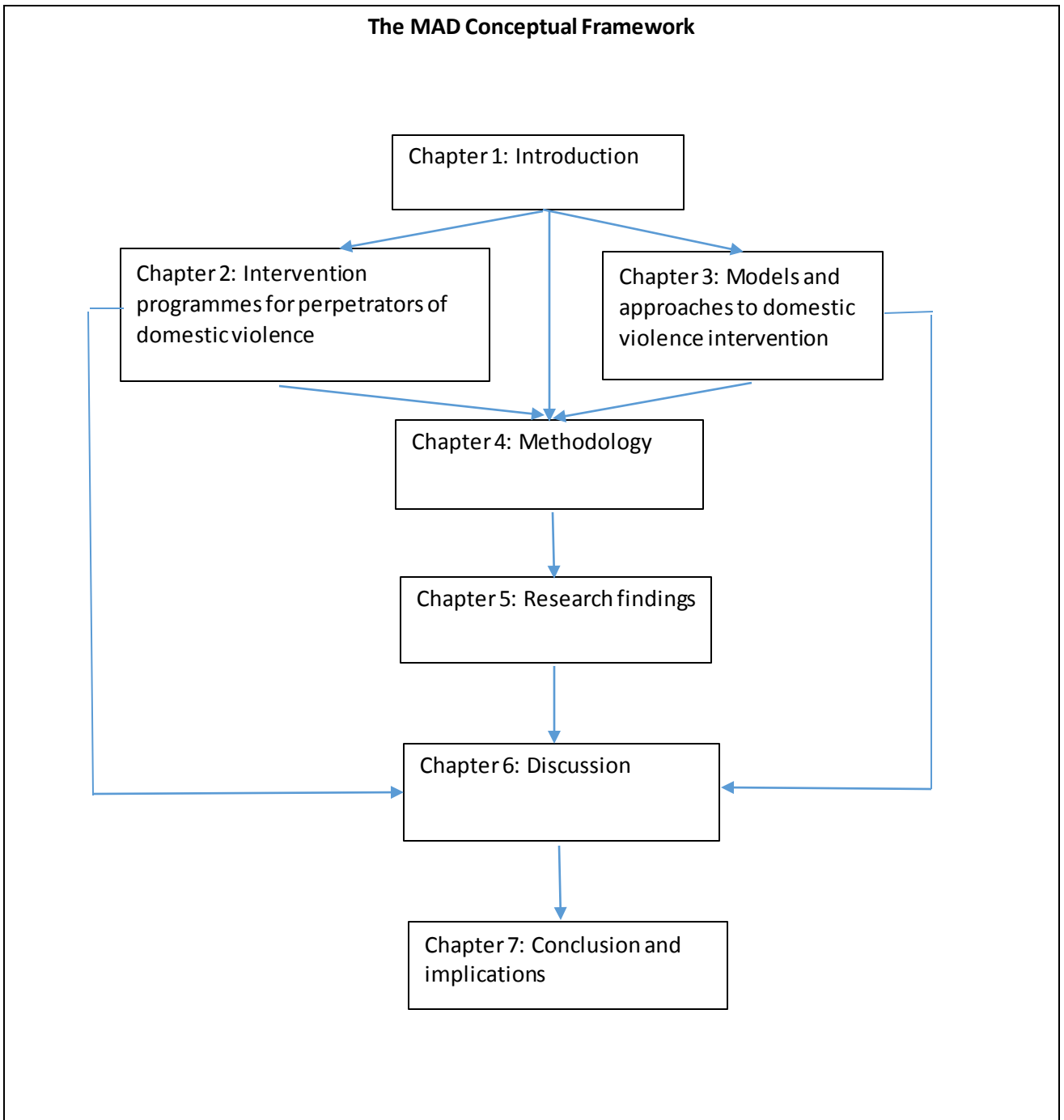




Figure 1.1: The thesis structure with MAD as the overarching framework

This thesis includes seven chapters, as shown in Figure 1.1. Chapter 1 introduces the study by giving the rationale for the research. It helps explain why the research is about domestic violence, particularly male perpetrators and programmes for those people in New Zealand. The chapter reveals the scope and contribution of the research as well as the research aim, objectives and questions. More importantly, this chapter explains why the MAD framework is selected as the overarching framework for answering the research question.

Chapters 2 and 3 lay the theoretical foundation around intervention programmes for perpetrators of domestic violence and models and approaches to domestic violence intervention. Chapter 2 discusses diverse ways of classifying domestic violence. It also introduces theories about men's violence which is crucial for explanation of why some men are violent and some not. The chapter explores types of intervention programmes, modes of referral to intervention programmes and indicators of programme effectiveness. These are important components related to design and delivery of intervention programmes. Chapter 3 focuses on models and approaches to domestic violence intervention programmes which builds a foundation for understanding issues related to why certain models and approaches are used in this field. This chapter begins with discussion on commonly used approaches such as cognitive behavioural approaches, the Duluth Model or the combination of some approaches. The chapter then outlines approaches that are widely in use in New Zealand and discusses the importance of cultural awareness in intervention programmes. This chapter ends with a discussion on the effectiveness of intervention programmes and principles for development and operation of such programmes. It also reflects on how the identified approaches align with the overarching MAD framework.

Chapter 4 explains the research methodology. It discusses why the qualitative research method was chosen for this study and how triangulation helps increase the validity of the research data. The chapter also describes how the data collection was conducted, starting from contacting research participants to data collection procedure and then data analysis. It also identifies some limitations of the study and how they were overcome.

Chapter 5 proceeds to present the research findings from organisations that took part in the study. Information gained from the interviewees is grouped in pre-programme, intervention stage/in-programme and post-programme. This provides a clear idea of how a programme is structured and implemented. The pre-programme covers aspects like initial assessment and programme elements which serves as the foundation for the intervention activities. Effective approaches as suggested by the interviewees are presented in the intervention stage. Measurement of programme effectiveness, challenges that organisations face with delivering the programmes and positive aspects for organisations as well as further development as recommended by the interviewees are explained in the post-programme section.

Chapter 6 discusses the research findings in relation to the theoretical literature. It shows how the research findings answer the research questions about effective approaches to working with male perpetrators of domestic violence and cultural awareness in intervention programmes in New Zealand. The chapter also identifies some findings that are not found in the literature or that do not support what has been found in the literature. More importantly, this chapter points out how the overarching MAD framework is applied in examining domestic violence by organisations in New Zealand.

Chapter 7 summarises the research as a whole. It concludes the thesis by reflecting on the theoretical and methodological structures employed in this thesis. The chapter also conveys the study's contributions, its limitations and recommendations for future research.

## Conclusion

This chapter has provided some background on how attention to domestic violence has changed. It also discussed the significance and rationale of the study, as well as the research aims, objectives and questions. The chapter has introduced the conceptual framework, Men and Development, as the overarching framework of the thesis. The following chapter will further explore intervention programmes, both internationally and within New Zealand, for male perpetrators of domestic violence.

## **Chapter 2 Intervention programmes for perpetrators of domestic violence**

### **Introduction**

The diverse definitions of domestic violence have been discussed in Chapter 1. This chapter considers the range of programmes on domestic violence and actors in the field of domestic violence internationally. The discussion will serve as a foundation for understanding why certain approaches are used in programme design for male perpetrators of domestic violence in New Zealand, as will be covered in the following chapter.

### **Domestic violence classification**

There are some different ways for domestic violence to be classified. From the perspective of people involved, domestic violence may include child abuse, partner abuse, elder abuse or even sibling abuse (Gondolf, 2002; Viano, 1992). However, as stated in the beginning of the study, this research focuses only on partner abuse as so far it is the most dominant kind of domestic violence and largely dominated by men (Gondolf, 2002). Regarding the types of violence, a classical distinction divides violence into instrumental and expressive violence (McMaster, 2003). McMaster (2003) argues that the majority of violence is instrumental as it generally aims to stop a certain behaviour and to meet some needs while expressive violence relates to regulation of emotion. Mullender (1996) and (McCue, 2008) suggests physical abuse, sexual abuse and emotional abuse as the major types of violence. The types of violent men as identified by Holtzworth-Munro and Stewart (1994) in McMaster (2003) and Baker (2010) helps decide if

violence is going to occur inside or outside the home or both. Accordingly, there are three types of violent men namely:

- Family-only abusive men: violence tend to be restricted to intimate relationships
- Men with anti-social characteristics: more likely to be violent inside and outside the home (dysphoric/borderline)
- Passive aggressive dependent men: have a high frequency of violent acts and also are extremely abusive (violent/antisocial).

There are different ways to explain the cause of violence. Gelles (1974) identifies at least three types of such causes which are reflected in the names of the domestic violence namely volcanic violence that arises out of stress and frustration, protective-reactive violence committed in self-defence or in defence of others such as children, and alcohol-related violence (Gelles, 1974 as cited in Counts (1990)). He also finds the relationship between the type of violence and gender of the violent person, and suggests that protective-reactive violence is most often committed by females while alcohol-related violence is mostly male initiated.

## Theories about men's violence

Practice is informed by theories implicitly or explicitly even though no single theory can adequately explain the complexity of the issue of domestic violence (Wurtzburg, 2003). Several theories that have been utilized to explain domestic violence and underpin approaches to intervention programmes for perpetrators. Such theories help organisations define and design their programmes.

Mullender (1996) provides some theories about men to explain the cause of domestic violence including psychological and psychosocial theories. Accordingly, the psychological theories

believe that violent men are sick or mentally ill or have sickness of the soul. This relates to men's failure in anger management. However, if this is the case, the theory does not explain why violent men only hit women but not anyone that they are angry at (Mullender, 1996). The psychological theories also mention the cycle of violence which indicates that the majority of violent men have been brought up by parents who are violent towards each other (Moylan, Herrenkohl, T;I, Sousa, Tajima, Herrenkohl, R.C, Russo, 2010). And finally, alcohol is believed to contribute to the occurrence of domestic violence (Campos Moreira, Ferigolo, Fernandes, Barros, X, Mazoni, Noto, Barros, H., 2011). But like the case of the loss of anger control, being drunk does not help explain why drunk men only abuse their women but not everyone. It is even worse if men use it as a means to feed violence he has already chosen to pursue (Campos Moreira, et al, 2011). On the other hand, psychosocial theories claim that men become violent in response to social and environmental pressures on them in the form of poverty, bad housing, poor living standards, unemployment or exploitation in the workplace to name a few. Such pressure leads to stress and frustration and in turn it leads to abuse. Nevertheless, it fails to explain why stress leads to violence and makes men hit women but not women hit men (Mullender, 1996).

McCue (2008) looks at men's issues from three perspectives namely sociological, psychological and feminist ones. With regard to a sociological perspective, domestic violence is believed to be influenced by the cultural norms in a society. Accordingly, "cultures that approve of the use of violence have the highest rate of domestic violence" (McCue, 2008, p. 9). In addition, McCue (2008) also explains that there are rules in each family and if a family member violates the rules, "a corrective action by another family member occurs"(McCue, 2008, p. 10). Under the psychological theories, violence is considered a learned aggressive behaviour and thus, intervention programmes should aim at changing men's behaviours. Related to the sociological view, the feminist viewpoint claims that domestic violence is a result of a society which is

“traditionally structured along the lines of gender” (McCue, 2008, p.13). Under this view, domestic violence is a learned behaviour influenced by the social structure and the power differentials between males and females (Rothman et al., 2003).

## The intervention system and cooperation among actors

To solve the problem of domestic violence, there must be cooperation and coordination among all actors in society (Skyner, 1999). This coordination is reflected in how programmes focusing on domestic violence are organized and delivered. To be more specific, for a society that is free from violence, a comprehensive, multifaceted and coordinated approach based on prevention, early detection and intervention is essential (Wurtzburg, 2003). In support of this coordination, both Douglas, Bathrick, and Perry (2008) and Salter (2012) see the importance of community models and services in such programmes, along with the role of the criminal justice system. Intervention programmes for perpetrators therefore do not stand alone but in an intervention system. In New Zealand, Hayden (2014) believes that effectiveness of intervention programmes depends on effective cooperation between the police on a first visit to a domestic incident and the court. Gondolf (2002) considers that several components contribute to a programme's success namely the police practice, the courts, probation officers, and on the actual intervention programme. In fact, he continues that “community coordinated response to domestic violence implies that various components work together” constituting an intervention system (Gondolf, 2002, p. 36). Therefore, Gondolf (2012) suggests better coordination of courts and services to improve effectiveness of intervention programmes. For this reason, the Duluth Model which will be discussed in the next chapter is an integrated approach with involvement of all agencies in the process, including the police, the courts and the probation services.

## Types of programmes

Before discussions on types of programmes, it is essential to have an overview of how intervention programmes for perpetrators are offered internationally and in New Zealand. According to Slabber (2012), in Canada, although there are 12-week programmes for short-serving prisoners, the majority of intervention programmes are community-based and outsourced to private providers by provinces with alignment to federal policy regarding the rehabilitation of offenders. The United Kingdom (UK) follows the Canadian model with programmes accredited by the Correctional Services Accreditation Panel (CSAP) of England and Wales whose accreditation criteria are very similar over programmes (Slabber, 2012). Slabber (2012) also reveals that in the United States (USA), domestic violence perpetrators are referred to private providers of intervention programmes by states. Gondolf (2002, p. 36) also confirms that most intervention programmes in the USA are “predominantly community-based programmes rather than established institutions.” This is the same in New Zealand where community-based domestic violence programmes are contracted as Ministry of Justice-accredited private providers (Slabber, 2012). If a perpetrator ends up in prison, there are no specialised prison programmes for domestically violent offenders. In reality, domestic violence perpetrators are sent to prison-based general offending programmes.

Regarding the establishment of such intervention programmes, the research done by Rothman et al. (2003) with 74 programmes in 38 countries all over the world shows that most of programmes grew out of some parent-agencies that specialised in victim advocacy services, psychological counselling, criminal justice, men’s programme, child welfare, sexual or reproductive health, addiction services, or religion. The main source for the programme funding is from a local or national governmental source. Many programmes charge a small fee to clients, even in poor areas in order to add value to the service because sometime people think if it is free,



it is not good (Rothman, et al, 2003). Some other sources of funding include foundations or private sources. Donors that sponsor such programmes are often United Nations agencies, international agencies or churches.

### Group-based or individual-based programmes

In New Zealand, there are both individual and group programmes (Hayden, 2014). Group-based interventions are the most common and are widely accepted as a more appropriate format for changing the attitudes and behaviour of domestic violence perpetrators than individual or couple counselling (Murray & Graves, 2013). Because of the cost efficiency and the potential for constructive peer influence, Murphy and Eckhardt (2005) advise that groups have a number of advantages over individual programmes. Group work “provide[s] a framework for meeting other men struggling with similar problems” and “reduces men’s isolation and encourages self-disclosure” (Edleson and Tolman, 1992 cited in (Allen, 2013). Hayden (2014) adds that group-based intervention is effective in reducing recidivism among domestic violence offenders. It can be more effective than individual counselling because group members help each other learn and it “lessens the guilt, shame and isolation of the offender so that he can be supported and encouraged to change”(Hayden, 2014, p. 43). In fact, “men are influenced by other men and by what men think is true about other men, this can be a positive force in all-male groups” (Hayden, 2014, p. 20). That is why Hurst (1997) thinks that with group-based models, men feel that they are not alone.

However, groups also have several disadvantages including the lack of flexibility in implementing these programmes (Murphy & Eckhardt, 2005). In small towns or rural communities where the number of cases is not sufficient to develop groups, an individualised approach may be the only way to provide domestic violence intervention programmes. In other words, group work involves

an inherent limitation in the capacity to tailor interventions to the specific needs of each client (Murphy & Eckhardt, 2005). At the same time, “a common trap that new facilitators can fall into is to focus on individuals in the group rather than relying on the group itself to provide the energy and information required” (McMaster, 2003). Some people even argue that individual-based models are more effective. Salter (2012) advocates that an individualised approach with a focus on the perpetrators’ risks and needs is more likely to be effective than interventions that adopt a standardised approach.

### Intensive-extensive programmes

Intervention programmes can be delivered intensively or extensively. Perpetrators may take part in the programme as full-time learners or they may attend the programme once a week over a period of several months. As pointed out by McMaster (2003), most current community-based interventions are conducted with sessions of 2.5 hours to 3 hours each week and the total duration of such programmes is about 40 hours to 50 hours. Since the longer the programme is, the more likely men drop out the programme, to overcome this problem, he suggests to increase the number of sessions on a weekly basis. Maxwell (2003) argues that group programmes of approximately 16 weeks of 2-3-hour duration can be effective in working with men to change abusive and violent behaviour.

### One-size-fit-all programmes

It can be seen from the literature review that men have different pathways into violence. Understanding different kinds of domestic violence or different pathways to domestic violence is useful for practice because effective matching of perpetrator to programmes is a key to outcome of effective work (McMaster, 2003). The pathways translate into different needs that men who are

abusive bring when they enter group programmes (Wurtzburg, 2003). It is possible that current programmes simply do not offer the level of individuation, intensity or therapeutic skill that these offenders require (Slabber, 2012). Regarding this matter, the literature does not advise using the same intervention with all perpetrators without regard to risk level. Hilton and Harris (2009) note that doing so could produce an overall increase in partner violence, or cancel the beneficial effects achieved with higher risk offenders by increasing detrimental effects on lower risk offenders. Alternatively, including high risk offenders in low intensity “one size fits all” programmes offered by facilitators of varying skills levels may have a negative impact on their reoffending. Intervention programmes need dynamic tailoring of content and support for learning and manipulation of the environment to reinforce and consolidate change (Polaschek, 2011).

## Modes of referral to programmes

There are different methods of referral to programmes. It can be done through the justice system or the community, in groups or with individuals. Court-mandated or self-referred programmes are common both internationally and in New Zealand.

### Court-ordered or self-referred modes

In the UK there should be partnership and coordination among agencies because a community has no legal power to ask a perpetrator to take part in an intervention programme (Respect, 2010). Perpetrators may be required by the justice system to take part in intervention programmes in order to change their behaviours and prevent them from reoffending. In the USA, “most intervention programmes are mandatory or have a majority of mandatory clients attending” (Murphy & Eckhardt, 2005) even though in the early 1980s and prior to this, most intervention programmes were voluntary. Regarding this matter, New Zealand has the same experience. In

the early days, men were by and large self-referred however since the issuance of the Domestic Violence Act in 1995 the pattern has shifted and nowadays about 75% of men will be mandated (McMaster, 2003). Contesse and Fenrich (2008) add that only court-ordered perpetrators are eligible to attend programmes free of charge and the government only provides funding through the specialised agencies that provide such services. Hurst (1997) provides good reasons for the existence of both court-mandated and self-referred programmes. In his words, not all violence is criminal and there is an increasing demand by self-referred men for intervention programmes even though some men still do not want to do it voluntarily. By offering both kinds of programmes, the strong message will be conveyed to the broader community that violence against women is not accepted and men should take accountability for their action.

### Effectiveness of programme referral methods

The effectiveness of each programme referral method has been a controversial issue. In the first place, Allen (2013) affirms that referral under a court order works better than self-referral in terms of safety and controlling behaviour. Douglas et al. (2008), however, believe that self-referral means people are motivated to attend the programme. He is concerned that making the process compulsory would likely lead to resistance by the person compelled to attend. McCue (2008, p. 136) explains that:

“Without a court mandate or other motivation to attend, one-third to half of the offenders drop out after the first session or during a stressful period of therapy. Most abusers do not desire counselling and will not attend volunteer programmes unless motivated by an external factor such as a court-mandated”

Research shows that there is a higher rate of programme completion among court-ordered participants than non-court ordered ones (Hetherington, 2009). This is further confirmed by Barber and Wright (2010) who point out that domestic violence offenders who are court-ordered to attend

intervention programmes are more likely to complete treatment than offenders who voluntarily attend. Allen (2013) even adds that it results in reduction of re-assault.

In contrast, the research conducted by Feder and Wilson (2005) shows a great concern about the effectiveness of court-ordered intervention programmes. As reported by Murray and Graves (2013), such court-ordered participants also show a low level of readiness to change. Murphy and Eckhardt (2005) add that “dropout rates were being consistently reported as being very high.” He notes that as men seem to engage more in self-referred programmes, “the engagement levels of many men that did attend US mandatory programmes seemed quite low” (Murphy & Eckhardt, 2005, p. 125).

## Indicators of effectiveness of intervention programmes

Effectiveness of intervention programmes for domestic violence perpetrators can be reflected through various indicators. First of all, low rates of recidivism are mentioned by Monsey and Amherst (1995) and Slabber (2012) as an indicator of an effective programme. Regarding this matter, Hayden (2014) points out that group-based programmes are more effective in reducing recidivism among perpetrators.

Secondly, another indicator used to inform if a programme is effective is the drop-out rate or attrition. This is because perpetrators that do not complete intervention programmes are at higher risks for recidivism (Catlett, Toews, & Walilko, 2010; Jewell & Wormith, 2010). The focus on increasing emotional intelligence also assists with effectiveness. Specifically, “interventions to improve emotional awareness and expression, empathy and communication skills, coupled with retention techniques, will be more likely to meet the needs of participants, be more engaging and have lower rates of attrition” (Hayden, 2014, p. 22).

Thirdly, engagement of men in the change process should be an indicator of programme effectiveness (Murphy & Eckhardt, 2005). Accordingly, engagement refers to the level of involvement of men in the work of the change process, in genuinely struggling with becoming non-violent, as opposed to denying and minimising responsibility for their actions. This engagement should operate at all levels, before, during and after the programme. Given the importance of such indicators of drop-out and engagement, Hurst (1997) suggests that they should be part of the evaluation designs.

## Conclusion

It is essential to understand the range of domestic violence offending as well different theories of why domestic violence occurs because this will eventually affect the approaches to be selected for working with perpetrators. Key issues to consider are whether programme attendance is court-ordered or self-referred, whether programmes are delivered in the community or within the criminal justice system, and whether they are designed for individuals or groups. Coordination among actors in the field of domestic violence has been shown to be crucial for effective implementation of programmes for perpetrators. To evaluate effectiveness, various indicators are used namely drop-out level, and recidivism or attrition. These indicators cannot definitely show effectiveness of a programme, however. The following chapter will consider the approaches and models that are influential on programme design and delivery, as well as the issue of effective programme design.

# **Chapter 3 Models and approaches to domestic violence intervention**

## **Introduction**

Programmes for perpetrators are developed on the basis of models and approaches to domestic violence. There are a number of approaches to working with domestic violence perpetrators around the world (Allen, 2013; Rosenbaum & Leisring, 2001). This is further reinforced by Lehmann and Simmons (2009) who believe that there is not a one-size-fit-all approach because each domestic violence occurs differently for different purposes and thus, different approaches to intervening with domestic violence perpetrators are needed. The first part of this chapter focuses on common models and approaches to working with perpetrators. Culture also plays an important role in programme development and therefore, cultural aspects are also discussed. The New Zealand context of domestic violence intervention will be discussed in the second part of the chapter. This part also introduces some common approaches to working with male perpetrators in New Zealand. Finally, the chapter discusses effective programme design.

Intervention programmes for perpetrators of domestic violence have been developed and delivered in the world for several decades (Rothman et al., 2003). Those programmes are often based on one or more approaches or theories about domestic violence. Below, common approaches used in such programmes will be discussed before talking about the importance of cultural awareness in intervention programme design and delivery. Internationally, according to Slabber (2012) domestic violence intervention is the most influenced by two dominant approaches namely the Duluth programme and the cognitive behavioural approaches.

## Cognitive behavioural approaches

One of the most prominent theories of how to effectively work with perpetrators of domestic violence is that of cognitive-behaviour (Gondolf, 2004; Slabber, 2012). This approach suggests that men abuse women because of their dysfunctional thinking. It should be noted that cognitive behavioural theories cover a diversity of ideas and do not advocate a single approach or model. Loue (2001) generalises that cognitive restructuring has been integral to many of the intervention programmes developed within the cognitive behavioural framework.

Cognitive behavioural intervention programmes include several components. As cognitive behavioural approaches assume that domestic violence is a learned behaviour that means it can also be unlearned. Slabber (2012) believes that cognitive, emotional, behavioural analyses and behavioural skills training techniques to reduce anger are included in those intervention programmes. Such techniques are timeout, relaxation training, changing negative thinking, conflict management, positive interaction (active listening and assertiveness) to name a few. The components can be succinctly summarized as “anger management, communication skills development, assertiveness training and the development of problem solving skills” (Cowen & Shenton, 1995, p. 202).

With regards to the goals of such programmes, “the purpose of the cognitive behavioural approach was to broaden the participants’ understanding of what constitutes violence and to develop empathy for their partners’ perspectives”(Allen, 2013, p. 140). Such programmes focus on changing not only behaviour but also attitudes or thinking habits associated with violence, and on teaching more functional thinking skills (McLaren (1991: 25-26) as cited in Esplen (2006)). Interventions stemming from the cognitive behavioural therapy (CBT) are based on the premise that violence is a result of errors in thinking. Thus, they focus on skills training and anger



management to encourage perpetrators to accept responsibilities for their behaviours and learn new skills to express anger as well as not to escalate in a situation (McMaster and Wells (2003:21) as cited in Hayden (2014)). To add to these points, according to Smedslund, Dalsbø, Steiro, Winsvold, and Clench-Aas (2007), cognitive behavioural programmes provide some behavioural strategies to help participants change their behaviours and target thinking patterns and beliefs. Mansley (2009) makes it more specific stating that most intervention programmes attempt to accomplish first, behavioural adjustment and then, attitudinal change. Such programmes include its short term change in attitude of participants which then serves as motivating factors to change behaviour (Schmidt et al., 2007).

The effectiveness of cognitive behavioural approaches is supported by many scholars. Schmidt et al. (2007) advocates that such approaches are effective in changing perpetrators' attitudes that provide rationale for abusive behaviour. As confirmed by Wilson, Bouffard, and MacKenzie (2005), cognitive behavioural programmes help reduce recidivism. After all, programme effectiveness depends substantially on the intervention principles that a programme is based on (McMaster, 2003).

On the other hand, a cognitive behavioural approach may also include some weakness. It is often criticised by feminist workers that such an approach fails to explain why some men only use violence in intimate relationships (Cowen & Shenton, 1995). Hays and Iwamasa (2006) show their concern that each culture may have its own cultural norms about appropriate behaviours or there may be different cultural beliefs and attitudes that are hard to change. It may be easier to identify the problem but not to change thinking.

## The Duluth model

Another influential model on domestic violence intervention in the world is the Duluth model. This model focuses on “holding offenders accountable and educating them to change their beliefs and attitudes about violence”(Curwood, DeGeer, Hymmen, & Lehmann, 2011, p. 2700). It assumes that men abuse women in order to maintain power and control over them and that this abuse is significantly influenced by gender socialisation that teaches male entitlement to power over women. It also takes a political position that such behaviour is culturally learned within gender relations. According to Mankowski, Haaken, and Silvergleid (2002, p. 174), “social learning theories of behaviour change” are used in this model

Other researchers point out that the Duluth model programme relies on the gender-based orientation and cognitive behavioural approach (Denne, Coombes, & Morgan, 2013; Mullender, 1996; Salter, 2012). This model promotes a group formatted, highly structured programme that incorporates family systems therapy and concepts of gendered-power and control alongside the social, contextual and cultural elements of abuse (Pearson, 2000).

The Duluth model has been developed for certain goals including to stop violence and to protect the survivors of the violence (Pence and Paymar (2003) as cited in Pender (2012)). Miller (2010) believes that the Duluth model is to make men more self-reflective with regard to their behaviour.

The five objectives of the model are as follows:

- To assist the participant to understand that his acts of violence are a means of controlling his partner's action, thoughts, and feelings by examining the intent of his acts of abuse and the belief system from which he operates;
- To increase the participant's understanding of the causes of his violence by examining the cultural and social contexts in which he uses violence against his partner;
- To increase the participant's willingness to change his actions by examining the negative effects of his behaviour on his relationship, his partner, his children, his friends and himself;

- To encourage the participant to become accountable to those he has hurt through his use of violence, by helping him acknowledge his abuse, accept responsibility for its impact on his partners and others, and take specific steps to change;
  - To provide the participant with practical information on how to change abusive behaviour by exploring non-controlling and non-violent ways of relating to women
- (Pence and Paymar, 1993, p. 30) as cited in Allen (2013)

A famous wheel associated with the Duluth model is the Duluth Model of Power and Control as in Figure 3.1 below



Figure 3.1: The Duluth Model of Power and Control wheel

The eight power and control themes about abusive behaviours as identified in the wheel illustrated in Figure 3.1 are

1. Using coercion and threats
2. Using intimidation
3. Using emotional abuse
4. Using isolation
5. Minimizing, denying and blaming
6. Using children
7. Using male privilege
8. Using economic abuse (Pender, 2012)

In accordance with this Power and Control wheel, the Duluth model also introduces an Equality wheel as illustrated in Figure 3.2 below.

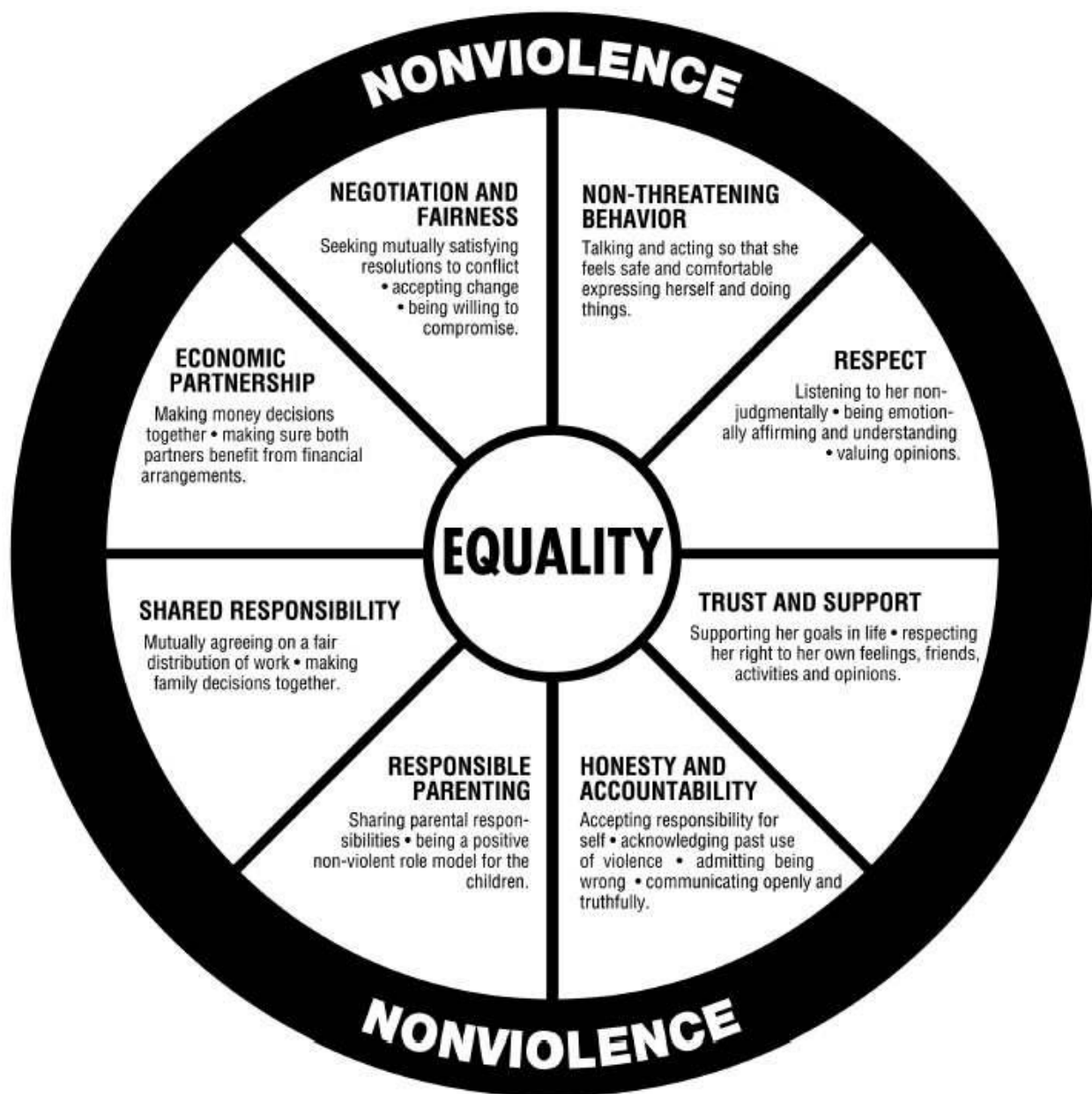


Figure 3.2: The Duluth model's Equality Wheel

As can be seen in Figure 3.2, the eight themes in the Equality Wheel are non-threatening behaviour, respect, trust and support, honesty and accountability, responsible parenting, shared responsibility, economic partnership and negotiation and fairness. They are positive behaviours that men are expected to have in an equal relationship.

As mentioned above, the Duluth model is best used in groups. In such situations, Pence and Paymar (2003) as cited in Pender (2012) identify six roles of facilitators in those groups. The first role is to focus on and participate in a coordinated community response in order to hold perpetrators accountable for any past, current, or new acts of domestic violence and/or failure to complete the course. The second role is to ensure that the group stays focused on the issues of violence, abuse, control, and change. The third role is that the facilitator promotes reflective and critical thinking in the group. Another task for them is to work to maintain an atmosphere that is compassionate, challenging and to be aware of and careful not to promote collusion within the group, to provide new information and to teach positive relationship skills to the group members. The fifth role is to work toward providing a positive environment for change and the sixth role is to affirm experience with the group.

However, like the cognitive behavioural approaches, the Duluth model also consists of some weakness related to its design content and delivery. Regarding the content, it is criticised for being too confrontational (Hayden, 2014). In addition, the model focuses on changing men's beliefs about women, and men's early abuse history is omitted (Aymer, 2008). Because the model views violence as a learned behaviour, Pearson (2000) point out that it fails to deal with a client's psychological problems. With regards to programme delivery, Pence and Paymer (2003) as cited in Pender (2012, p. 229) claim that "the Duluth model does promote self-reflection, it does not describe how to attend to it within the group setting". They continue pointing out that the model lacks a clear guideline as to how to evaluate its efficacy and effectiveness.

## Combination of approaches

To overcome the weaknesses in these specific approaches, a combination of approaches is often used in programme design. It should be noted that domestic violence is a complex issue and perpetrators come from a range of social, cultural and economic backgrounds. Therefore, more than one approach is often applied in intervention programme design. In the following part, the combination of the cognitive behavioural approaches with the feminist/pro-feminist theory, social learning theory and anger management will be discussed.

### Cognitive behavioural and pro-feminist theory or feminist theory

One way to work with perpetrators is to combine the cognitive behavioural and pro-feminist theory (Geffner & Rosenbaum, 2014) or feminist theory (Cowen & Shenton, 1995; Salter, 2012). Harne and Radford (2007) state that pro-feminist approaches hold offenders wholly responsible for their violence. Allen (2013) emphasises the important role of pro-feminism in programmes for perpetrators and believes that it is essential to include abused partners in the work of the programmes otherwise it will be difficult to know what has actually happened and whether the male perpetrators have been telling a lie to the group or not. These programmes attempt to accomplish behavioural adjustment and then attitudinal change.

It is the similarities and the differences between the cognitive behavioural and pro-feminist theories that makes the combination effective (Schmidt et al., 2007). They are similar because they both use broad definitions of abuse, which covers emotional, verbal and sexual abuse in addition to physical abuse. Issues of power and control are also discussed in those theory-based programmes (Rosenbaum & Leisring, 2014). On the other hand, the differences of the programmes will supplement one another when they are combined together. Feminist

programmes, according to Rosenbaum and Leisring (2014), have more contact with partners and are less constrained by confidentiality issues. They have less emphasis on therapeutic support than cognitive behavioural programmes. Feminist programmes place “more emphasis on power and control and less emphasis on skills deficits than cognitive behavioural programmes”(Rosenbaum & Leisring, 2014, p. 69).

### The cognitive behavioural model and social learning approaches

Harne and Radford (2007, p. 54) assert that “whereas the feminist approach looks for the causes of partner abuse in the society at large, the social learning approach focuses on the interaction of the individual with the social and interpersonal context”. In this model, intervention activities include restructuring, emotional regulation, and skills training.

The fundamental principles of this approach include:

1. Aggressive and controlling behaviours are acquired and maintained through classical conditioning, operant conditioning, and observational learning
2. The processing of social information in partner-violent men is systematically distorted toward negative interpretations of others' behaviour and positive interpretations of the outcomes of aggression
3. Partner-violent individuals have a deficient repertoire of basic relationship skills, including communication and problem solving that could supplant the use of abusive and controlling behaviours. (Harne & Radford, 2007, p. 54)

On the other hand, Harne and Radford (2007) acknowledge the critiques of this combined approach by feminist scholars who argue that the social learning model is not sensitive to gender issues and may fail to explain motivations for interpersonal control in relationship.



## Cognitive behavioural and anger management approaches

McMaster (2003) thinks that anger management is a streamlined adaptation of cognitive behavioural intervention programmes. It has become a “popular term to describe interventions addressing violent behaviour” (Hayden, 2014, p. 6). Baker (2010) believes that this combination teaches participants how to identify early warning signs of violence and deal with them. Gondolf (2012) adds that cognitive behavioural and anger management programmes include exercises to change thought patterns and behavioural techniques to control violent behaviour. However, according to Adams (1989) as cited in Rosenbaum and Leisring (2001), anger management programmes minimises the problem and implies that violence occurs because of anger rather than power and control.

In conclusion, as domestic violence is a complicated issue, programmes for perpetrators of domestic violence are often designed on the basis of combined approaches. This combination will promote the strengths of each approach and ensures that the combined approaches will supplement with one another for effective intervention. Cognitive behavioural approaches are the key in this combination and they are often combined with pro-feminist or feminist theories, social learning approaches or anger management ones. Under such combination, the power and control issues in relationships are identified as the problem causing domestic violence and thus, intervention programmes based on combined approaches will make clients account for their violence (combination of cognitive behavioural and pro-feminist, feminist approaches). When cognitive behavioural and social learning approaches are used together for the design of intervention programmes, it aims at helping perpetrators change their attitudes and behaviours and providing them with techniques to improve communication and problem solving skills. Lastly, with the combination of cognitive behavioural and anger management in intervention programmes, violent behaviours are controlled through the use of anger management techniques.

## Cultural issues in programme design and delivery

Consideration of cultural aspects in designing any intervention programmes for perpetrators of domestic violence is critical for the success of such programmes (Bent-Goodley, 2005; Salter, 2012; Saunders, 2008; Whitaker, 2009). The following discussion will help explain why culture is part of intervention programme design and delivery around the world.

### Importance of cultural considerations in programme design and delivery

Advocacy of culturally appropriate programmes happens for a range of reasons. To begin with, consideration of cultural diversity in programme design and delivery helps reduce family violence (Boshier & Wademan, 2009; Critchton-Hill, 2013). Accordingly, intervention programmes should accommodate perpetrators' cultural backgrounds and sociocultural differences, including their race/ethnicity and social classes, which in turn will meet the needs of such people and reflect the cultural diversity in the community (Laing, 2003; Wurtzburg, 2003). This cross cultural awareness enhances access and engagement of men with specific cultural needs (Atkinson, 2003; Murphy & Eckhardt, 2005). Barber and Wright (2010, p. 129) explain that "the decision to use violence is determined by culturally and socially learned cognitive schemata such as gender stereotypes and beliefs about family violence". Slabber (2012) and Klein (1998) affirm that understanding the view of the cultural and historical mechanisms that support violence against women will help develop intervention that stops local traditions, norms and masculine characteristics of abusers at the individual, family, local, national, and global levels.

## Ensuring cultural awareness in intervention programmes

There are ways to ensure cultural awareness in intervention programmes. Fanslow (2014, p. 199) suggests that

...four key areas that require development: (a) better integration of cultural competence in domestic violence service provision, (b) evaluation of culturally competent programs, (c) culture reflected in policy making, and (d) an increased emphasis on people of colour in the design, conceptualization, implementation, and evaluation of domestic violence research.

He continues that not only race but also other factors such as ethnicity, religion, sexual orientation, and class should be included in intervention programmes for perpetrators of domestic violence. The needs and concerns of people from different cultures should be addressed through agency policy, staffing on all levels, and service. At the macro level, it is important to develop tools for evaluating culturally competent domestic violence programmes with an emphasis on the cultural and contextual factors to be considered while serving diverse populations. Because of the importance of cultural awareness, Bend-Goodley (2005) recommends that programmes delivering culturally specific services should be the targets of funding from the government.

## Cultural awareness in intervention programmes in New Zealand

New Zealand enjoys cultural diversity. Culture must therefore be considered for effective intervention programmes for perpetrators (Atkinson, 2003; Gregory, 2008). According to Statistics New Zealand (2006 Census), New Zealand's population comprises groups from diverse cultural backgrounds including European (67.6%), Maori (14.6%), Asian (9.2%), Pacific (6.9%) and others (Statistics New Zealand, 2014). Though Maori people do not account for the majority of the population, they are significantly overrepresented as both victims and perpetrators of violence in families (Dobbs & Eruera, 2014).

Suma (2001) believes that it is essential to develop various theoretical works on domestic violence in New Zealand which recognize and understand cultural variance by different ethnic minority groups. In agreeing with the above opinion, Murphy and Eckhardt (2005) continues that programmes based on dominant cultural principles may be less effective with clients from an indigenous background and urges for reflection of cultural awareness and sensitivity in standards, policies and training for all programmes and staff related to perpetrators of domestic violence. Dobbs and Eruera (2014) highlight the importance in considering the impact of colonisation in responses to domestic violence because literature has shown the failure of Western frameworks when working with such violence. Pillot (1997) and Wilson et al. (2005) claim the need for Maori design in any perpetrator programme. It is suggested that we need other frameworks and models to address the issues, particularly frameworks that are based on strengthening families rather than on those that are based solely on individuals or couples-based approaches (Dobbs and Eruera, 2014).

## Maori or Pasifika frameworks for intervention programmes in New Zealand

Several frameworks have been developed for intervention programmes for Maori or Pasifika people. In this thesis, two Maori frameworks namely Te Whare Tapa Wha and Mauri Ora framework and one Pasifika framework called Nga Vaka o Kaiga Tapu are going to be discussed.

### Te Whare Tapa Wha – The Mason Durie model

Te Whare Tapa Wha was developed by Sir Professor Mason Durie to support the health and well-being of Māori. The model has also been drawn upon in the development of culturally appropriate programmes for perpetrators of domestic violence.



Figure 3.3: The Mason Durie model (the Whare Tapa Wha model)

Source: Durie (1998)

As can be seen from the figure above, the model is made up of the following four dimensions: *taha wairua* (spiritual) – the capacity for faith and wider communion; *taha hinengaro* (mental) – the capacity to communicate, think and feel; *taha tinana* (physical) – the capacity for physical growth and development; *taha whanau* (extended family) – the capacity to belong, to share and to care (New Zealand Ministry of Health, 2002, p. 7). Any wall that is not strong will make the house weak (Durie & Hermansson, 1990). Being aware of the four dimensions, intervention

programme facilitators will be able to help their clients understand all aspects of themselves and identify what parts may need further strengthening or development so as to stop or avoid violent behaviours.

### The Mauri Ora framework

This Mauri Ora framework promotes a zero tolerance of violence and reinforces a multi-level approach to the analysis and practice of violence prevention for Maori families and communities (Dobbs & Eruera, 2014). Similar to Te Whare Tapa Wha it works towards the goal of wellbeing of individuals, families and communities. The framework uses Maori cultural values, beliefs and practices to address violence.

It suggests the following three elements for bringing about a transformation from violence:

- i) *Te ao Maori* (the Maori world) which include six cultural constructs to be applied to practice: *whakapapa* (kinship), *tikanga* (Maori beliefs and values), *wairua* (self-realisation), *tapu* (self-esteem), *mauri* (inner values, sense of power) and *mana* (outer values, achievements, power, influence)
- ii) *Te ao hurihuri* (contemporary influences within today's society which undermine the practice of cultural constructs from *te ao Maori*) – the most significant from these is colonisation and its associated outcomes
- iii) Transformative elements (the ability to apply *te ao Maori* constructs into *te ao hurihuri*, navigating the environmental and contextual influences of society today). (Kruger et al., 2004, p. 9)

It can be said that the Mauri Ora framework pays attention to Maori culture and enables perpetrators to identify and apply Māori principles and thus, is helpful for facilitators of intervention programmes when they work with Maori clients.

### Nga Vaka o Kaiga Tapu: A Pacific Conceptual Framework

Source: Ministry of Social Development of New Zealand (2012)

Nga Vaka o Kāiga Tapu or The Pacific Conceptual Framework was developed to address family violence and to promote family wellbeing for seven Pacific communities in New Zealand. It serves as a foundation for the development of a training programme to assist ethnic specific practitioners, service providers and non-Pacific practitioners working with Pacific victims and perpetrators and their families affected by domestic violence.

The framework takes a strengths-based approach (which will be discussed in the section below). This approach begins with the premise that wellbeing, peace and harmony are states that all Pacific people aspire to. With this strengths-based approach, the framework acknowledges that there are diverse pathways to ending domestic violence provided that the cultural values and beliefs of families and communities of identity are respected. It is also based on the belief that all people and things are interconnected and interdependent.

Regarding the continuums of wellbeing, this framework shares some similarities with the Durie framework in the way that it advocates physical, spiritual, mental, psychological and emotional dimensions which constitutes the human beings' wellbeing. "Wellbeing occurs when all aspects of the individual and collective are in balance, in harmony and integrated" (Ministry of Social Development of New Zealand, 2012, p. 4).

The framework identifies important areas in an education programme that aims at building and restoring relationships within families. They include being fluent in both the ethnic language and English, understanding values, understanding the principles of respectful relationships and the nature of connections and relationships (Ministry of Social Development of New Zealand, 2012).

This framework also advises practitioners to be aware that although service delivery is based on the Western model, they should negotiate the relationships between mainstream institutions and

ethnic specific families to ensure cultural values and beliefs that support and reinforce positions of wellbeing of these families are not compromised.

In conclusion, as culture affects the attitudes of a person and drives the ways he behaves, a cultural approach offers many values for intervention programmes. It helps increase effective intervention, especially since New Zealand includes people with diverse cultural backgrounds. In such a context, it will not be effective if a programme for perpetrators of domestic violence is developed on the basis of a dominant culture only. Indigenous background should be considered through cultural awareness and sensitivity among all programme facilitators in programme design and delivery. Being aware of this importance of culture, some culture-based frameworks have been developed to help facilitators work more effectively with Maori perpetrators. They include the Mason Durie model, the Mauri Ora framework and the Nga Vaka o Kaiga Tapu (A Pacific Conceptual Framework). Those frameworks share a similarity that a person's wellbeing is affected by many factors and thus, a holistic approach to assessment and treatment should be taken when working with perpetrators. Therefore, for effective intervention, a perpetrator's violent behaviour should be analysed from various aspects like spiritual, mental, physical ones and in an environment such as his extended family or the society in order to see how those factors affect his behaviours and attitudes.

Evaluation has been made on the effectiveness of such approaches in working with Maori people. According to a report on how to deliver the most effective and culturally enhancing intervention towards perpetrators from Maori view, Te Whare Tapa Wha (the Mason Durie model) is recommended as "a useful model for generic programmes to use in ensuring cultural responsiveness to Māori" (Cherrington, 2009, p. 96). Meanwhile, the Mauri Ora framework is also acknowledged as an effective one for dealing with domestic violence. In fact, the Mauri Ora model has been used with considerable success since it has provided practitioners with the appropriate



skills and tools to work proactively and positively with Māori Whānau in tackling the violence issue (Dobbs & Eruera, 2014). Unfortunately, the Nga Vaka o Kaiga Tapu – A Pacific Conceptual Framework was developed in 2012 and not much research has been done on its effectiveness evaluation since then.

## Other common approaches in New Zealand

Apart from the Duluth model which has been discussed in Chapter 2, the literature review shows two other approaches frequently drawn upon in work with perpetrators. These are Restorative Justice and strengths-based approaches (the Good Lives Model-GML).

### Restorative Justice

“Restorative Justice is a philosophy that embraces a wide range of human emotions, including healing, mediation, compassion, forgiveness, mercy, reconciliation as well as sanction when appropriate”(Consedine, 1995, p. 183). Under Restorative Justice, victims and offenders assume central roles and the State takes a back seat “with the state and legal professionals becoming facilitators by supporting a system” (Jervis, 1996, p. 426). It is said that Restorative Justice is advanced on the basis of therapeutic jurisprudence through victim-offender reconciliation or mediation schemes and family group conferencing (New Zealand Ministry of Health, 2002). In a Restorative Justice process, “all participants involved (the facilitators, victims, perpetrators and the community (family members) have a shared understanding of the power and control issues involved in cases of intimate partner violence” (*Te Rito, New Zealand Family Violence Prevention Strategy* 2002, p. 37). Hurst (1997) reveals that the community ensures an environment to support the process of reconciliation for both the victim and the offender while the government ensures

community safety and protection of individual rights in the process of reconciliation and restoration.

Culturally speaking, Restorative Justice recognises the role of an offenders' culture as they act within their own cultural norms and values and what they care about is not the opinions of a judge, a police officer, a jury member but those of peers, family and others within the community in which they live in (New Zealand Maori Council & Hall, 1998). In addition, "cultural needs presently not met by the criminal justice system could be met at a restorative justice conference" (Douglas et al., 2008, p. 167).

In addition, perpetrators have to take responsibility for their actions and the interest of the victim is taken into account in reaching any decision related to the offending (Morris & Maxwell, 2003). "Restorative Justice holds perpetrators directly accountable to the people they have victimised in a way that the criminal justice system on its own does not" (McMaster, 2014, p. 94). Kingi (2014, p. 156) states that Restorative Justice "provides a way of looking at offending which emphasises the repair of harm and the offender's accountability, something that conventional court processes infrequently do". Stubbs (2014, p. 206) assures that Restorative Justice "require[s] perpetrators to accept responsibility or at least not deny the offence".

Restorative Justice has become a world-wide movement and "New Zealand has already gone further than most countries in this direction" (Pender, 2012, p. 257). The approach was developed because it was believed that the present criminal justice system does not meet the needs of Maori people (Rangihika, 1998). Another view is that "the present criminal justice system in New Zealand is having little impact in its attempt to reduce the incidence of this type of offending" (Douglas et al., 2008, p. 167). *Te Rito, New Zealand Family Violence Prevention Strategy 2002*, p. 36) states that "one-size type of response to violence through the criminal justice system is

unlikely to be suitable for all". The Restorative Justice approach claims that Maori should have "a stake in the justice system by giving them control of the decision-making process" (McMaster & Wells, 2003, p. 95). In other words, with Restorative Justice, Maori communities are given power to operate in a way that will affirm their members (Skyner, 1999).

The Restorative Justice is relevant to dealing with domestic violence. This is because domestic violence is a special kind of crime as it involves people that stay together and they even have children together. Therefore, in an intervention process, it is important to have both victims and perpetrators where the victims can talk about the impacts and to make offenders take responsibility for their behaviours (Hamill & Marshall, 2015). In fact, Hamill and Marshall believe that by asking the perpetrators to face up with the victims that they have conducted domestic violence towards, it will be able to achieve a more meaningful form of accountability for perpetrators by demanding a change in their behaviour, especially when they feel they are treated fairly and with dignity. In New Zealand, the Ministry of Justice advocates that Restorative justice is valuable in responding to family violence when it is used at the right time and in the right way (The Ministry of Justice of New Zealand, 2016). Particularly, when it focuses on the needs of the whole *whānau*, Restorative Justice is particularly relevant to dealing with Maori domestic violence (Hamill & Marshall, 2015). In other words, Restorative Justice has strong alignment with Maori values such as reconciliation, reciprocity and *whanau* involvement (The Ministry of Justice of New Zealand, 2016).

### Strengths-based approaches/GLM (Good Lives Model)

Strengths-based approaches have become a more recent and popular approach in the field of domestic violence (Wilson et al., 2005). They build on individual strengths rather than simply eliminating people's weakness (Jewell & Wormith, 2010). One model that is founded on a

strengths-based approach is the Good Lives Model (GLM). Catlett et al. (2010, p. 113) notes that “the GLM is a strengths-based approach to offender rehabilitation that seeks to equip individuals with the capabilities to achieve personal goals in ways that also reduce their risk of reoffending”. In addition, this approach advocates diverse pathways to ending family violence, which are informed by the cultural values and beliefs of families and their communities of identity. Suma (2001, p. 2712) reports that “strength-based techniques offer a method for gaining valuable insight into the values, strengths, and goals that men hold prior to their arrival for group treatment”. Through a process of self-reflection on their own values, strengths, and goals, these men may be afforded an opportunity to engage in a process of deeper and increasingly meaningful change in their lives (Suma, 2001; Tisdall & O'Donoghue, 2003).

Jewell and Wormith (2010) summarize some key features of strengths-based intervention. This approach avoids imposing a universal explanation for violence. It also argues that social learning is important to understanding what causes one partner to be violent against the other. Because there are different types of offenders, and because causes of violence are multidimensional, not a single theory can be used to describe all people who use violence against their partners. Rather, a perpetrator's use of violence can only be explained by understanding an infinite combination of relationship factors, including but not exclusive to power and control. To that end, strengths-based intervention is therapeutic and restorative with a focus on building strengths and skills and needs identification rather than focusing on punishment or confronting. Suma (2001, p. 2701) reveals some strength-based techniques including “the use of motivational interviewing, solution-focused therapy, cognitive behavioural therapy and narrative therapy as modalities of engagement with men to examine the patterns of violence in their lives”. The needs, competencies, and potential for healing for a man must be considered if the violence is to end. Strengths-based intervention uses a variety of modalities including but not limited to, group counselling, individual counselling,

psychoeducational classes and restorative activities. The focus of these methods is change within a therapeutic context that always includes an emphasis on building the offender's resources and capacities.

## How to design and deliver intervention programmes to achieve effectiveness?

Various factors should be considered in intervention programme design and delivery for effectively preventing reoffending. First of all, Hayden (2014) believes that there must be a sound theoretical approach and clear links between components and goals in design of intervention programmes. In addition, no matter which approach is selected, training in such programmes should cover appropriate communication and problem-solving skills, as well as ways to control anger (Chen, Bersani, Myers and Denton, 1989; Deschner, 1984; Edleson, 1984; Waldo (1987) as cited in Schwartz (1997)). Since a "one size fits all" treatment approach is inappropriate, Schwartz (1997) recommends multi-modal treatment (combining individual, couple, family, group therapy for men, group therapy for women, and play therapy for children) for greater effectiveness. Feedback from partners and ex-partners should also be considered in running such programmes (Heckert and Gondolf (2000) as cited in Partnerships Against Domestic Violence (2003)). In terms of the duration of a programme, according to Smedslund et al (2007), a group programme of 16 weeks of 2-3 hours' duration can be effective in working with men to change abusive and violent behaviours. The authors above also mention that Maori men indicate that they would value programmes that included *tikanga* concepts and Maori processes.

Regarding referrals, Day, Chung, O'Leary, and Carson (2009, p. 211) insist on "greater consistency and clarity about men's referrals to domestic violence programs from the legal system

to ensure there is the opportunity for intervention” as well as “consistent consequences for non-attendance and re-offending”. This also implies that communication between the legal system and programme providers needs to be open and transparent.

Dyson and Flood (2008, p. 22) introduce five key features that contribute to effective violence prevention programmes among men. For instance, effective programmes need to address and involve all relevant community members and systems. They should offer learning opportunities for participants and have multiple points of contact with reinforcing messages. The programmes should cover what people know, how they feel and how they behave. In other words, intervention programmes should be tailored to meet participants’ needs. And finally, they should build on men’s values for positive manner. If these indicators are met, then a perpetrator is less likely to reoffend.

With regard to relationship and coordination, Murphy and Fanslow (2012) affirms the importance of collaboration and coordination as a key to effective responses to family violence while Dixon and O'Connor (2010) points out the critical role of facilitator-client relationship to programme effectiveness. The core principle for running perpetrator programmes suggested by Allen (2013) relates to coordination among people, agencies or organisations. Intervention programmes should be linked to the judicial process where possible since this contact will serve as a gateway to intervention programmes. It first requires development of a referral protocol as well as assessment procedures. Importantly, judges and lawyers involved in civil cases should be made aware of what programmes are available and should be able to refer men for assessment to a programme as a mandatory part of the court order. Perpetrator programmes should also ensure contacts with the partner to verify the safety and well-being of the victims.

Last but not least, Silvergleid and Mankowski (2006) specify the importance of understanding what facilitates change in male perpetrators as it can aid the development of more effective intervention programs. They highlight the role of group-level processes and the importance of balancing support and confrontation from facilitators and group members, as well as the importance of obtaining multiple perspectives on change processes.

Effectiveness evaluation of any intervention programmes for perpetrators is critical. Nevertheless, as indicated by Smedslund et al. (2007, p. 203) “the greatest research challenge in the field of violence intervention is to measure the effectiveness of programmes”. To be effective, change must happen not only within the individuals, but also in families, peer groups, work groups, communities, culture and society in general (Schwartz, 1997). Westmarland and Kelly (2013, p. 1098) claim that “Success meant far more than just ending the violence”. They argue that the absence of further physical violence is important but it does not reflect the extent of change that female partners, perpetrators, practitioners and funders/commissioners hope for and to varying extents is achieved. Instead, there should be improvement in the relationship between the perpetrator and his partner/ex-partner which is reflected through respect and effective communication. A perpetrator’s partner should have a right to have her voice heard and feel safe and free from abuse. Programme effectiveness is also indicated through men’s increased awareness of self and others and of impacts of violence on their partners and children.

## Conclusion

In conclusion, the discussion in this chapter shows the variety of approaches to working with perpetrators around the world as well as specifically in New Zealand. Each approach has its own strengths and weaknesses and some approaches are combined together in programmes development for perpetrators. The Duluth model aligns with MAD in a way that it aims at educating

men to change their beliefs and attitudes about violence. Those attitudes and beliefs are formed by masculinity and the understandings of what means to be a man. The Duluth model believes that men conduct violence to maintain power and control over women and thus, they design the programme to change men's beliefs about masculinity. By bringing men in the programme and emphasising relations of men with women, the Duluth model advocates the idea that to reduce violence, it is essential to work with men and transform them into "nonthreatening, non-judgemental listeners who are empathetic, honest, accountable, and egalitarian in their parenting, housework, and familial decision making" (Schrock & Padavic, 2007, p. 626).

The Restorative Justice approach also shares some similar thinking with MAD. With Restorative Justice, both victims and perpetrators play a central role in the intervention process. When both men and women are brought in the intervention process, Restorative Justice aligns with what MAD advocates, i.e. not leaving men aside but bringing them in to solve the problem.

The strengths-based approach is clearly designed with MAD thinking. MAD recognises the positive aspects of masculinity and what men can do with those good values as well as how to achieve better behaviours and relationships, particularly with women. In conclusion, through building men's strengths, the strengths-based approach helps men reflect on positive values and how men can demonstrate these in their families and communities

The next Chapter focused on factors that make an intervention programme effective and how to run perpetrator programmes effectively. The chapter also discussed the importance of cultural aspects in working with perpetrators, especially in the case of New Zealand which is ethnically diverse. One important factor in the view of Maori men is that an effective programme should include Maori concepts and processes. To that end, intervention programmes should be tailored to meet the needs and characteristics of programme clients and offer positive messages that are



built on men's values. Such programmes should involve all members and ensure system coordination as well as provide learning opportunities for perpetrators. The literature has been reviewed and it is now time to discuss methodology.

## Chapter 4: Methodology

### Introduction

This chapter discusses the qualitative methodology used in this research. It begins with explanation of the reasons for choosing a qualitative methodology, the methods selected and how triangulation was done. Consideration of ethical principles including doing no harm, gaining informed consent and confidentiality are discussed before describing the process that was involved in bringing the research into the field and how my fieldwork went in reality. The final section discusses the data analysis process.

### Qualitative research

Research design will determine the way a study is conducted including data collection, analysis and ethical considerations (Merriam, 2009, p. 281). In this research, a qualitative method was selected. According to Bryman (2012, p. 380) “qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data”. Its characteristics include not only a focus on meaning, and understanding how people interpret their experiences, but also an inductive process where information gained from interviews, documents and so on are combined and organised according to themes and categories (Merriam, 2009).

I chose a qualitative research methodology for my data collection in this research because, according to Berg & Lune (2012, p. 2), it offers “greater depth of understanding”. Qualitative research uses words, images and descriptions to convey the meanings, concepts, definitions, characteristics, or descriptions of the objects of the research (Creswell, 2009). It is also suitable for research that explores what is happening in a place or programme. Qualitative research is

useful when the researcher does not know the important variables to examine (Creswell, 2009, p. 18) which is my case; I am doing this research because I want to explore what makes programmes for male perpetrators of domestic violence effective. As a truly active learner, with qualitative research, I can tell the story from the participants' view (Stewart-Withers et al., 2014). This happens because qualitative research can make visible and unpack the mechanisms at work thanks to explanations provided by those involved (Barbour, 2007). To be more specific, qualitative methods can help me understand why a programme is designed and delivered in one way but not another, for one type of client but not for others, to ensure effectiveness.

## Triangulation

### Use of triangulation in the research methodology

Qualitative methodology frequently draws on particular methods of research. The use of multiple investigators, sources of data, or data collection methods to confirm emerging findings is referred to as triangulation (Merriam, 2009). It means comparing and cross checking data collected. Three basic ways to collect data in qualitative research are interviews, observations and examination of documents (Bryman, 2012; Merriam, 2009). Accordingly, with the use of multiple methods of data collection, what someone tells you in an interview can be checked against what you observe on site or what you read about in documents.

In this research, three research methods were conducted namely interviewing, site observation and document analysis. With the use of more than one research method during my fieldwork, I was able to obtain better understanding of what happens in reality (Berg & Lune, 2012). An inductive approach was used progressively to inform and improve data collection thereby increasing data accuracy (Bechhofer & Paterson, 2000). After conducting interviews and

observing where sessions with perpetrators took place, I studied existing documents, particularly programme documents provided by organisations. This was an effective way to check, verify and reinforce what I had gained from interviews thus making my data more valid and reliable.

## The methods used

### Interview

Bryman (2012) affirms that the interview is probably the most widely employed method in qualitative research because of its flexibility. He maintains that it is the main source of data in qualitative research. Merriam (2009) and Stake (2010) believe that interviewing should be used when researchers are interested in getting to know how people interpret the world around them but cannot observe their behaviours or feelings, particularly when the research involves a few selected individuals. In this research, I interviewed five organisations and for me, interviewing was really a good choice for “obtaining unique information or interpretation held by the person interviewed” (Stake, 2010, p. 95).

From the perspective of researchers, interviewing is a preferred research method for those interested in eliciting individual's narratives (Barbour, 2007). In fact, interviewing is believed to be a gold standard, an efficient, effective qualitative research methodology because researchers feel in control with interviewees in front of them, and they can ask questions, listen to and observe their responses (Barbour, 2007; Keegan, 2009). Interviews allow interviewers to focus on things that they believe are important by eliciting views and opinions from interviewees (Bryman, 2012; Creswell, 2009). Since my interviewees had a busy work schedule, it was more convenient for them if I could travel to their place of work to interview them. Interviewing people at work also provided invaluable insight into the research topic because interviewees are often more

comfortable in their own environment, which provides “a wealth of contextual information” to help the researcher make sense of the data (Keegan, 2009, p. 79).

Three types of interviews are structured interviews, semi-structured interviews and unstructured interviews (Bryman, 2012; Merriam, 2009). Semi-structured interviews were the main data collection method for this research because of its flexibility with minimal predetermined working or order (Merriam, 2009). With semi-structured interviews, I could change the order of questions based on the answers of participants even when the list of questions had been prepared and sent to participants in advance (Barbour, 2007). This type of interviews allows flexibility as interviewers can ask a series of regularly structured questions as well as make comparisons during the interviews, pursue areas initiated by the interviewee for clarification and discussion (O'Leary, 2014). It results in more involvement and accounts from participants. It helped me get more in-depth understanding of what organisations are doing in their perpetrators' programmes.

Miller and Glassner (2011) argue that semi-structured interviews provide the best information on the social world. Interview data can be recorded through audio recording, taking notes during the interviews and writing down as much as possible as after the interview ends (Merriam, 2009). As the research aimed at exploring the most effective approaches to working with perpetrators of domestic violence, this kind of interviewing was useful because it conveyed the view of research participants. Keegan (2009) adds that such interviews are ideal for sensitive topics that need to be explored in detail.

From the interviewees' perspective, semi-structured interviews enabled them to give their perceptions of the effectiveness of programmes for perpetrators (Barbour, 2007). By leaving it up to the interviewees to talk about their programmes, interviewees identified what they thought was important for designing a programme and making it effective, giving detailed explanations. In

semi-structured interviews, the order of the questions is not fixed. Though the questions are asked in an order that makes interviewees feel comfortable and ensure flows of information, sometimes, interviewees may provide information that answers more than one question. Thus, the order in reality may be a bit different (Barbour, 2007). In my list of questions for semi-structured interviews, in order to make interviewees feel comfortable, simple questions were asked first and those that contained heavy or technical/theoretical content were asked later.

## Observation

As suggested by Murray & Overton (2014, p. 41), observations are a “straightforward and seemingly accurate means of collecting data”. They are used along with interviewing and document analysis to triangulate findings because asking questions only is not enough and observation data is what researchers can see with their own eyes (Merriam, 2009; Silverman, 2004; Stake, 2010). As an outsider an observer will notice things that have become routine to the participants themselves, things that may lead to understanding the context. It is useful for research on a process (Lewis, 2003). Merriam (2009) also affirms that observation may be done with the physical setting, participants, activities and interactions, conversation, subtle factors, or ones’ own behaviours.

In this study, I did not have time to observe the participants or their programme delivery and it was felt that this might be too ethically sensitive because perpetrators could feel unease but I did observe the physical setting of the rooms where interventions were conducted in those organisations. In my research, one organisation was distant and the manager offered to do the interview on phone. However, I preferred to go to their place for a face-to-face interview which obviously provided me with a greater opportunity to learn from the organisation and the interviewees. Denzin and Lincoln (2000), as cited in Silverman (2004) believe that qualitative

researchers can get closer to interviewees' opinions through face-to-face interviews and observation. In this case, I was shown to the room where the intervention sessions for perpetrators took place and shown pictures and cards on boards which are visual aids for staff to work with perpetrators. This observation truly helped me better understand what is really going on in such programmes. It enabled me to cross check with what the staff described about their programme design and delivery for perpetrators. The physical setting in most cases was that the chairs were arranged in a U-shape or semi-circle. There was a whiteboard in front of them. On the walls of the rooms, they often hang posters with photos of local men who were good role models, or some Maori sculptures that highlighted Te Whare Tapa Wha – the four walls of house in the Mason Durie model. Two organisations even set aside a corner where they put toys for children to remind perpetrators to pretend there were always children around them and who were affected by their behaviours. Cards with emotional icons were also stuck on the walls to help perpetrators learn how to express their feelings verbally rather than physically.

With regards to recording observations, my descriptive and reflective field notes were recorded as soon as I left the setting based on my memory and notes during observations. These were not only about detailed description of the room but also my feelings, reactions, and initial interpretations.

## Document analysis

In addition to interview and observation data, I also analysed documents provided by research participants. According to Lewis (2003), document analysis involves studying the existing documents for better understanding of the substantive content or the deeper meanings which cannot be gained through interviews. That is why Merriam (2009) believes that documents are a good source of data, which is even better than observations or interviews. In this research, the

documents mainly included intake assessments, feedback questionnaires or online documents from the Internet. The intake assessment documents were technical and long and unfortunately there was not enough time for participants to talk about the questions in the assessment documents in detail.

## Ethical considerations

Ethical considerations are important in doing any research and were taken into account prior to and during my fieldwork (Berg & Lune, 2012). In fact, they have great impacts on the success or failure of any high quality research involving humans (Berg & Lune, 2012). Such considerations cover avoidance of harm to research participants, informed consent and confidentiality. To ensure that I considered these issues adequately, I underwent an in-house ethics review in development studies with my supervisors and a lecturer from the Institute of Development Studies at Massey University, resulting in a low risk notification because I only talked with managers or staff of organisation, not perpetrators themselves.

### Harm

Ethical considerations aim to ensure that taking part in research does no harm to participants or their organisations or even the institute of the researcher (Barbour, 2007). To that end, researchers need to anticipate possible harm that may happen to their participants, respect the participants and the sites for research (Bryman, 2012; Creswell, 2009; Shank, 2006). This means that research must be carried out in a responsible, ethical and culturally appropriate manner. It also requires that participants should be given clear understanding of the issues a study will address before being asked to take part (Lewis, 2003). In other words, researchers should obtain informed consent before doing any research. In my research, to ensure no harm occurred to the



participants, the interviewees were provided with all information about the purpose of my study and they were informed that they could ask me any questions about the research before, during or even after the interviews. On the days of the interviews, I emphasised again that my study was not to evaluate their work or their performances but to learn from them about how to work with male perpetrators of domestic violence.

## Informed consent

Regarding informed consent, Ritchie, Lewis, McNaughton Nicholls, and Ormston (2014) emphasise the importance of obtaining informed consent from participants. Lack of informed consent is similar to invasion of privacy and deception (Bryman, 2012). Therefore, Lewis (2003) advocates that informed consent should be based on an understanding that participation is voluntary. Gobo (2011) believes that research participants have the right to know that they are being researched, the right to be informed about the nature of the research and the right to withdraw at any time. It also means researchers need to provide their research participants with information about the purpose of the study, the funder, how the data will be used, and what participation will require of them. Informed consent helps researchers gain the agreement of individuals in authority to provide access to study participants at research sites (Berg & Lune, 2012; Creswell, 2009).

To ensure informed consent, I emailed the information about the research (Appendix 1) to the participants so that they could have time to read it and ask me any questions for clarification before they decided if they wanted to take part in the study or not. On the day of the interviews, I explained the research details and provided them with the research information sheet to make sure everything was clear to them. I also asked them if they did not mind my recording of the interviews. They all agreed to let me record our interviews.

## Confidentiality and anonymity

Confidentiality and anonymity should be made clear to participants and researchers should “do everything possible to maintain the confidentiality and anonymity of participants in research” (Ritchie et al., 2014, p. 96). Anonymity means that subjects remain nameless (Berg & Lune, 2012, p. 90). Confidentiality means we protect research participants’ identity, the place and the location of the research. Their identity should be undisclosed if they wish (Gobo, 2011, p. 419). It requires researchers’ effort to remove from the research records any elements that might indicate the research participants’ identities (Berg & Lune, 2012). To ensure confidentiality, researchers need to avoid attribution of comments in reports or presentations to identified participants (Lewis, 2003). In other words, it allows participants to retain ownership of their voice (Shank, 2006).

In my study, the participants were asked to indicate if they would like me to use their names in my research report. Only one person wanted to leave her name confidential. To respect her preferences, I did not mention her name and even her organisation in my research because I was aware that if the organisation was identified, it would not be difficult to figure out the name of the person working for the programme of the organisation. Finally, due to the sensitive nature of my topic, I decided to identify only the names of the organisations and leave the names of all the participants in my research confidential.

## Research procedures

Interviewees were given an Information Sheet (Appendix 1) which clearly stated their rights. This information was sent to the organisations in the initial email and was given to the interviewees again on the day of the interviews for them to read again before I asked them to sign the Consent Form (Appendix 4). I was always aware that I was responsible for the interviewees’ privacy and

safety (Ryen, 2011) and I emphasized to the interviewees that their participation was voluntary, that their names would be confidential and that they could choose to withdraw from the research process or asked the researcher to turn off the recorder at any time during the interview if they felt uncomfortable or insecure. None of the interviewees minded being recorded. In addition, all of the participants indicated that they would like to receive the summary of the research findings.

### Getting into the field/contacting organisations

To identify organisations that deliver men's programmes, I went to the website of the Ministry of Social Development (The Ministry of Social Development of New Zealand, 2015) and found a list of organisations in the field. I selected about ten organisations in the Manawatu region where Palmerston North and Massey University are located. Then, with my supervisors' advice, I narrowed down the number of the organisations to five including one in Gisborne. As suggested by Berg and Lune (2012), choices of setting and population should be practical and reasonable in size and complexity. I had decided that it would be convenient for me to travel to those organisations for interviews so that my study could be completed within the time and budget. I also chose to mainly involve organisations near to Palmerston North because of my personal responsibilities, notably being a single mother to two school-aged children. I chose to include one organisation from Gisborne, however, because it took a particular approach to working with Maori men which I was keen to explore. Having access to a research site is important (Berg & Lune, 2012) and in this case, studying the sensitive issue of domestic violence, my supervisors' was really useful for my fieldwork, especially for my initial contacts with them. Their advice on protocol and logistics on how to approach an organisation helped my interviews in those organisations go smoothly.

Before doing the actual interviews at organisations, I prepared the information sheet and the list of questions and sent them to the organisations. Organisations such as these provide contact details on their websites so it was simple to get them. In some cases, I was introduced to specific people in the organisation by my supervisors and I could email them directly. In other cases, emails were sent directly to managers of the organisations, or were forwarded to those people from the general contact email given on the organisation's web page. This is important because managers act as "gatekeepers" that provide permission to get access to interviewees and the research site (Creswell, 2009, p. 178). One organisation did not make their contact email visible on their website so I had to go around through some other websites about men's programmes to find it. After receiving my emails, most organisations responded immediately and offered a time for the interview.

The interviews were conducted from 20 July 2015 to 3 August 2015. All the interviewees allowed me to use recorders. However, in the last one on 3 August, I was faced with a technical problem: I discovered that the recorder stopped about 10 minutes after the interview started without my recognition. Fortunately, with my supervisors' advice, in my thank-you email, I mentioned to the interviewee that I could not record the interview properly and in reply, he offered me a second interview which was completed in the following days.

### The research participants/interviewees

Of the five organisations I approached, two organisations work only with men and the others offer different programmes for men, women and children. The interviewees, as it was anticipated, would be managers of such organisations. However, some organisations offered programmes for various types of clients like for men, women, children, drug abusers and so on, and some managers assigned their men's programme managers or coordinators or officers for the

interviews with me. As a result, the interviews were with two managers, one programme coordinators, two counsellors and two facilitators. In addition, of the five organisations that I interviewed, even though I asked for one person for the interviews, two organisations offered two people at the same time for the interviews, who were either manager and counsellor or two counsellors of their programmes. In such cases, I just asked both of them to sign the Consent form. I expected that interviews with two people who work together in the same programmes would give me a clearer view of what they are doing in their programmes with their male clients.

Each in-depth interview lasted from 1.5 hours to 2 hours. The interviewees seemed very supportive and willing to share with me any information they had, with some also offering to send me information or documents after the interview.

### Reciprocity and remuneration

“Giving something back” to research participants should be thought of by any researcher (Banks & Scheyvens, 2014; Barbour, 2007). There are many ways of giving back. The procedure for going to the organisations and conducting interviews was carefully planned before my actual fieldwork based on my supervisors’ advice of what to bring to the organisations. Accordingly, I bought morning tea for the organisations and offered them a *koha* (donation) to buy books or stationery. This was a way to show how much I appreciated their spending time on the interviews and assisting me with my research (Scheyvens, 2014). They all said the gifts were really appreciated. Also, all of the interviewees indicated that they would like to receive a summary of the findings of my research. I will send them the summary after the thesis is submitted as well as a link to my thesis online when it is uploaded on the library’s website.

## Interview protocol

At the beginning of any interview, I always introduced myself as a Masters student at Massey University and explained the reasons that I would like to do the research. I always clarified that I was there to learn from them, and bring my new knowledge home to apply selectively in the context in Vietnam, especially with a hope to run an organisation for men similar to what they were doing. This made them feel very proud of their work and some of them offered to visit Vietnam as experts to help me with the programme design and delivery once I could get funding to establish such an organisation.

After returning from each interview, I sent a thank-you email to the organisations' directors (if they did not take part in the interview) on the same day to show them how much I appreciated their time and their willingness to send their staff to share and to advise me about their work in this field. This aligns with Creswell (2009) suggestion that researchers should contact the interviewees to show their appreciation as soon as possible after the interviews. The emails also help to build and maintain the relationship as I might have needed to ask them more questions for better understanding of their work (which most of them encouraged me to do at the end of the interviews if I needed more information). I also wrote my full notes in the form of a journal after exiting each interview to avoid erosion of memory. Keegan (2009) points out that keeping a diary during fieldwork is useful for following the details of the interviews.

## Data collection

For data collection, I usually used two devices to record the interviews. However, after one or two interviews, I realised that one device provided better sound quality than the other and thus, for the rest of other interviews, I used one device only. Unfortunately, a technical problem occurred

during one interview which seriously affected the recording as noted earlier. Note taking and diary keeping during the fieldwork are important for successful research (Barbour, 2007).

As I used semi-structured interviews, my data was “not immediately available for analysis” (Berg & Lune, 2012, p. 53). It required transcription to turn the data into written text. Since there were 5 interviews with 7 people, full transcription was feasible. After transcribing the interviews, the raw data was still not ready to be used. I then went through a process of sorting the data and identifying themes for analysis and even considered relevant theoretical explanations (Berg & Lune, 2012).

## Data analysis

Ritchie et al. (2014, p. 272) affirm that qualitative data analysis is a process of labelling, organizing and interpreting data with reference to a set of “codes,” “concepts,” “categories” or “themes”.

The process of data analysis in this study began once the fieldwork had been finished. Each time I finished an interview, I wrote my impressions and reflections from the interview in my journal. I also emailed my supervisors informing them how my fieldwork went and, if anything happened, they would provide timely suggestions to solve the problems. It took a lot of time to transcribe the interviews because it was hard for me to listen to English from a recording especially when some Maori words or phrases were used, though I found I could understand the speakers in face-to-face interviews. In such situations, I looked back to my notes and journal and tried to match what was said in the recording and what was written in my notes. I also read the documents that the interviewees provided to see if there were any terms they wrote that sounded as if they were the ones being said in the recording. I discussed with my supervisors whether it was a good idea to send the transcript to the research participants. The suggested solution is not to send it to avoid the risk of rejection because the research involved only 5 interviewees. Instead, I asked

interviewees if they would like to receive the summary report of the findings sent to them on completion of this research, which was clearly stated in my consent form.

In qualitative research, data analysis is inductively built from particulars to general themes, and the researcher interprets the meaning of the data (Creswell, 2009). Common themes or patterns were identified and then interpreted from theories or the social, historical setting in which the data was collected. This method of data analysis includes examining, sorting, categorising, evaluating, comparing, or synthesising (Berg & Lune, 2012). It also involved to identification of significant patterns and development of a framework for presenting what the data reveals (Stewart-Withers et al., 2014).

Regarding the relation between the findings and a theoretical framework, Barbour (2007) suggests that researchers should not attempt to fit data in theoretical positions. Instead, they can use a constant comparative method to engage systematically and explore the relationship between data.

My data analysis followed Ritchie et al.'s formal analysis process (2014, p.281). Familiarisation was the first step in my data management, which was about what people were saying that was relevant to the research question. I immersed myself in the data and gained an overview of the content and identified topics and subjects of interest. Then, I constructed an initial thematic framework bearing in mind under what set of headings people's views, experiences or behaviours can be organised. Having developed a list of possible topics for inclusion in my mind, I refined and sorted them into a set of themes comprising the initial thematic framework. The third step was indexing and sorting. In this step, I decided what parts of the data were about the same thing and belonged together. The thematic framework at this stage was used to annotate and label the data. I also reviewed my data extracts to see if there could be other ways of organising the data



that might produce more coherent groupings. The data summary was presented in a table for ease of analysis and writing.

## Reflexivity

Reflexivity requires that the researcher has an ongoing conversation with herself along with self-aware analysis of the dynamics between researcher and participants (Berg & Lune, 2012; Gobo, 2011). It relates to what I know and how I came to know this. While doing this research, I often referred back to the situation in Vietnam and thought how I can apply what I have learned from the New Zealand organisations when in Vietnam. I have kept a reflective journal during my field work to ensure that I do reflect on what has been exposed to me (Stewart-Withers et al., 2014).

The study involves a sensitive research topic and even though I tried to keep my personal views and personal experience away from the interviews, sometimes, as the flow of the interviews went by, with openness from the interviewees, it turned out that they were also victims of domestic violence (one man and one woman) as I was. This happened when a man shared with me the reason why he was there at the organisation and how much he would have liked God to have given him an easier reason to be there. I was a bit passive and not sure how to react when I saw his tears. The other woman said that being a female victim of domestic violence had both pros and cons. It helped her understand what was going on in the thinking of the men in the group and they were surprised to see that she knew about it. But being a victim meant it took her quite a lot of time (more than five years) until she felt confident enough to work with male perpetrators of domestic violence. Before that, she worked with children as victims of domestic violence only. Her stories really made me think of what I should do in the future, especially since I want to work in the field of domestic violence.

## Positionality

The research was conducted because of my interest in the subject matter, with personal experience and thus, some deep familiarity with the research topic. However, the research was unusual in a way that I am from a developing country and conducting the research in a developed one. This can be considered a cross-cultural study which provides lots of value. It is always stated clearly in my research that my position is that of a learner who wants to learn from the organisations and see how I can use the results in Vietnam. Therefore, the voice of the researcher is reflected in this research as the voice of a learner. I use the first person singular in the research to indicate my responsibility for what I have stated (Berg & Lune, 2012). In this sense, the respondents have power over the information and exercise control over the information to be shared with me (Scheyvens, 2014). I was fortunate that even though I am an outsider, all of the interviewees were so helpful and willing to provide me with information that I needed. One organisation even revealed that I was the first outsider that was given the documents they provided. I had a feeling that they really thought my research was serious and useful given my dream of opening a similar organisation in Vietnam after completion of my study. For all participants they believed what they were doing was good for people and should be replicated elsewhere if possible.

Doing research away from home is distinct to doing research on one's own society and culture. In this development research, the researcher is a foreigner in the research setting and the research is conducted in a foreign language (Murray & Overton, 2014). Therefore, for success, this research requires a special set of skills and sensitivities. Thanks to the support of my supervisors as "cultural mentors" (Murray & Overton, 2014), I had been well prepared before going to the field.

Understanding the positionality of a researcher is crucial, particularly in qualitative research as it affects the values and even the bias that the researcher brings to the research (Stewart-Withers et al., 2014). In this research, it is hard to decide about my positionality (Murray & Overton, 2014). Of course, in the first place, I am an outsider, a foreigner. But with my personal experience of domestic violence, to some extent, I may consider myself as an insider. Eastland (2001) advises that in such a case, it is important for me to understand the issue but also to distance myself from it (objectivity) to be able to clearly analyse and access it. In other words, I tried to maintain a value-natural position. To that end, my strategy was to listen more and talk less during the interviews.

## Conclusion

This chapter outlined the methodology used in this research including preparation for my fieldwork and the data analysis. A qualitative methodology was selected as it is useful in exploring effective approaches to working with perpetrators of domestic violence. This study uses triangulation to ensure data quality. Accordingly, interviews, observations and document analysis were used during the data collection and data analysis. Ethical considerations related to harm, informed consent and confidentiality and anonymity in this research helped make sure that the research participants were well-informed before making decisions on taking part in the research and that they were protected from any harm or privacy issues. As the research topic was sensitive, I tried to be reflexive and considered issues of positionality while I was collecting or analysing data. The following chapter presents my findings.

## **Chapter 5: Summary of findings**

### **Introduction**

Following Chapter 4 on Methodology, this chapter presents the research findings in detail. It provides the participants' views on the research question "What are effective approaches to working with male perpetrators of domestic violence in New Zealand?". The chapter includes three sections namely pre-programme, intervention stage/in-programme and post-programme. The first part discusses approaches to working with male perpetrators when they first come to the organisation. The second part describes approaches to working with male perpetrators during the intervention programmes and the third part is for approaches to working with them after they finish their programme. Before presentation of the research findings, this chapter briefly introduces the five organisations involved in this research.

### **The organisations**

The research includes interviews with two managers, two facilitators, two counsellors, and one coordinator from five organisations in New Zealand. One of the organisations would like to be anonymous in the thesis. In this thesis, it is referred to as Service Provider X.

## Manline

Manline, established in 1981, is an organisation in Palmerston North that offers services and programmes for men. Its vision is to be the best men's counselling and education service in the Manawatu. Its mission is to help reduce all forms of violence and abuse perpetrated by and against men, and promoting healthier lifestyles and relationships by providing services to men within an individual, family/ whanau and community context (Manline, 2015a).

Manline services are unique in that it is the only "men helping men" organisation in the Manawatu and Tararua region (<http://www.manline.co.nz/>). Its services are available to men from all ethnicities and cultural backgrounds. They promote a non-violent lifestyle for men who wish to change how they live their lives. Its programmes are designed to be educational, developmental, rehabilitative and preventative (Manline, 2015a) .

In addition to counselling for men who are feeling unable to cope in their current situation, Manline offer "Men's Therapy and Self Change Groups "which runs every week from 7pm to 9.30pm in the evening with a maximum of 12 men in the group for 12 weeks. This group offers a safe place for men to explore issues in their lives in a supportive environment. This is a programme designed to help men identify anger, violence and abuse, and also to understand the difference between them.

## Horowhenua Family Violence Intervention Programme Inc. (HFVIP)

Horowhenua Family Violence Intervention Programme Inc. (HFVIP) is a community based service. They offer services for men, women and children who have experienced family violence. Help is available for perpetrators as well as the victims. HFVIP offers Men's and Women's group education programmes. It runs in the evening for one 2- hour session per week over 20 weeks.

A perpetrator can refer himself to this programme at any time. An initial one-on-one interview enables staff to talk to the person about the programme and how it works. The programmes explore the background to the violence and offer tools and techniques to make changes to behaviour. There is no cost for self-referrals, although people are encouraged to give a *koha* where they are able. HFVIP operates as the point of collaboration, bringing together government and non-government agencies across the Horowhenua and Otaki to work together to address family violence.

### Tauawhi Men's Centre in Gisborne (Tauawhi)

The Tauawhi Men's Centre opened on the 2nd of July 2010, to provide a "one stop shop" specifically for men, who may be reluctant to ask for help. The vision for the Centre is to provide an obvious place for men to access the help and contribute to positive change for them and their whanau. The centre itself is dedicated to the memory of Dr Pat Ngata, who was a leading figure for men acknowledging family violence and working to address it, but was also known for his contribution to the wider wellbeing of men and their whanau. In its first 12 months, the Centre provided free counselling services to over 200 men in Gisborne dealing with the following issues; relationship, anger, addiction, grief and loss, stress, anxiety, depression and parenting. Individual counselling is coupled with group support, allowing men to work alongside other men on similar journeys to their own wellbeing. In addition to the counselling interventions, Tauawhi provides a range of services and support for men and their whanau, including advocacy, legal advice or social work support.

## Whanganui Living Without Violence Trust (WLWVT)

The purpose of the Whanganui Living Without Violence Trust is to help men, women and young people manage the violence and abusive behaviour in their lives, through programmes provided on an individual or group basis aimed at developing understanding of violence and its consequences, and learning ways in which to reduce and manage it. The Trust also provides a grief and loss programme. It offers Men's Stopping Violence Programme, Women's Stopping Violence Programme, and a Youth Stopping Violence Programme.

The Men's Stopping Violence Programme is a therapeutic counselling programme for male perpetrators of violence and abuse. It is designed to help men change their abusive and violent behaviour or attitudes. The programme contains an education component which includes information on the effects of family violence on children, Protection Orders, and the effects of alcohol and drug abuse. It charges fees for self-referred people while referred clients can have free access to the service/programme. There are one-on-one and group sessions. Each session is 1-2.5 hours and it is delivered once a week for a duration of 12-15 weeks (including assessment and evaluation). Programmes can be accessed as a mandatory requirement of the Family or Criminal Court or as part of a Supervision Order through the Community Probation Service.

## Service Provider X

This organisation has been in operation for more than 10 years. The organisation offers various programmes both in groups and for individuals for men, women and young people who are willing to learn how to change and live with respect and self-esteem.

One group programme to change men's violent behaviour, offered one night a week over 16 weeks (plus a review session every 4 weeks) and one 12-week individual programmes for men

(once a week), supports men to build a safe and respectful life for themselves and the people in their lives. The programme is for men who want to learn more about themselves, how to handle their emotions, how to value and respect themselves and others. The programme supports offenders to make life changes by learning about triggers for anger and stress, the cycles and impact of violence and abuse, how to build self-awareness and gain self-control, how to make the best choices, how to use tools such as safety plans, conflict resolution strategies and 'off-ramps', practical ways of making life changes through improved communication. It is an open group programme that you can join at any stage after an initial meeting with the facilitators.

The following section will summarise findings from the interviews related to programme design and delivery including approaches to pre-programme, in-programme and post-programme processes.

## Pre-programme

The pre-programme process considers aspects such as conducting initial assessment and the assessment content, deciding the level of detail, making a safety plan, placing people in a suitable programme, types of programmes, programme duration, time references and programme charges.

### Initial assessment process

#### What assessment tools are used

All five organisations conduct an initial assessment whenever a man comes in and asks for help, no matter whether he is mandated or self-referred. The Ministry of Justice requires organisations to use an assessment form (50 pages) that they design to make initial assessment if those



organisations want to get funding from the Ministry for referred perpetrators. Some of the organisations also have their own assessment forms which are much shorter and may be used with self-referred men. As explained by the person from Service Provider X, the MOJ form is a recent one and before that form, they had their own form, which is similar to the MOJ one even though the MOJ form is much more in depth:

It is a new version; they were changing it. ... MOJ now has broken down it into 40 pages, still very in depth. It takes 3 hours to complete so we usually take 2 possibly 3 appointments. We can't do in one, too much for the client. So we break it down and do 1.5 hour, 1.5 hour and sometimes we can get away with doing 2. Sometimes they are ready to talk; it may be the first time they work with a professional .... It can be pretty intense. (Service Provider X)

Tauawhi believes that “we should not be getting into too many things in the first session and that it is all about listening to their stories. We have talked to some men who said that they have been to counsellors and all they have done was just to sit there and say uh huh”. He adds that

“I think for the men who come in here they want to feel that there was a reason for them to come or they got something out of it, like they don't want to leave thinking 'Oh what was the point of that?'. For some men, even just telling the stories is a big load off for them but if we can give them just one simple thing, just to help them understand things better or just to help them think of about things better”.

Therefore, at Tauawhi, they do not use the MOJ forms with self-referred men. They have just got a contract with the MOJ to design a programme for court-ordered men and in this MOJ-funded programme, they are going to use the MOJ form.

#### Purpose/value of the assessment process

There are various reasons why organisations felt an assessment is crucial to the intervention process. The first reason to do this assessment is to make sure the programme is relevant to the client. One participant indicated that “the assessment is not only to see how big the problem is and how long has it been diagnosed but, particularly around appropriate programming to ensure

that we have the programme in order to deal with them, to address the issue” (HFVIP). According to this organisation, the purpose of the assessment is “to try to do an appropriate match as much as possible. We kind of decide through our assessment whether they are suitable or not. For reasons of alcohol, drug counselling, medication, there is no point in sitting there with us, so we send them back to court.” (HFVIP)

The assessment is also to help facilitators tailor their intervention programme. This is confirmed by the facilitator from the Service Provider X who said that “we need to know what is going on for them and what kind of behaviours they do, so that when they are in a group we can be talking about things that are relevant.”

The third purpose of this assessment is to motivate and prepare clients for the group programme. The assessment is “a good time to start with motivation and what is it that you want to change, what is your goal and looking at personal responsibilities” (WLWVT). HFVIP conducts an additional intake session as part of the initial assessment process. If the initial assessment is done individually, this intake session is held in a small group of 4-5 men every five weeks between the modules. This session is also to help men speak before the group in a convincing way so that they will be included in the group by the men. This organisation is very proud of this initiative. They understand that the men have a reason to contact the facilitator and “they are all eligible but it does not mean we have to take them” (HFVIP). The interviewee added that even though the perpetrators are referred by the court, they make it clear that they do not have to take the client if he does not put up a good case of why he needs to be in the programme.

They have to speak out about why they should be here to the big group. If you are the new person coming in the big group you will sit there, all the members will sit there, you will say who you are, why you are here and put up an argument of why you want to be in the group but it is in their book [the intake assessment book that HFVIP has designed for uses in its programmes], if they don't do their homework, they don't get in the group. (HFVIP)

An interesting example was given by the interviewee about how a man has to make himself accepted by the group with HFVIP. The interviewee narrated that “we have had a man who is here, who said ‘I am here because the court made me’. The group decided that it was not good enough and one man said ‘There is the door!’”

At Service Provider X, they also believe that the purpose of the initial assessment is to familiarise the man with the facilitator and the programme before he actually begins the programme:

It is time to engage with a facilitator so when he can come into a big group of men they know one of the faces. It can be a very scary time for men to come in to a group of men and not really know what to expect. The man may have used all different levels of violence. There may have been a man who used weapons, swearing, yelling, towards partners no matter how he has been physically violent. You may also have the men who have been extensively sexually violent, verbally violent, so they are all in the group together. (Service Provider X)

All in all, as stated in the document provided by Manline during the interview, the objectives of the initial intake assessment are:

1. Understanding the boundaries between Manline/referral agency/client
2. Develop an awareness of their own violence/abuse/control
3. Consequences of breaching protection orders
4. The purpose of the Domestic Violence Act
5. Begin to develop a sense of responsibility towards change
6. Develop self-awareness of alcohol and drug problems if they exist
7. Begin the engagement process

#### What the assessment includes

Various factors are considered in this initial assessment stage such as mental health issues and alcohol issues (HFVIP). This stage is also considered a risk assessment, in particular exploring how risky the perpetrators are with members of the public or could they hurt themselves. The assessment covers a wide range of questions about their childhood, their partners and their children. All of the participants agreed that a person’s childhood may have a big influence on the level of violence that a man uses later in his life. This is illustrated in the following quote:

A lot of information about history of childhood, schooling, what kinds of violence has been in his life, what kind of violence he is used to, other alcohol and drugs all of that are looked at. It is about his family, his history, and his partner, what kind of violence have they used, why they wanted the programme. They may have information on the programmes what we do and it is a chance to talk about what is going to happen in real life. (Service Provider X)

Other respondents commented that the assessment also includes a safety plan which makes the men think of where to go and who they are going to talk to when they get angry (HFVIP). This plan should be shared with their partners so that they would not wonder where the men go and what would happen when they come back. Manline asks their clients about any cultural requirements they need before or during the programme, for example beginning sessions with a *karakia* (prayer).

### Outcomes of the assessment

The assessment outcomes help the facilitators decide which programme is suitable for a client. For example, according to Service Provider X, “if for some reasons he is not suitable for the programme, he may have used drugs and alcohol, we may do individual programmes with him and refer him on to our services where he is doing programmes on drug and alcohol”. Or at HFVIP, they think carefully about putting people in groups, particularly for individuals under 18 years old to ensure an appropriate and supportive environment and minimise negative influence from other participants. “As mentioned above, for reasons of alcohol, drug counselling, medication, there is no point in sitting there with us, so we send them back to court.” (HFVIP). This is also the approach that Service Provider X uses when it needs to decide which programme would be suitable for the clients.

### Programme elements

#### Individual or group programmes

All five organisations offer both individual and group counselling which are developed as week-based or module-based programmes with different topics. The only difference was found with Tauawhi whose programmes are open with flexible topics for discussions decided by clients on the day of the discussion. The interviewee in Gisborne explained that,

Whatever they bring, this is an opportunity for them. They all have a reason to come up the stairs that night so we just think it is up to them to share that, and then we provide them with some information, hopefully give them better understanding. It works, do you know why? Because if different men come in with different issues, if you have a programme about drugs but it turns out about alcohol, for the rest, it does not suit, but we won't be gambling that way. We want to make it flexible enough so that people can keep coming in. (Tauawhi)

It should be noted that the organisation used to offer individual programmes only and an open group on Wednesday evening every week which does not require registration in advance. The content of this open session is not designed in advance, as explained above. They recent have got a contract with the Ministry of Justice and are developing a group programme over 20 weeks for men.

Organisations felt it was hard to know if group programmes would be more effective for clients than individual ones as the outcome of the initial assessment determines a relevant programme for the men (HFVIP and Manline). One participant suggested that in the first place, clients prefer individual programmes because they feel shame when they have to talk about what they have done or they feel anxious of taking part in groups, partly because being in a group may make it quite public in a sense that they will see each other in the street or in the community and people know that they have committed violence (HFVIP).

On the other hand, from the point of view of facilitators, group programmes are more effective. Therefore, when a person comes in, after assessment, normally in all five organisations, he will

be referred to a group programme initially. The effectiveness of group programmes is confirmed by the interviewees from HFVIP:

I think our group is more effective because the men learn of one another, so there is learning off one another, they are building confidence, the sense of belonging, they belong to something that is actually much bigger than themselves; the accountability, they are accountable to groups, they are accountable to us. All of them they see each other, they talk to each other, they begin to develop their support network outside of here (HFVIP).

Though group programmes are considered first as they are more effective, there are reasons that can make facilitators decide an individual programme will be more suitable for a client. First of all, language issues are among the reasons to be considered for individual programmes. HFVIP shared that they would look for individual programmes, particularly if the client is Maori and speaks *Te Reo* because they then would have conversations in Maori language more than in English. Secondly, time conflicts may be a reason for choosing an individual programme. Since group programmes are offered on certain days or at certain time, a client's work schedule may conflict with the organisation's offer and individual programmes may be the only choice then for them. Thirdly, anxiety is also a reason that makes facilitators think individual programmes will be better for clients. It was explained by the participant from HFVIP that high anxiety about being in a group would make clients shut down in groups and in that case, they would do individual sessions. The interviewee from Service Provider X also explained that

A lot of men [who] come to us have been much traumatized themselves, especially during their childhood. So they can't express themselves. Joining a group of men that they don't know can be very scary. (Service Provider X)

This organisation had placed a man in a group who was obviously reacting constantly to the information they were giving and also from what the other men's comments were. They realised the group programme did not work for him or for their group so they took him out of the group and worked with him individually so he started to build a relationship with one of the facilitators and

could feel comfortable and safe. As the facilitator noted, “Doing the programme individually gave me time to work with him around post traumatic stress which I would not have been able to do in a group” (Service Provider X). Fourthly, the age of the client is also a factor affecting the decision on placing him in a group or an individual programme. For instance, at HFVIP, if the clients are 18 or under, they will do individual programmes, because groups of older men may have different issues that are not suitable with adolescents.

Other factors to be considered include the clients’ personal issues. As shared by interviewees from HFVIP, if a client had a specific issue that was not suitable for the group to discuss, or if it took too much time in the group, the client would be pulled out from a group for an individual session as it would be more effective both for him and the group. Of if they have literacy problems, individual programmes would be a better placement for the person. This is explained by the interviewee from WLWVT as follows:

We do not do a lot of reading and writing but some people, particularly if they have brain injury, have trouble with tiny things, it is easier to work with them one on one than in a group. (WLWVT)

Another example about how they decide a suitable programme for their clients at WLWVT is that if a person keeps blaming their partners or saying how bad his partners are rather than looking at the violence, he will be taken out of the group programme for an individual one so that this particular matter can be better addressed.

### Closed and open groups

Regarding programme design, Manline believed that closed programmes were more effective. Closed programmes mean the same men stay for the whole programme together while open programmes mean new men come in every 4 weeks and every 12 weeks a person leaves the group. This interviewee from Manline explained that with closed programmes, men became

emotionally deeper while with open programmes, it was not good to see old people leave the programme and new people come in every 4 weeks. The interviewees from Tauawhi commented that with open programmes, they could bring men in all the time, otherwise, those men would have to wait for 3 months when a new programme starts. However, through the interviews, it was confirmed that closed programmes were no longer run and all organisations now do open programmes only so that they can have more referrals from courts.

### Size

Though the number of people in a group may be different from one organisation to another (ranging from 06 to 18 people), it was agreed that this number affects the effectiveness of the programme. HFVIP facilitators revealed at the interview that “we try not go more than 15 in those groups and the reason is that just not only space, but also time to talk with them; the more men we have the less time they have individually.”

### Facilitators

For group programmes, facilitators often include both men and women except in organisations that offer programmes for men only. In these organisations (Manline and Tauawhi), coordinators, facilitators, counsellors or managers are all men. Apart from the safety issue reason as stated by HFVIP, the organisations that have co-gender teams believe that the presence of both men and women ensures women’s voices are heard by perpetrators. Service Provider X and HFVIP insist that the presence of a man and a woman in the group serves as a role model which helps men better understand about how the relationship between a man and a woman can be, particularly in a healthy way. The men can hear women’s perspectives of domestic violence because impacts on victims play a big part of the programme (Service Provider X). As affirmed by the interviewee from WLWVT,



I think our policy here is we do everything co-gender so all of our groups are run by our male and female facilitators so that the guys are getting the message from both genders that violence is not ok and also the man can talk about the men's stuff and the woman can talk about the women's stuff. (WLWVT)

The interviewee from Service Provider X provided an interesting example of a client's view on the effectiveness of this co-gender team model:

He said that he had done the programme before with a male delivering and he did not feel that it was that useful and he liked having a woman in the room because he felt it balanced the disorder for an hour; and it is really helpful to hear a woman's perspective from what it might be like for his partner, what it might be like for his children, coming from a woman. He found coming from a woman it was less confrontational even though it was not confrontational. So having a woman [facilitator] he felt it was much more helpful. (Service Provider X)

#### Time and duration

The programme duration varies across organisations and is often measured through the number of weeks or the number of modules, along with the number of hours in each session. It was reported by one organisation that like the decision on open or closed programmes, programme duration (i.e. 20-week programme) is also decided by the MOJ which organisations need to comply with in order to get funding or referrals. In addition, individual programmes are often shorter than that of group programmes because in individual programmes, facilitators can spend the whole time of one session with one man which saves time (WLWVT). The duration is different partly because of the different number of review sessions that each organisation would like to conduct through the entire programme.

Group programmes are offered both in the evening and during the day and there was not a consistent agreement about time preference. Some organisations offer programmes during the day only, some others only offer the programmes in the evening and programmes may also be run both during the day and in the evening to meet clients' needs. Notably, organisations like Manline, HFVIP and Service Provider X indicated that evening groups are more crowded because

people have to work during the day. Manline reported that they only offered evening group programmes from 6.30 pm to 9.30 pm with a 10-minute break in between. They even offer two evening programmes on Wednesday and Thursday evening. This is different from WLWVT which offers programmes during the day only:

We did have an evening group on Tuesday night. We started in November last year and we have just cancelled it in the last couple of weeks because we have never really got enough numbers, we just have about 4-5 participants. (WLWVT)

### Fees or funding

Programme fees are decided by the funding or the budget that each organisation has. As mentioned by Manline,

The funding that we get is always attached to a number, like our lottery funding this year I think is around 40 self-referred men. There is not a limited number with court funding as they pay per person. (Manline)

In general, most organisations offer free services, for both mandated and self-referred clients. In HFVIP, they do ask self-referred men for a donation or *koha* but if the man cannot afford any money he still can join the programme. This is the same at Service Provider X where programmes are free for mandated clients and self-referred clients are asked to make a contribution:

With self-referred clients, we ask for contribution. Lots of time it can be difficult if they are on benefits, we can ask them to contact WINZ and WINZ will subsidise so it is a contribution. (Service Provider X)

Similarly, HFVIP has a budget for 7 self-referred men only. Contribution is encouraged by self-referred clients. If a person cannot pay, they will talk to the manager for consideration. Manline argues that money should not be a barrier for participation in the programme. However, Manline believes that payment increases the value of the programme because they only have funding for 40 self-referred men.

## Intervention stage/in-programme

### Impact of values, beliefs and attitudes

Dealing with values and beliefs accounts for a big part in the programmes for perpetrators. One of the approaches that organisations use for effective intervention is to be aware of men's childhood and how this may impact on their current behaviours and help them overcome such impacts in order to have better behaviours. The participants all indicated that based on their experience education for boys in their childhood played an important role in how men express their emotions in their adulthood. To be specific, boys are often taught not to cry, be strong, have no emotion and these beliefs eventually fails them (WLWVT and Tauawhi). Specifically, they do not know how to use words to express their feelings and thus, violence is what they revert to.

It is a good thing to watch about how men are socialised, like how men are brought up to think what a man looks like: you know he has to be hard, no shame or feeling. It is not a very comfortable conversation for men to talk to each other. (Tauawhi)

Because of this realisation, Service Provider X has made a board in the intervention room with about 50 stickers of icons and words for emotional expression. They use the board and involve men during their programme to learn how to tell others what they are feeling at the time using their words (verbally), so that gradually they learn how to express their feelings and avoid resorting to violence. These tools help men recognise that using words to express feeling and emotion is one way to interact with other people instead of using violence.

Acknowledging differences between men and women also helps men adjust their behaviours and attitudes in a relationship. As noted by the interviewee from WLWVT, women are more verbal and may change subjects quickly which may be hard for men to keep up with as their brain is not built that way. That is a problem that may lead to conflict if the man does not understand these

biological differences. Also, the interviewee from WLWVT added that there was a societal expectation of how men are meant to be, for example “men are told to know the right things all the time or to be competent all the time while in fact, it is ok if they do not” (WLWVT). If they are aware of this, they may face less pressure in dealing with people in a relationship. On the other hand, Service Provider X provided an example of men’s strong belief about women and men’s roles, what was appropriate and what was not. Particularly, the interviewee from Service Provider X shared that a man brought up a conversation about how a woman should dress when she went out. The man thought dressing up would increase the chance of being raped or would indicate that the woman was trying to attract other men. The facilitator let the men discuss this in the group and some men said that they would be happy to see their partners dress up; another man said that he would be proud and feel “hi five” if his partner was dressing up before going out. The facilitator and other men in the group made the man realise that his anger should not be directed towards the way women dressed. In fact, the interviewee added that statistics proves that a high percentage of women who have been raped in New Zealand would dress in everyday clothes (Service Provider X).

Attitudes and behaviours affect the level of violence that a man may commit. Therefore, WLWVT confirmed that dealing with attitudes and behaviours was a huge part in their work. “What we do is to help the guys to identify how they learn how to be a man with messages that come through” (WLWVT). An example of this attitude and belief was that sometimes their clients complain that “women are irrational, make decisions based on emotion, use men for money, use sex as a weapon, women are stupid and need guidance you know all the stuff” (WLWVT). This participant believed that men with those attitudes are going to treat women with such beliefs in mind. The organisation does a lot of work around changing those beliefs in order to give men some understanding of how to appropriately behave and communicate with women.

## Practice approaches

### Working with male perpetrators through engagement

One of the first principles that all participants agreed with was to start working from where the man is at. This is the way that the organisations have worked with male perpetrators for programme effectiveness. First of all, one important thing to ensure effective programme delivery is to engage people and make them interested in the programmes. Regarding this, Tauawhi has taken a flexible approach. They just talk with their clients to understand them and help them understand themselves through their conversation.

We just engage people to come along and without putting the message out upfront but just keeping them along and then we say we all organize this centre against violence....The first part of our work is about getting men to, and just one of the models, that getting men to understand what is going on for them, because when they can understand they can say “Ah right”, then they can work out what else they can do, so we get them to talk as adults to adults, but first they have to learn who they are, before, yeah, and sometimes, that is lots of learning, aye. (Tauawhi)

Programme facilitators do not judge or argue with their clients. When their clients say “She is bad”, they do not deny but say “Yes, I know but you cannot change her, you have to change yourself”, or “I know but she is not here, just you and I are here. What should we do to improve the situation and the relationship?” (HFVIP). Manline is more determined when talking to “stubborn” men and says that “yes, I know your culture but you are here in New Zealand, you are under the law of New Zealand and violence is illegal”. Nevertheless, HFVIP and Manline acknowledged that men who wanted to do the programmes were those that wanted to stay and keep a relationship with their families and that “There are men that cannot be changed” (Manline). Manline even said to some men that “I do not delete the gang part in your mind, you may need it sometimes. I just want you to improve your relationship with your partner through changing your behaviours and attitudes”. Interestingly, the participant from HFVIP said that men that showed no

negative reaction to their programmes and agreed with all they suggested, were harder to deal with because the facilitators did not know what was going on in their heads. The organisation manager of HFVIP revealed that a number of their participants are from gangs and there is pride in gang membership. And this may add to difficulties to working with some male perpetrators as they do not see the need to change their behaviour due to strong gang culture.

### Learned behaviours

All of the participants believed that violence was a learned behaviour and thus, it could be unlearned and replaced with something else. To support this approach, one interviewee explained how they applied the social learning theory and cognitive-behaviour therapy in their practice as follows:

What I say is that with the social learning theory, we said from the beginning that we don't think you are bad to the core. You can't change anything unless you have a free mind as much everybody else but it is about being responsive to programmes, and motivation to be honest as well. We care for people but challenge their behaviours at the same time and they are quite clear about that. I think one of the big barriers to change is when people think they can't or that they are hopeless, so we try to spell it out in the assessment at the beginning. And the CBT is really about helping and identifying their deep feelings and so on and their behaviours motivated by others and so it is to change the way of thinking, the way you see the situation will change the way they are aware to them. (WLWVT)

Regarding application of the cognitive behaviour therapy (CBT), mindfulness techniques were used when they talked about managing emotion.

When they come they say "She does the wrong things that is why I abuse her". Because it is her behaviour that is the problem. So if you blame someone and say she is the reason that you get angry, you can't change anything. You can't change the person. You have to change yourself. You should not blame others. You should take responsibilities for your own behaviours. (WLWVT)

HFVIP interviewees also gave examples of how men kept complaining about their partners and how the organisation dealt with the person. For example, if a man says that he is powerful and

his partner is bad, the facilitator would not argue about that but say “yes, you are powerful, she may be bad but she is not here and only you and I are here in this room, we need to do something to change it.”

Most of the participants stated that they use a holistic approach to working with male perpetrators with the use of various theories and approaches in one programme. Specifically, WLWVT claimed that social learning theories or CBT were applied in their intervention programmes. Manline also reported that CBT, transactional analysis (TA) and bioenergy were among the theories and approaches used in the design of their intervention programmes for male perpetrators (Manline, 2015b). Participants also emphasised the importance of using visual aids in working with men. One interviewee reminded me that men were visual and thus for effective intervention, they use lots of diagrams while working with male perpetrators (Manline). Even in their feedback forms, they also just use a range of smiling faces and sad faces for the programme evaluation because they believe that smiling faces are visual and easy for men to understand.

A family approach is considered useful in the programmes at HFVIP. Apart from having a woman who can represent the voice of a partner, a wife or a mother in the room, HFVIP also tries to remind the men of the presence of a child in the room. They believed that the setting of the intervention room was crucial for influencing the man's awareness of the issue. To that end, at HFVIP, they have dolls in the room to present the children and make the men feel or be aware that there are always children in the room. This setting makes them feel children are visible and reminds men that children see what men do.

A therapeutic approach is used to dealing with the client's experience related to the past, sadness and abuse as claimed by Service Provider X. In that sense, the interviewee from Service Provider X mentioned the importance of talking about the past, sadness and abuse that the men have

experienced along with education. They believe that people can manage their emotion when they feel them or learn about feelings. The interviewee from Service Provider X believed that

this can be the first time that men come to recognise that this is what they can feel because when they were a little boy, they were taught not to feel, you know they fall over and hurt themselves often they were to stop crying which is not good as it seems to shut them down and thus, when they grow up, they don't know how to express how they feel except being violent and abusive as they have been suppressed. (Service Provider X)

Instead, with this therapeutic approach, they learn how to say “I feel annoyed”, “I feel ashamed” and so on. They start to learn those words and how to express their feelings with their partners.

#### Anxiety and violence/anger management

There was a slight difference in believing about the importance of anxiety and anger management for programme effectiveness among interviewed organisations. All organisations have dealt with anger/violence management at some point in their programmes. As shared by the Tauawhi participants, anger management skills are “open to their own understanding towards violence”. WLWVT is the only organisation that thinks anxiety management skills are important to help men change their behaviours and thus, it is the largest educational component in their domestic violence programme. In their opinion, “we do a lot of work around anxiety management because what we find is that they deal with stress” (WLWVT). This organisation even offered a standalone anxiety management programme which lasted for three weeks. In their opinion, people are sometimes anxious about taking part in group programmes and this anxiety management programme is useful for them. However, this content is now also integrated in the large group programme which means there is no need for men to take this programme separately.

To support this view, the manager explained as follows



Historically people thought anger management is done with the group of perpetrators but it is not. Somehow we are angry with everybody but it is not about anger, it is about control. Anxiety is emotion that make us out of control in an environment. We call it anxiety though it could be any kind of emotion really. Just getting them to recognize that emotions do not need to be overwhelming and they can have some control over it. (WLWVT)

This goes along with the use of the power and control wheel of the Duluth model that WLWVT has been using for their programmes and found very effective. In fact, the manager of WLWVT shared that:

I have not met anybody who has come to use our services as perpetrators who does not identify with that model. I have never had any victim that says no, this is not my experience. I think it can be adapted to different cultural settings. (WLWVT)

In conclusion, including the various cultural, behavioural and relational aspects of men's lives in the programmes in a holistic way was an approach taken by all organisations interviewed and appeared to contribute to programme effectiveness.

## Tangi Hepi and Transactional Analysis

Tangi Hepi is a clinical practice under the name of a particular counsellor, Tangi Hepi, who worked at Tauawhi for the first 3½ years after it opened and sadly passed away in December 2013. It is about bi-cultural practice through mixing Maori concepts and thinking into contemporary practice. This model for counselling with Maori people is adapted from some contemporary mainstream models like Transactional Analysis. Particularly, the model considers the wellbeing of a person in relation with his development stages in life. Hepi has a particular developmental schema that he prefers to work in when identifying the unresolved issues that clients carry with them.

Transactional Analysis is used by Manline and embedded in the Tangi Hepi model which seems to be effective for working with male Maori perpetrators. This is the study of Parent-Adult-Child



Service Provider X believes that the Te Whare Tapa Wha model (as described in Chapter 3, section on Maori or Pasifika frameworks for intervention programmes in New Zealand) is an effective tool that works for Maori clients because it addresses holistic wellbeing. The facilitator uses questions to identify the current wellbeing in each of the four walls of the house and advise them how to improve the situation in each wall if it is not so good.

### The metaphor of a seed

Tauawhi and HFVIP use the illustration of a seed (*te kakano*) to help clients understand how the environment and nutrition decide the persons that they are today.

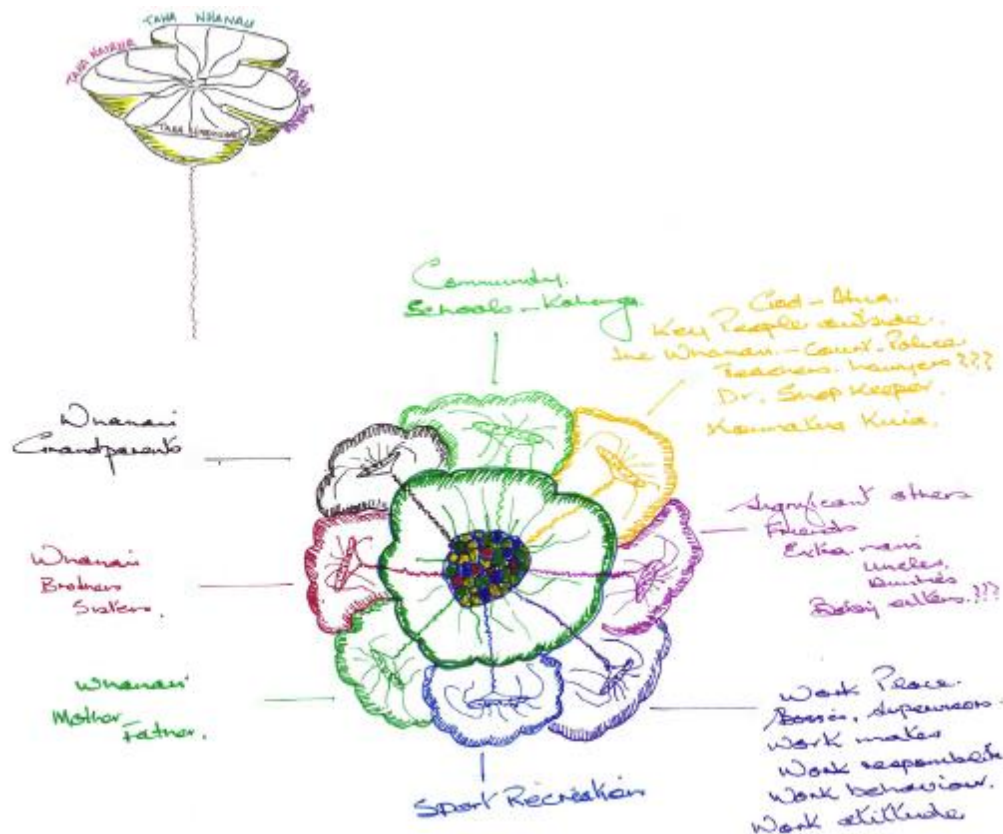


Figure 5.2: The Kakano (seed) in the Tangi Hepi model

Source: Hepi, T. & Denton, E (2010)

The above figure indicates many factors that contribute to the development of a seed, particularly *whanau*. Specifically, the growing seeds require an environment in which they are nurtured. They cannot grow on their own. This tool may help clients recognize the times in their lives when they did not have sufficient nutrition for growth. Facilitators listen to the clients' story first and then draw a human figure with acknowledgement of the client's pain visually and orally. This is an effective way of delivery that shows the facilitator's deep empathy and understanding of the client's life. Clients then can take comfort that the potential for growth and healing is already inside them. The process is intended to bring them back to life. When the clients see the path they have travelled to the current position, as well as the way in which their seeds have developed, the matters of concern are self-evident. With the illustration of a seed, the facilitators help the clients understand the need to belong and the need for nourishment, not only for the mind and body but also for the spirit.

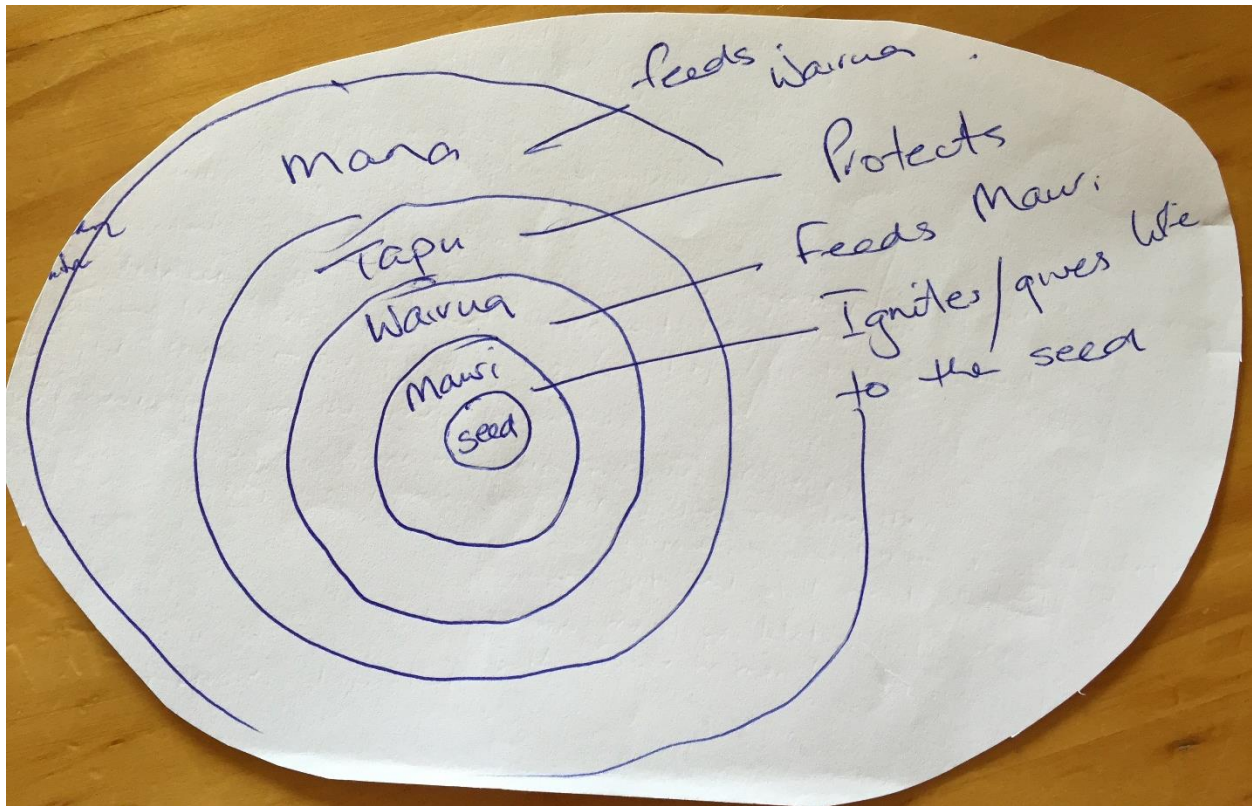


Figure 5.3: A seed illustrated by HFVIP

Source: the drawing was done by the HFVIP facilitator during the interview

In the Figure 5.3, a man is compared to a seed which is nurtured in an environment that has great impacts on his personality and character later on. The other characters include *mauri* (inner values, sense of power) *wairua* (self-realisation), *tapu* (self-esteem) *mana* (outer values, achievements, power, influence). If one of the factors does not feed or protect the seed well, the seed will not be able to grow well. Again, this emphasises the importance of the environment on a person's development and behaviours (as described Chapter 3, section the Maori Ori framework).

### Visual aids in programme delivery

Among the ways to work effectively with clients, it is found that both Tauawhi and Manline believe that visual aids help them work more effectively with the men because “men are visual” (Manline). What they can see, they can understand more easily. Therefore, in their programme delivery, based on their understanding after talking to their clients, the facilitators often draw a picture that reflects the journey the client has taken in his life up to date. They believe that visual illustration is better in explaining this than words. By drawing the pictures of their journey in the lives, they show their clients their understanding about the clients as well as help them see their situation.

### A holistic approach

The last factor that participants believe contributes to effectiveness is to use a holistic approach. A holistic approach can include engagement, cultural considerations, contact with partners and anger and anxiety management. Theoretically speaking, Tauawhi states that they use the Transactional Analysis and the Tangi Hepi. In practice, Tauawhi shared that:

We just work with what they come in with. We do not have a prescribed approach. We work to find out what their stories are and then we work out the model and practice around that so it is relevant to the person. And a lot of what we do is based on Tangi Hepi. One of the things that Tangi talked about is about knowing people because sometimes what happens is that people make assumption that because you are Maori, you speak the language and Tangi said “No”, it is actually about finding out where they are and then we come from there. (Tauawhi)

Interestingly, the other organisation that offers only men’s programmes in Palmerston North, Manline also uses Transactional Analysis approach. Manline incorporates an educational and therapeutic component. This therapeutic component is incorporated in the design of the men’s programme delivered by Service Provider X. This organisation uses Cognitive Behavioural Theory (CBT) and social learning theory as well. HFVIP indicated they used a holistic approach in their intervention programmes for the clients.

To conclude this section, I would like to quote a sentence of the interviewee from HFVIP “So you need to know where they are, who they are and then work with that. It is not one shoe fits all” (HFVIP).

### Couple counselling and contacting partners

None of the organisations offer couple counselling unless the man and his partner voluntarily go to the organisation together. This finding is supported by Rothman et al. (2003) who say that couple counselling is a controversial practice, especially when they are concerned about victims’ safety. According to the view of the manager of WLWVT, couple counselling was not effective as men often manipulated women in such cases and controlled what they were going to say:

No, we don’t do that. Some people do ask us but what we found it is not just us. It is kind of standard practice is that with this family violence, we don’t see people together because couples can’t seem to realise on some counter quality and it is quite unsafe to get victims in here because what generally will happen is that he will manipulate for her not to say what she wants to say and he might punish her after. (WLWVT)

On the other hand, contacting partners may make some contribution to programme effectiveness. Each organisation approached partner-contact differently. Some of the participants revealed that contacting partners might be done indirectly either by a third party like Family Works or Women’s Refuge or by their own staff who do not work in the men’s programme. This can be done in the pre- and in-programme stages. The purpose of such contacts with perpetrators’ partners is to inform them of the services available to them. The contact is to make the clients’ partners “feel more comfortable, safe, stronger, more competent” (Service Provider X). Service Provider X also shared that clients were told that part of the programme was to contact their partners during the programme. The clients do not know the time their partners are called. It is confidential unless the

women tell their partners about the calls. Partners are also invited to the intake assessment and normally she would do that if she feels safe.

What I normally see in intake with couples is that they want help. They want the relationship change. He is usually quite honest and she will back up what he was saying. We talk about safety plan and men's violence so they go way from here and feel that someone actually going to support him; he wants to be on the programme and make some changes and she is now feeling supported. (Service Provider X)

Both WLWVT and Service Provider X revealed that the information collected from the assessment would be shared with Women's Refuge or Family Works which then would contact the men's partners during the programmes to see how they had been doing at home and how she was feeling and if she needed any help:

So what we have set up though is if the guy does the programme here and the woman does the safety programme at Family Works which is another organisation we have a memorandum about sharing with them, that will come together at the end, and we do share information about any change, any signs about things at home. (WLWVT)

HFVIP is the only interviewed organisation that was going to have a new social worker in September who would contact partners about changes that their men have made.

We are going to start on 1 September. We have a new staff member who will engage with partners because we can't because we work with men. It is a lot of information, it is secret, confidentiality. So we bring somebody who is completely neutral, and they will be contacting all the men's partners and just checking how it is going and what they are doing. When we do the assessment it is said in the assessment that somebody may contact your partner. I will be saying 'It won't be me, but somebody may' because being under a protection order means their partners are entitled to counselling and support as well. So we have got somebody new to do that for us. They will work with the women. I work with individual women but their men are not in our group. (HFVIP)

On the other hand, Manline used to contact the partners directly during their programmes but then were asked to stop by MOJ because MOJ intended to make contact themselves. According to Manline, in any relationship between men and women, each party is 50% responsible for the



success of the relationship and therefore, partners may not want to be contacted because she is also partly responsible for the current status of the relationship. Tauawhi did not intend to contact the partners either. However, interestingly, in their new contract with the MOJ there is a requirement to contact partners before seeing their clients.

## Participant and facilitator roles

### Participants' roles in the group

With a target of motivating clients to change themselves, organisations often let the men play an active role in the group, for example, at HFVIP, they let the men run their programmes. The organisation does not impose any rules on the clients. Instead, the men build the rules of the group themselves which are then written on the board in the intervention room for the whole life of the programme. The participant commented:

We have group values that the men negotiate themselves, so they decide what values, what is important to them about working in that room, whatever those values are, they have to be doing outside as well. (HFVIP)

In other words, the rules are applied both inside and outside the intervention room. "It is not just about an hour of doing values, it is a 168-hour programme and if you can listen to without interrupting, you can do it out there" (HFVIP).

It can be concluded that HFVIP helps the men hear themselves and change from within.

If they are not doing this, we are going to come back to the values and say "So this is what happens. Where does it fit in the values?". The rules and values are stuck on the wall and written in their homework book. "When we do check in, we always talk to those values, during the week, how do you put those value in practice, give me some examples. (HFVIP)

In addition, as clarified by HFVIP, through their programmes, they want to build the momentum and motivate people to change for themselves, not for the other persons or the court:

We do a lot around this: part of the programme is about Who Am I. They need to be responsive and have to talk themselves into the group and then the key is that they can't leave the group because they've made commitment and we are quite strong on that. So if the protection order is dropped, and they say I don't have to be here anymore, that is fine, but you need to come back and tell the group. Because you told the group that you were committed and they agreed to let you in on the understanding that you are gonna be here for 20 weeks so now you need to explain that you are not. (HFVIP)

Another example of the active role played by the clients is that at HFVIP, they exchange phone numbers to support each other outside the intervention room during the high risk season of Christmas when the facilitators are not there for them to ask for advice. This is similar to Tauawhi in Gisborne where they let people talk and start from where they are.

#### Facilitators' roles in the group

As indicated in the word "facilitators", these training people are in the programme to support and help clients to recognise the problems and make a change themselves. The WLWVT interviewee told me that with their experience, they know that "he may appear to be a great guy in the community but what happens at home is quite different. So you get quite skilled when picking up and tell them actually this is what I think you are doing." At Service Provider X, the facilitators are to help clients realise that there is a cycle of violence which may be once a week, once a fortnight, once a month or every day. Some men have little awareness of this cycle of violence and the facilitator helps them work out the cycle, which can be a very emotional exercise but very important for them to understand that they are on the cycle and understand how their behaviours, their abuse and violence has impacts on their children. The interviewee from Service Provider X shared that "I see this is the turning point for men who recognise that this is not the life they want for their children".

## Cultural considerations

### Having a Maori facilitator in the team

Some organisations have Maori facilitators which according to the interviewees is an advantage in working with Maori perpetrators. To begin with, having one of the facilitators as a Maori person helps increase effectiveness in communication with Maori clients which they believe is seen through better understanding in conversation and higher trust (Cram, Pihama, Jenkins, & Karehana, 2002). To explain their choice of having a Maori facilitator, HFVIP shared that if a Maori person came to their office, that person often had problems understanding in English and thus, they often had conversations in *Te Reo* (the Maori language) more than in English. The Maori facilitator is good at Maori language and familiar with Maori culture and works with the Maori client from that background while the European staff member looks at the issues from other aspects. HFVIP people are proud of their work and believe that what they are doing is different and effective. They believe that it not only makes Maori people feel that the identity is respected and recognised (HFVIP) but also, in agreement with Tauawhi, increases Maori clients' trust on the programme (Tauawhi). They argue that having a Maori facilitator conveys a deep sense of connection and even awakens a different part of the consciousness of Maori clients.

Sometimes we need to develop relationship with people so that they trust us, this is the way we relate to others.... The thing is that for the majority, the men who come here are Maori men. When they come in, they see a Maori person here, they kind of settle down a little bit and I just talk about confidentiality and one thing is found is that talking to them in the way they want to speak and use the language they normally use. (Tauawhi)

The interviewees further suggested that having a Maori facilitator also helps ensure Maori clients better understand the system of courts, police, counselling and so on. Tauawhi facilitators shared that the ratio of Maori and non-Maori people in Gisborne was 1-1 and thus, "it is important to help

people navigate through the system to know how it works because people often make an assumption that you speak the language, you understand it and you know those things but it may not always be the case". Understanding the system and being aware of the punishment that a perpetrator may have to cope with for his improper and illegal attitudes and behaviours towards their female partners surely is an effective way of intervention.

Their identity is Maori but we need to know that we work on the European model and he needs to understand that model as well so they engage with Maori to come through the system. Engaging Maori men seems to be very important. A lot of men need to find a way of calming down and when they talk to them as Maori men, they stop. We engage with them and calm them down. (Tauawhi)

#### Cultural awareness in programme delivery

When I asked about specific approaches to working with Maori clients, respondents acknowledged the relationship between effectiveness of their prevention programmes for Maori perpetrators and their choice of effective general counselling practice for Maori. With regard to this, two organisations have identified the approaches for working with Maori men which they believe have contributed to the effectiveness of their programmes namely Tangi Hapi (Tauawhi) (as described in Chapter 5, section on Practice approaches) or Te Whare Tapa Wha (Service Provider X) (as described in Chapter 3, section on Maori or Pasifika frameworks for intervention programmes in New Zealand).

The organisations are culturally aware when working with clients as illustrated in this example:

So you know we are aware of not sitting on the table or something like that. Just respectful of Maori culture and possibly...so in the intake, we will ask "how can we make you feel comfortable in the group. Is there something we need to know about you to make you feel comfortable?" (Service Provider X)

Making room for cultural and other requirements is also commonplace, "As far as I am concerned, the more important question comes in when I ask them if they are culturally different, or if I ask

them ‘Do you have any special needs, disability or cultural requirements that would be useful for us to know?’ (Manline). Some Maori clients may say that they want to do *karakia* or *hongi* and unless it is offensive to others, their cultural requirements are often met:

As long as it does not disturb the group or offensive in a way, we are open to have whatever they want to bring in the group to make themselves feel part of it as only in this way can the men learn. (Service Provider X)

At the end of programmes, “sometimes we have men do the *haka* (a dance or song accompanied by dance) to the group to show appreciation for what has been learned” (Service Provider X). In answering my question about whether cultural awareness make differences to the outcome of programmes, the interviewee from the Service Provider X affirmed that this really depended on how the clients sit in their culture.

I think we are open to allow men to express themselves from where they were sitting in their culture, but not if that would stop them from taking them on board what we are trying to teach here. Does it make sense? Like I said before violence does not discriminate, it happens in all cultures and all things from all different social economic background so we can make everyone, no matter what culture they are from, comfortable and they may learn. They are [then] more likely to be open to change. (Service Provider X)

The content of the programmes however is not affected by culture as “as affirmed by the participants from Tauawhi: ...the issue is the same. What we use is there is no difference because there are no simple ways. It is about relationship”. (Tauawhi)

This was further endorsed by the Manline interviewee:

I would certainly use the same concept and stuff, right? I would certainly explore what happens to him, anything .... ok, I would also be taking notice of what their culture was because now they are living here, hey guys you are now living in New Zealand, you need to be aware of that, you need to take note of that. I would have to do the same. (Manline)

## Involvement of significant others

Cooperation among organisations that work around domestic violence helps increase effectiveness of the programmes. Though it is not always the case that organisations work with both the men and their partners, the connection of such organisations with other organisations like Women Refuge or Department of Social Work or the Police makes the whole system work around one issue of domestic violence. For example, in Tauawhi, through the Police, the Centre has the phone numbers and addresses of people that commit domestic violence. A person from the Centre will go to the violent man's house to offer support. If after knocking the door, they are getting refused, they leave the men with an information card "Our pamphlet and cards offer them a place and if they need someone to talk to, they just call or walk in" (Tauawhi).

In other organisations, they inform Women's Refuge of the name of the man (it is indicated clearly during the assessment that their information will be disclosed and their partners will be called) so that a person from Women Refuge will talk to the partners to see if the intervention is effective and if there has been any positive change in the man.

## Post-programme

### Measuring effectiveness

Different organisations have different ways of measuring effectiveness during and at the end of a programme. During the programmes, they make a call to the clients' partners once a month to check the progress that the men have made from the view of the women (Service Provider X). Four organisations that have developed their module-based programme review their programme after each module. In four organisations in this study, there will be an end-of-programme

evaluation form for clients to fill in. The form is provided by MOJ. Manline does not do any reviews after the programme ends. Instead, their reviews are an ongoing process throughout the group. The feedback evaluates whether the clients got what they want so the agencies can adjust programmes if needed. No organisations follow up the men once they have completed the programme even though they would love to do it (WLWVT and Service Provider X). This situation was a consequence of limited funding.

Regarding session reviews during a programme, most organisations do the reviews with individual clients. HFVIP is proud that they even have outsiders do two review sessions which ensures objectivity of the assessment. The purpose of such reviews is to see how much men have learned and changed and if more support is needed. Specifically, if the clients have done so much of the programme and they are still at the lower end of the progress scale, there is a problem. The individual review then will be used as the time for the facilitators to help the clients get to the point they should be. Unlike the end-of-programme evaluation which uses the MOJ form, for session reviews, each organisation has its own way of evaluation using their own design form. For example, at HFVIP, the facilitators take notes about individual clients during and at the end of each session. Evaluation is done by the clients as well.

Men measure themselves, whether they have fixed serious issue. They have to answer and give it back to us and they mark themselves where they think they are and I mark them where I think they are so when we do the reviews in individual sessions, we will be talking about where they are on this and at the end of the programme, there will be 4 of these per man. (HFVIP)

Service Provider X described their review sessions with individual people as:

the time when he comes and he talks about how things have gone for him, how he has been able to use some our strategies that he has been learning to manage his emotions. It is time for his partner to come in with him if she feels safe and wants to be part of the process. Some women do, some women don't. It can be time for commitment to the relationship and what they were together. It can be time for

coming back together, discussing things that make them upset and then move forwards. (Service Provider X)

But hearing from the clients only is not enough to see if a programme is effective or not. Service Provider X suggested that a man may say “oh yes I am good, I am able to put strategies in place and I no longer choose to be violent and abusive” but the programme is only effective if his partner says the same thing. Therefore, it is again confirmed by Service Provider X that “having her on board with this journey as long as she feels safe to do so is big part of the process”.

The end-of-programme review includes different questions about a client’s commitment to be violence-free from all forms of violence.

We ask him about his understanding of the different ways we use violence and how they impact on people surrounding them, we ask them questions about his interaction with his children, and if he understands how his behaviours impact on his children. (Service Provider X)

In conclusion, feedback from both the participants and their partners play an important role in measuring effectiveness of intervention programmes. The feedback is gained through review sessions with participants and through contacts with partners during the programmes. Following up after the programme finishes is believed to be useful but due to financial constraints, this has not been done yet.

## Challenges for organisations

Most challenges, according to the participants, come from the clients. As an example, one HFVIP facilitator admitted that he was once threatened by a male perpetrator outside the office. Sometimes the facilitators can be challenged by the perpetrators that they have no understanding of what the clients’ life may have been like, that they have not experienced any violence themselves, so how can they possibly know what it is like to be in life as this interviewee explains:



In a group of about 12 men, and I went in and they were introducing themselves and one of them asked “Do you feel safe here? Do you know why we are here?”. In that moment, it can be very important what comes out of my mouth next. So I thought about it for a moment and I said “I feel safe because I believe this programme works and if you are here I believe you want to change”. A guy said “Oh, she is strong”. Well it is interesting, so I think that men that choose to be abusive can often pick woman that is quite vulnerable. (Service Provider X)

Clients’ language capacity may also be considered as one of the challenges to programme effectiveness:

The only thing I see as a barrier is the language. If they have very little English, it can be very difficult because it excludes them and isolate them. They can understand some stuff. But they may not be able to respond in the way that they would like to. (Service Provider X)

Challenges also come from some mandated men who just come to the organisation for one time but still want to have a good record (Tauawhi). However, in such a case, the organisation only writes what their clients have actually done during their time on the programme.

Clients’ personality is another challenge at times for programme facilitators. The HFVIP facilitator gave an example of working with an Indian man, “who is absolutely compliant and they are just so smooth that they are slippery and really difficult to work with”. She concluded that he was not going to change his attitude. Thus, she would “rather have the hostile than the compliant, it is a waste of my time”. WLWVT shared that sometimes it was hard to engage violent men in their programmes because the culture in New Zealand makes the clients feel strong and powerful if they are a gang member. In conclusion, most of challenges come from the clients who want to challenge the facilitators, particularly the female ones.

For organisations that offer evening intervention programmes, an obvious challenge for them is to get up early in the next morning for normal working hours while they go home late from the evening programme the night before (HFVIP). Regarding this issue, they feel that working in such positions is not about working from 8 to 5. Instead, it is the entire day. They also feel the pressure

of carrying lots of confidential information with them, especially when “we work in the darkness of people's lives”.

I also become careful about where I go. I would not be going to hotel or clubs or stuff because our clients will be there, so kind of being careful around out of the office because it does not kind of go away. Yes, you have to be mindful of some stuff [in public]. I will not acknowledge them unless they acknowledge me first. It is not because I am being rude, it is because I don't know how they want me to do this. (HFVIP)

Other female facilitators shared that it is hard to be a woman in the field. It is not pleasant for a woman to listen to men saying the whole day how bad women are (Service Provider X and HFVIP). Female facilitators may also be challenged by the men in the group:

It is hard to be a woman because sometime they can target you. Challenges just come up constantly being a woman in the room. Sometimes they may be disrespectful remarks about women in general to make out that women are inferior or not important. I could then say something like “what do you guys think about that?”. Then I get the men to challenge him. If that does not work, at that point, my co-facilitator will talk about his opinion on that which may start another conversation. He will get the men to support him and next the best learning and the best thing that can happen (Service Provider X)

Through interaction in the programmes, sometimes male perpetrators consider their female facilitator as their ideal partners, teachers or mothers. To solve the challenge, the facilitator has to make a clear boundary so that the perpetrators are aware that the facilitator is not their mother or partner.

“I am your facilitator and I am offering something to you about changing your behaviours”. That's it. And they have the information that I can share with them that can help. And they get that. (Service Provider X)

The findings show the importance of providing support for facilitators too, especially female facilitators, given the pressure of their job which may come from the nature of the work or the participants themselves.

## Positive aspects for organisations

It is interesting to hear about what organisations and their facilitators are proud of about their work. Their pride is seen and felt from various angles. The majority of them talked about changes that men have made after taking their programmes.

The participants all felt positive that their services met people's needs. For example, Service Provider X shared that they felt encouraged when their Maori clients said that they thought the group was a Maori programme. Their comment made the organisation believe that they had catered for everyone's needs effectively. This also shows the importance of building on cultural factors. Authenticity was also among aspects that the organisations are proud of. A male coordinator from HFVIP believed that thanks to his good work, his daughters had good partners. The other HFVIP facilitator also believed that her work was authentic. By this she meant she was proud that what she did inside and outside was the same. All of her work was doing things for a good life and she is proud that she is part of changes.

I think that is probably for me because I think I am authentic, what you get in the room is actually what you get at home. I am kind of proud of the men too. I am proud of the changes they have made and I enjoy seeing somebody changing behaviour. So I am proud of what other people do but actually I think what we do is hard work in a sense that ...we can't stand in that room do one thing and do something different at home. we just can't, we can't do that ourselves so there is authenticity and I guess, I am proud and I think it is privilege, just authentic and being your selves. (HFVIP)

Another aspect that makes the facilitators of those organisations take pride in their work is that they always make sure their services are available and accessible. Specifically, the man from Manline was proud because he can work with people from "low social economic background, who cannot afford private counselling". He added that "when people change, you feel delightful. It is hard work in this position, you work with people from different classes, different walks [of life]".

Tauawhi is proud that they are well known in the community as a place for men to come and talk about their issues, particularly given the staff capacity of only 2 people. What they have achieved and contributed to regional men is their pride. WLWVT is also proud of their work and good reputation in the community. Its manager is even proud of her organisation management which has resulted in a good team of people. Her biggest pride is in the number of referrals she got in the last year which was double compared with that two years before. To her, this means that the MOJ must value their contribution as a service provider, perhaps based on good evaluations of their work.

As service providers, the facilitators take pride in the fact that they help ensure people's safety and make sure positive changes happen among their clients. An example is shared by the Manline facilitator. In his view, he is also proud that in his career so far, no suicide or loss of life has happened to his clients or their partners which indicates that to a certain extent, his programme has been effective. Service Provider X said it was lovely to see things work for their clients. For her, it is such a rewarding experience to see positive changes that their clients have made:

I suppose the rewards are the feedback that I get from both men and the women that they are changing. They are feel they are with their families, their children are happier, the children are more interactive with the men. That tells me that the children are trusting their fathers to stay away from violence. That is enough for me: that means the program does work, and there are things about change, and that families can go and live successfully positively lives. (Service Provider X)

In conclusion, what organisations are proud the most are the positive changes that their clients have made after taking their programmes because it indicates that their programmes are effective and they feel they are part of the change.

## Conclusion

This chapter includes the findings that I have found from my data collection. The pre-programme stage of programmes with facilitators includes an initial assessment process in which an assessment form is used to decide whether the client is suitable with the programme or not. For self-referrals, other forms (designed by the organisations) were used. Initial assessment also helps prepare the client for the programme that he is going to take part in. In this stage, the clients are asked to make a safety plan so that they know what to do or where to go when they get angry.

The in-programme stage is about intervention. In this stage, facilitators are aware of the impacts of values, beliefs and attitudes on behaviours and actions, particularly towards a man's partner. Intervention programmes are designed on the basis of approaches such as Transactional Analysis, the social learning theory, or the cognitive behavioural theory. Cultural frameworks may also be drawn upon, particularly when working with Māori clients.

In the post-programme phase, participants have emphasised the importance of effectiveness measures after a man has completed his programme, so that they can be informed of whether their intervention is effective or not. They do not believe effectiveness in the medium and long term is adequately measured at present.

The facilitators also shared some challenges that they had to face with which mainly came from the perpetrators (their clients) and from the nature of the work. Female facilitators particularly have to cope with some gender-based challenges. For example, they may be put in a dilemma if the perpetrators see them as ideal partners, teachers or mothers. On the other hand, they may be challenged by their male clients who want to test how strong or ready or experienced the female facilitators are in working with such violent men.

The following chapter (Chapter 6) is for discussions on the research findings, particularly on how the MAD framework helps us understand the value of intervention programmes for male perpetrators of domestic violence.

## Chapter 6 Discussions of the findings

### Introduction

The research question of this study is “What are effective approaches to working with male perpetrators of domestic violence in New Zealand?”. The following two sub-questions guided the research for this thesis:

1. From the perspectives of social service workers, what approaches are effective for preventing offending of male perpetrators of domestic violence?
2. Are cultural aspects considered when developing programmes for male perpetrators of domestic violence, particularly for those with Asian, Pasifika and Maori backgrounds and if so, how does this influence programme delivery?

This chapter discusses answers to these research questions. It compares the findings with what is said in the literature review in Chapter 2 and 3. To answer the questions, as explained in Chapter 5, I conducted interviews with five organisations that offer intervention programmes for male perpetrators in Gisborne, the Manawatu and Horowhenua regions. The chapter also examines how the research findings show the alignment of the approaches used by organisations to design and deliver intervention programmes for perpetrators of domestic violence in New Zealand with the MAD framework. Finally, recommendations are made about how to develop an effective programme for male perpetrators of domestic violence in Vietnam.

## Discussion on sub-question 1:

From the perspectives of social service workers, what approaches are effective for preventing offending of male perpetrators of domestic violence?

First of all, before talking about the approaches that are effective for preventing male perpetrators from reoffending, it is important to know what facilitators' thoughts about how a programme is considered effective. In the literature, intervention programme effectiveness is reflected through the drop-out rate or recidivism (Jewell & Wormith, 2010; Monsey & Amherst, 1995). However, the facilitators believed that the key indicator for measuring effectiveness includes changes that the perpetrators can make during and after taking part in the intervention programmes.

It is found in the literature that a 16-week programme with 2-3 hour-sessions is effective for working with male perpetrators (Smedslund et al., 2007) and this is what the interviewed organisations are doing even though none of the interviewees claimed that the duration of their programme contributed to the effectiveness of their programmes. To be more exact, the duration of the programmes in most of the interviewed organisations is 16 weeks in length excluding the review sessions every 4-5 weeks (after each module or session). So in total, a programme normally lasts about 20 weeks. Particularly, Manline offer a programme of 12 weeks only, with a 2-3 hour-session every week in the evening.

As revealed by the interviewees, coordination among the Court, the Ministry of Justice and community organisations in New Zealand makes a contribution to effective prevention of perpetrators from reoffending. This coordination plays a key role to effectively respond to family violence (Murphy and Fanslow, 2012). The Court refers perpetrators of domestic violence to intervention programmes which are accredited by the MOJ. Those community organisations that



offer the intervention programmes are required to report to MOJ about the participation of the perpetrators and whether they have completed the programme. This reporting is important for organisations to get more funding in future. And if the perpetrators do not complete the programme, they will be sent back to the Court where further punishment will be imposed on the perpetrators. This process goes on until the perpetrators accomplish their programmes (Tauawhi). Obviously, this strong cooperation among actors in the field is essential for effectively preventing the male perpetrators from reoffending (Baker, 2010; Gondolf, 2002). By working together, actors in the field can ensure that perpetrators are held accountable for their actions and made to address their unacceptable behaviours. This cooperation among actors in the field covers the Police, the Court and community organisations that provide programmes for male perpetrators (Salter, 2012).

Group-based programmes are also believed to be effective because men learn from each other and such groups help build confidence and make men feel a sense of belonging and accountability (HFVIP). This is supported by Baker (2010) and Murray and Graves (2013) who claim that group-based intervention is appropriate for changing perpetrators' attitudes and behaviours towards domestic violence. However, having said that, facilitators admitted that individual programmes were sometimes chosen for more effectiveness depending on the client's age, his working schedule or his anxiety level which may prohibit him from effective learning in a group. This finding is supported by Murphy and Eckhardt (2005) who criticise that group-based programmes are not flexible and may fail to meet particular needs of a client. Therefore, agencies require some flexibility in programme structure in order to best meet the needs of individual perpetrators.

Cognitive behavioural approaches, the Duluth model and social learning are indicated by facilitators as effective approaches to draw upon for intervention programmes. As supported by

Schmidt et al (2007) and Wilson, Bouffard, and MacKenzie (2005), such approaches are effective in changing perpetrators' attitudes and helping to reduce recidivism. In fact, the facilitators believed that domestic violence is a learned behaviour and thus, it can be unlearned (WLWVT). This is exactly what Slabber (2012) advocates. Techniques used in intervention programmes offered by the interviewed organisations based on this approach consist of time out, changing negative thinking, anger management and communication skills. Those techniques are incorporated in intervention programmes offered in organisations that I interviewed. After all, as shared by the interviewees, their programmes provide the perpetrators with such techniques and skills through their intervention to make the men take responsibility for their violence, change men's behaviours, beliefs and attitudes. Time out is often mentioned in the safety plan that the facilitators require the clients to do (HFVIP, Manline). According to Slabber (2012), this is an important skill for their programme participants. In such a plan, the clients need to think of where they will go when they get angry inside the house, for example. This technique is to calm them down and the skill is anger management. As claimed by Mullender (1996), anger is one of causes of domestic violence and thus, anger management skills are important for men if they want to change their violent behaviours. After all, as commented by Manline, by using cognitive behavioural therapy, they will support their men to unlearn patterns of thinking (Slabber, 2012) and behaviours that lead to violence, and to replace them with more constructive and appropriate ways of relating.

The Restorative Justice approach is recognised in the literature as an effective approach to working with male perpetrators of domestic violence (New Zealand Ministry of Health, 2002). It is also believed to be commonly used in programmes for perpetrators in New Zealand with participation of both victims and perpetrators and even the communities in the intervention process (Salter, 2012). Nevertheless, the interviews revealed that apart from HFVIP which

believes in the effectiveness of working with the whole family in preventing reoffending, the other organisations do not share the same thoughts. With regards to this practice, participants had concerns that when working with both perpetrators and victims (couple counselling), the man may manipulate the woman and control what she could say or even punish her afterwards). This concern about the safety of victims in couple counselling is well mentioned by Rothman et al (2003). But this problem can be overcome if the contact with the victim is made by a third party separately like Women's Refuge to inform the partner of the services that she is eligible to use and to know if the man is making any changes regarding his attitudes and behaviours (WLWVT, HFVIP, Service Provider X). This aligns with what Rothman et al. (2003) advocate about the importance of maintaining a private contact with the victim for ongoing monitoring of the abuser's accountability. It should be noted that Restorative Justice is funded by the MOJ to specific organisations which explains none of the organisations interviewed currently have contracts to run restorative justice programmes and thus, they do not include Restorative Justice in their programmes.

On the other hand, the literature shows that the strengths-based approach is also identified as an effective approach to making male perpetrators of domestic violence take responsibility for their violence and change their attitudes and beliefs about violence towards women (McMaster, 2003). This approach highlights the strengths, values and goals that a man holds before he joins the group for intervention (Curwood et al, 2011). Through the interviews, it was found that even though the approach is not directly mentioned as an effective approach in their programme (except Manline who did not mention the approach in the interview but claimed the use of this approach in the document that they provided me). However, through their programme description, and their working methods with perpetrators, it is obvious that this approach is applied in New Zealand. For example, the facilitators do not deny the value or the power that the men believe

they have. Instead, they recognise it and encourage the men to think how they can use it to improve the relationship with their partners and to make contribution to the wellbeing of the family (HFVIP).

Finally, it is revealed by the facilitators that co-gendered teams help increase effectiveness of intervention programmes. This happens in three organisations including HFVIP, WLWVT and HFVIP. The two organisations namely Tauawhi and Manline consist of only male staff and they only offer programmes for male perpetrators. Having both men and women in a facilitator team can be beneficial for both the facilitators and the perpetrators (Roy, Lindsay, & Dallaire, 2013). According to the supporters, the existence of both a man and a woman in the intervention meetings provides an opportunity for the male perpetrators to hear the voice of both genders. It also provides clues to male perpetrators of how a relationship between a man and a woman should look like. For the sake of facilitators themselves, having both a man and a woman in the room also increases the safety for both (HFVIP).

There is one thing that I did not find in the literature review but found in the data collect but which was an issue for organisations in New Zealand whether to operate a closed or open programmes for perpetrators. The research findings showed that Manline preferred close programmes believing they had higher effectiveness since men did not have to see new people come in and some old friends leaving the programmes part way through. Nevertheless, as closed programmes require people to wait till the current programme is done before they can join, it may be too long for the new clients to wait. Partly because of this reason, MOJ required organisations to design open programmes if they wanted to get funding. Therefore, all organisations nowadays offer open programmes where new clients may come in after 3-4 weeks (after one topic/section is completed). There is no starting point or finishing point in intervention programmes in the five organisations.

With respect to the effectiveness of court-ordered or self-referral methods, this is a controversial issue as identified in the literature. For example, Allen (2013) believes that court orders make perpetrators work harder than self-referral ones. They also tend to show a higher rate of programme completion among court-ordered men than self-referred ones (Hetherington, 2009 and Wright, 2010). However, such court-ordered participants do not show much readiness for change (Murray and Graves, 2013). On the other hand, from another point of view, Douglas et al. (2008) claim that self-referred men are more motivated to do the programme. The interviewees affirmed that there was not significant evidence on which referral method was more effective in terms of programme completion. It should also be noted that programmes for court-ordered and self-referred perpetrators are not designed separately in the organisations that I have interviewed. Both court-ordered and self-referred perpetrators are placed in the same programme.

As the study involved only five organisations and given the small number of interviewees, the findings may not represent or be generalised to the entire country.

## Discussion on sub-question 2:

Are cultural aspects considered when developing programmes for male perpetrators of domestic violence, particularly for those with Asian, Pasifika and Maori backgrounds and if so, how does this influence programme delivery?

The facilitators confirmed that cultural aspects are considered when developing programmes for male perpetrators of domestic violence, particularly for those with Maori backgrounds. In particular participants were mindful of Māori clients in their programmes. This cultural awareness has impacts on the way they design and deliver their programmes which include Maori models along with the Duluth models and some others, consideration

of Maori culture in the initial assessment and having a Maori facilitator in the team. It should be noted that although questions were asked about Asian, Pasifika backgrounds as well, interviewees only talked much in relation to the need of Maori clients with examples of Asian perpetrators when relevant (the example of an Indian man at Service Provider X). The interviewee from Service Provider X shared that sometimes perpetrators went to church for help rather than going to such organisations to seek for support.

Regarding the Maori frameworks, Tauawhi uses a Tangi Hepi model and Service Provider X uses a Mason Durie model in one in their programmes for working with Maori people. This finding is in line with what is found in the literature which affirms that New Zealand shows great concern and determination about cultural considerations and awareness in programmes for perpetrators of domestic violence with Maori or Pasifika background, particularly when Western frameworks are not effective for working with those people (Dobbs and Eruera, 2014). In fact, as suggested by Atkinson (2003), Bent-Goodley (2005), Gregory (2008), Salter (2012), Saunders (2008) and Whitaker (2009), programmes for perpetrators should consider cultural aspects in intervention programme design and delivery for success and effectiveness. This is because programmes based on the dominant cultural principles may not work well with people from other cultural backgrounds (Murphy and Eckhardt, 2005). A programme with cultural consideration will meet the needs of people with ethnic background and reflect cultural diversity in the community as well as encourage people to engage in the programmes (Cowen & Shenton, 1995, Laing, 2003, Wurtzburg, 2003). Such needs may include the needs to do *kapahaka* (a group or groups standing in rows to perform traditional Maori dances, accompanied by sung or chanted words) among Maori clients when they do the intervention programmes and this

is what is allowed in all organisations interviewed as long as they express their wish and it does not affect other people.

The facilitators believed that their cultural awareness help them do their job better particularly through talking with their male clients. They acknowledge and respect the diversity of ethnic and cultural backgrounds. What they do is in line with what Maori men value from intervention programmes which include and respect Maori culture in any form (Smedslund et al, 2007). Cultural differences are acknowledged by all of the participants at initial assessment for entry into the group process. The facilitators care about how culturally appropriate they should be while interacting with their clients. An example is that they are aware that they should not sit on the table in front of an Asian or Maori man or while they should allow Maori people to do *haka*, *hongi* or *karakia* if they want before a meeting if other men in the group do not oppose this.

HFVIP facilitators were proud that they had a Maori facilitator in the team who can talk with Maori clients in their language if needed for increased effectiveness. They even were keen to know if other organisations that I interviewed had any Maori person in their team. The other organisations did not raise my awareness of the importance of having Maori facilitators but my observation (after being asked by the HFVIP facilitator) revealed that all organisations have Maori people in their team. This indicates that organisations are aware of the importance and effectiveness of having a person that can understand Maori language and culture thoroughly to work with Maori clients. Having a facilitator in the team that can speak the language of the client and understand his culture is important as Wurtzburg (2003) notices, learning about clients' cultural background and language may bring about enjoyable and unexpected insights as well as enhance other aspects of both professional practice and life experience. Maori men also indicate that they would value

programmes that included tikanga concepts and Maori processes (Smedslund et al, 2007).

## Conclusion

The research identified some effective approaches to working with male perpetrators of domestic violence in New Zealand namely the cognitive behavioural approaches, the Duluth model or the strengths-based approach. A co-gender team appears to work effectively with male perpetrators as it helps the perpetrators hear the voice of both genders and see how a relationship between a man and a woman should be. For facilitators, a programme is effective if it helps men change positively. Group-based programmes work well for perpetrators and are often the first choice because they provide opportunities for perpetrators to learn from other men and build their confidence, unless the perpetrators have some problems such as time conflicts with their work schedule or their high level of anxiety which prevents them from effectively learning in groups. Couple counselling is not considered an effective approach as it is often the case.

Regarding cultural awareness in programme design and delivery, it is found out from the research that organisations in New Zealand show a great concern on the cultural background of perpetrators in programme delivery, and in particular Māori clients. They acknowledge and respect their background by asking about cultural requirements if any so that they can be aware of it while delivering the programme. One organisation has developed its own Maori model namely Tangi Hēpi to work with male perpetrators of domestic violence and the Mason Durie model is also claimed to be in use by one organisation. Maori perpetrators can perform *haka*, *hongi* or *karakia* if they wish unless the other men are opposed. Finally, having a Maori facilitator in the team is believed to increase effectiveness of an intervention programme as this person can speak the language and understand the culture of the client.



The research findings also indicate the alignment of effective approaches for intervention programmes in New Zealand with the MAD thinking. As an overarching framework of this thesis, MAD is found to be suitable for examining the domestic violence issue. The findings show that facilitators help men recognise positive aspects of masculinity and help them demonstrate these through being a man in their families and communities. Through intervention programmes, men are supported to identify negative aspects of masculinity and work towards changing them. Finally, the organisations not only support the male clients but also help them work with other men for positive changes in attitudes and beliefs about domestic violence against women. It is obvious that the organisations are fully aware of the importance of bringing men in their programmes in order to fight against domestic violence against women. If not, men will remain the problem.

## **Chapter 7 Conclusion and implications**

The objective of the study was to examine effective approaches to working with male perpetrators of domestic violence in New Zealand. The specific focus was on identification of factors to be considered in intervention programmes design and delivery in order to effectively get men's engagement and participation in such programmes. The study also aimed at exploring whether cultural aspects are considered when developing programmes for perpetrators of domestic violence and if this consideration affects programme delivery. The data collection took place in New Zealand through interviewing managers, facilitators or counsellors of five organisations that had intervention programmes for male perpetrators of domestic violence. MAD is used as an overarching framework of the study. As the findings were discussed in Chapter 6, this Chapter discussed the relevance of the MAD framework and implications of the study for such programmes to be set up in Vietnam.

How do the findings about effective approaches to working with male perpetrators of domestic violence align with the MAD framework?

The research findings indicate its alignment with the overarching framework of this thesis - the MAD framework for examining domestic violence programmes for male perpetrators for three reasons.

First of all, in those intervention programmes, they recognise positive aspects of masculinity and encourage men to think of how they can demonstrate these in their families and communities. According to Kiselica, Benton-Wright, and Englar-Carlson (2016, p. 135), "a positive focus on

masculinity strengths helped the practitioners to earn the trust of the young men so that more sensitive topics could eventually be addressed". This is such a good thing for facilitators to do, especially when they work with perpetrators in a sensitive topic of domestic violence. For illustration, HFVIP always encourages their clients to use their power (if they think they have or are given power by the society) to improve their life and that of their family members. What they often reply to a man saying he is powerful in his culture is that "Yes, you are powerful. How do you use it respectfully? How does it contribute to wellness of the family?" This is supported by Englar-Carlson and Kiselica (2013, p. 403) who believe that

the concept of possible masculinities is focused on inspirational and future goals for identities and behaviour based on what men need in order to be healthy, responsible, and nurturing of themselves and others. This approach aligns men's behaviours to what society currently needs from men to promote healthy communities.

WLWVT shared that what they did was to help men understand positive things that make them to be a man. In their intervention programmes, organisations focus on positive things to help men change for positive behaviours. Rather than concentrating solely on deficits, the Manline programme supports men in moving towards something they want to happen, for example, improved communication skills, the ability to use time-out, or gaining clarity or taking responsibility for their behaviour. This is advocated by Englar-Carlson and Kiselica (2013, p. 401)

Working from a positive masculinity framework includes an emphasis on recognizing existing strengths; capacities and skills present in men; the encouragement of the potential in men; and the ability to see men for who they are, rather than who they are not. Positive masculinity moves away from addressing solely what is wrong with men to identifying the qualities that empower men to improve themselves and society. It is characterized by highlighting the hope and expectancy associated with the positive contribution that men make and will continue to maintain. By accentuating the positive, counselors can help men shift their attention and memory to the parts of themselves that are good, creative, successful, kind, and capable, not being limited by societal stereotypes.

Examples of questions to be asked to support this positive masculinity approach include “What do you think your partners/children/police/court expect you to get out of doing this programme? What do you think they expect from you?”. Answering those questions will help the men move towards more positive changes and develop the purpose or direction in their lives which they may lack at the moment (Englar-Carlson & Kiselica, 2013). Another example is how they focus on positive behaviours. If a man has successfully utilised a time-out skill, the question for him may be “Wow, that’s amazing. How were you able to do that?” (Manline). It can be said that “encouragement skills can be used to demonstrate genuine respect for and confidence in men, to help male clients generate alternatives for maladaptive beliefs, and constantly focusing on progress and effort” (Watts, 2000 as cited in Kiselica and Englar-Carlson (2010, p. 279)).

Secondly, the study revealed that the interviewed organisations help men identify negative aspects of masculinity and work with men and other women towards changing them. Englar-Carlson and Kiselica (2013) believe that it is important to work with men to overcome the negative aspects of masculinity during intervention programming, including the assumption that men should be tough and aggressive and should attain social status or men should control their emotion. This is particularly applicable to men that come from a culture where violence is associated with masculinity. For example, HFVIP shared that in the conversation with their client who hit his wife, the facilitator questioned the man about this negative things of masculinity by asking “If you are hit, is everybody well or are they unwell? How do you come to the conclusion that it is alright to hurt her?”. As Kiselica, Englar-Carlson, Horne, & Fisher (2008) cited in Kiselica and Englar-Carlson (2010) claimed, to promote the wellbeing of boys and men it is essential to help them distinguish healthy forms of masculinity from unhealthy ones as well as steer them away from traditional notions of masculinity that can do them harm. Manline even directly point out that negative beliefs about masculinity in one culture is not relevant or suitable in New Zealand

and thus, to live in New Zealand legally, they advised their clients not to commit domestic violence. Through their intervention programmes, the facilitators try to make their clients to come up with the right things themselves by thinking, answering questions, saying loudly so that they themselves can hear the answers.

Thirdly, through their intervention programmes, organisations work with other men to bring about positive changes. When reading the staff's profiles of Manline, I discovered that half of them were formerly the clients of the programmes and now they have come back to work for Manline as facilitators or counsellors to spread the message that violence is not ok. Obviously, to some extent, it can be said that Manline facilitators have been successful in working with their male clients for positive changes and they have had a great influence on their clients. They have turned their clients into good role models for other men in the society by working with other male perpetrators and support them for positive changes. From another aspect, during the interviews, it was shared that the facilitators would like not only to change the men's behaviours but also to make him become a role model for the society. This is particularly emphasised at Tauawhi where they have the annual Men of the Year Awards which celebrate and acknowledge the great men in the community. According to the manager, the award holders are role models and mentors who have inspired positive change in other men and for doing great work in the community. They will speak in public and spread the message and make problems visible. The centre also runs a free "Dad and Me" programme to provide an environment where Dads can interact, share their experience and learn different techniques for being actively involved in their children's and family's lives. It can be said that what the organisations aim to do is not only to change the men but also begin to change the society (Tauawhi).

Finally, MAD believes that by bringing men in, men can be seen as part of the solution to problems (Cornwall, 1997). To that end, they educate men to challenge the stereotype about masculinity,

especially traditional masculine norms (emotional control, dominance) which badly affect their behaviour and thinking (Alfred, Good, & Hammer, 2014). In this study, all facilitators believe that if they can change a perpetrator, things improve for the family. Their aim is long-term safety for perpetrators, children, victims and prevention of domestic violence. In Manline programmes, they educate male perpetrators of violence and assist them to build structures for further change. What they do is to enhance men's capacity to critique and challenge the systems, and thus their own inhabited ways of being, but also empower the men to create lives of safety for their families, and for themselves, without feature of domestic violence. For instance, at Manline and Tauawhi, men are guided to challenge social norms that support violence and develop alternative values and beliefs. It can be said that "challenging the particular dominant masculinity that constructs men as violent" is what MAD aims at (Pearson, 2000, p.44).

## Limitations of the study

Though I planned this fieldwork carefully, I could not overcome all limitations. To begin with, I interviewed only five organisations that have programmes working with perpetrators. There are many other organisations that do similar work across New Zealand but because of family commitments, I could not reach them for my data collection. As noted earlier, as a single mother with two children, I faced significant time constraints and I could not do fieldwork in places that required me to be away from home for long periods. Four out of five organisations that I interviewed were around the Manawatu region, which meant I could visit them during my children's school days.

However, it should be noted that before choosing those five organisations, I had reviewed many programmes from many organisations in New Zealand which were found from the list of such organisations in the country from the website of the Ministry of Social Development. The chosen

organisations reflected the dominant approaches used in New Zealand. Having said that, given a limited number of interviewees, any attempt to generalise the findings to other organisations and to the current situation in New Zealand should be made with particular caution. This study was not designed to be representative of all interventions with perpetrators that take place in New Zealand.

This is a cross-cultural study conducted by a researcher whose mother tongue is not English. I was confident that the interviewees understood my questions because the questions were sent to them before the interview. On the day of the interviews, I provided them with the list of questions again so that they could look at the paper in front of them when I asked them the questions. However, it is possible that some answers may not be transcribed correctly as the first language of the researcher was not English. My supervisors have helped me check specific English words and I have endeavoured to represent the voices of the participants as closely as possible in the analysis of the data. Every effort was made to minimise the possible threats to the validity of the information reported here by triangulating the sources of data and cross-checking.

It was a limitation that in the organisations I visited, none of the respondents were able to provide information on specific approaches to working with male perpetrators from Asian or Pasifika backgrounds. It would be good if future research could address this gap.

Nevertheless, the research does have some strengths. They include the credibility and authenticity of the findings. I am certain that the five organisations provided useful information that enabled me to answer my research question. The interviewees are considered experts in their organisations in particular and in the field in general. Thus, the findings may be considered valuable to similar organisations that provide similar services.

## Recommendations from facilitators

Two groups of recommendations were proposed by the facilitators during the interviews related to programme effectiveness in New Zealand and what to do with programmes in Vietnam.

First of all, about the programmes in New Zealand, particularly their effectiveness measurement, during the interviews, organisations suggested that in order to measure effectiveness, their clients should be contacted after 12 months and after 2 years to see whether they have been better in the relationship. At the moment, the organisations cannot do that because of lack of funding (WLWVT). They also recommended having a Maori programme rather than a standard one designed for all (WLWVT, HFVIP, Service provider X). Finally, three organisations (WLWVT, HFVIP and Tauawhi) expressed their desire to have a men's organisation to organise things for men, something like Women's Refuge but for men only. "We really like to have some places for men to go. We do not want women to organise men's things" (Tauawhi). Currently, men have no place to go. The police take them out and help them find a place which may be a caravan, a friend, a relative, a park but not in the neighbourhood, not on the same street.

When the police turn up to an incident they can remove the man from the house for 5 days. Some of them do not know where to go, so they really rely on friends or families. Often they wait until the police to go and they come back which makes a worse problem for the victim because she will feel that she can't tell him to go and it is not her job, the police need to do that. I think it has been quite a few men that breach those orders. It is sad for the men who have to leave the house but have no place to go. (WLWVT)

The facilitators knew that I would like to establish an organisation or a centre on working with male perpetrators of domestic violence in Vietnam after completion of my study. Therefore, they did give me some advice. HFVIP advised me that if I looked for an effective approach, then working with the whole family would be the best (husband, wife and children together) because it is about accountability, more responsibilities, more relating. Manline believed that for programme



effectiveness, if a woman's position in Vietnam is low, then women should work behind the curtain only and let men work with men. It should be noted that this advice is from the organisation where there are only male facilitators. Regarding this matter, both Tauawhi and Service Provider X believed that there must be some men in Vietnam that support gender equality who can stand up and say "It is not ok to commit violence". Those men should be encouraged to take part in the programme, stand up, raise their voice about domestic violence against women, work with other men for positive changes in attitudes and behaviours towards women. The facilitator from Manline also reminded me of the fact that men were visual. Bearing in mind this fact in doing any programmes with men may help increase programme effectiveness.

For effective implementation, operation and application of such an organisation in Vietnam, Tauawhi recommended having someone that speaks the language of the clients, probably with a similar background, but who has changed their behaviours around violence. This would help better rather than having someone coming from school, who has a degree but no life skill on the issue. Finally, from a personal perspective, the facilitator from Service Provider X advised me about the extent of disclosure of personal information while working with male perpetrators. Regarding this matter, the facilitator believed it was important that the clients know that the facilitators had an understanding of domestic violence which made it better because sometimes, they did ask how the facilitators knew what was in their mind.

## Implications, reflections, and recommendations for application in Vietnam

The study was carried out in New Zealand in order to learn about effective approaches to working with male perpetrators of domestic violence. The research results will be considered for

establishing a centre that offers such intervention programmes for male perpetrators in Vietnam. Based on the research findings, I realise that to effectively run similar intervention programmes in Vietnam, for its effective performance and operation, it is important that cultural aspects are considered.

Culturally speaking, the interviewees share that they care about the cultural background of the clients. This does not affect so much the content of the intervention programmes but it affects the way a programme is delivered. Maori models are even developed for working with Maori people to increase the effectiveness of their programmes. Vietnam is a country of 54 ethnic minorities. It is a patriarchal society where men believe that they hold a superior position than that of women. And in a culture, especially in rural areas where it is still acceptable that a man can beat or hit his wife if she makes a mistake, if she cannot give birth to a son, if she does not obey him and so on, in a culture where women are supposed to sacrifice themselves to keep both parents and keep the families for the children (Dao et al., 2012), domestic violence is still common and men might not find it is important to take part in intervention programmes. It therefore would be very difficult to attract men to such a centre unless they have to do it under a court-order. To that end, the law and the policy have to change because at the moment, there are no court – orders in Vietnam. Men that commit domestic violence, if identified, may be brought to court, pay a fine, get punishment and so on but they are never asked to take part in an intervention programme (if any) where they are taught to take responsibilities for their abusive behaviours, and to change attitudes and beliefs about violence towards women.

In terms of funding for organisations, in New Zealand, most of the funding for such organisations come from MOJ. In Vietnam, to run a centre, there may be two sources of funding. First of all, it is better to have funding from the government rather than from international development agencies (which used to be a very common practice for such kind of centres) in Vietnam because

Vietnam has become a middle-income country and donors are withdrawing from Vietnam to focus more on Africa (Epatko, 2015). In Vietnam, dealing with domestic violence is under the responsibility of various ministries like the Ministry of Justice, the Ministry of Labour, Invalids and Social Affairs, the Ministry of Culture and Communication, and their counterpart Committees in the National Assembly to name a few. Therefore, ideally there should be a funding pool (managed by the government, e.g. the Ministry of Finance) where each agency contributes a certain amount of money for spending on such centres to help educate men about domestic violence and gradually change their attitudes and behaviours. Another source of funding may come from organisations or companies that have many male employees like the army, security or the ones in the transportation sector (Sadusky, 2010). Their financial contribution may be considered part of their corporate responsibilities and as a way of giving back to the community. After all, if a man has a happy life (either as a good partner, a good husband, a good father), his performance at work will be better. If companies see this point, they will provide funding for such programmes because after all, their employees will get benefits and so will the organisations.

With regards to human resources, a centre can run only when there are sufficient and qualified personnel. Training is needed, especially for intervention programmes. As suggested by the research findings, co-gendered teams of facilitators are crucial to ensure the voices of both men and women are heard. In Vietnam, female facilitators are more easily available as we can recruit people from the Academy of Women but to recruit male facilitators, more effort is required. It may be good to start with men that work for the Ministry of Labour, Invalids and Social Affairs and its counterpart Parliamentary Committees where I know there are some male leaders that truly believe in men's engagement to end domestic violence. Those people, after their retirement, could be asked to act as advisors and experts and even counsellors, or facilitators for the centre. What I have learned from organisations interviewed in New Zealand about their programme design and

delivery will be useful for application in Vietnam. I can share the knowledge I have learned from my research with people in the field in Vietnam but to make it professional and efficient, international workshops with participation of international experts coming to Vietnam to share what they are doing is helpful. Facilitators should also be sent to organisations that have intervention programmes for male perpetrators to learn how they actually design and deliver the programmes. All the organisations and their facilitators that I have interviewed have shown their interest in my study and are willing to help me establish the centre. Therefore, I believe that if funding is secured, such international workshops and study missions in New Zealand will be feasible.

As for clients of interventional programmes, the research findings indicate that even though there are self-referred clients, the majority of them are court-ordered. As mentioned in the second paragraph above, in Vietnam, court-orders do not exist. Thus, what we can do is to advocate to change laws and policies so that if a man conducts abusive behaviours, he should be required to take part in intervention programmes for a change in behaviours and attitudes about domestic violence towards women. This takes time. But what we can do right now is to use brochures and websites to make people aware of the existence of such a centre and what it can offer. The centre should not only wait for clients to come. Instead, they should actively reach men in the society through various channels. Apart from distributing brochures on the centre to organisations and agencies in the society so that they know of the existence of such a centre in this specific field, the centre should go to those organisations and agencies to talk about the important role of men in the fight against domestic violence. The centre could have programmes offered to school to teach boys about their important roles in show to help mothers at home, how to have a positive relationship with girls and women so that when they grow up, they can become good partners.

Vietnam often celebrates such days like International Women's Day, Vietnamese Women's Day, Family Day. However, in such days, people often talk about the roles and qualities that a woman should have, including keeping the family with both parents for the sake of the children, knowing the importance of sacrifice for a happy family, closing the doors to talk about domestic violence rather than making it public or calling for help because, after all, if her husband is not good, it is her responsibility to feel ashamed, and so on. As women cannot stop domestic violence against them, it is men that can. Thus, it would be better if on such days, people talked with men about the positive value of masculinities, about how it is good to be a boy/a man, how to have a positive relationship with women, how to share housework with their partner, their wives, how important it is to spend time with families and children as well as techniques and skills to manage their anger or anxiety. We need to bring men in to solve the problem. We need to work with men first and support them - the men who believe that violence towards is not acceptable – to work with other men to stop domestic violence.

The MAD framework should be used in designing programmes for domestic violence perpetrators in Vietnam. That is because in programmes and centres for male perpetrators, it is important to show men positive aspects of masculinity and to move away from negative ones. This is particularly important in a patriarchal culture like that of Vietnam. What could be done is to establish a centre where prevention programmes are offered along with intervention programmes for male perpetrators. The centre should be a friendly place where men can drop by any time and find something useful for them. They can talk to facilitators/counsellors, join any programmes that they find useful like programmes for being a good husband or a good father. It may be easier to attract men that are not violent yet, or those that want to further improve themselves to be good husbands, or good fathers in the family, to take part in the prevention programmes or use the counselling services of the centre. Those men then will act as actors for change and talk to other

men about how domestic violence should not be accepted in the society. They can recommend abusive men that they know directly or indirectly to go to the centre for advice and counselling which can help them take responsibility for their behaviours, make them aware that violence towards women is not acceptable and provide them with techniques or skills to control anger or anxiety in order to stop their abuse and move towards a non-violent life. In other words, it is important to work with men to stop domestic violence but in Vietnam we may need to work with non-violent men first and then move beyond such men to reach violent men.

Finally, I leave readers with words from one of my interviewees, which show the value of such programmes with perpetrators of domestic violence.

I suppose the rewards are the feedback that I get from both men and the women that they are changing. They are feel they are with their families, their children are happier, the children are more interactive with the men. That tells me that the children are trusting their fathers to stay away from violence. That is enough for me: that means the program does work, and there are things about change, and that families can go and live successfully positively lives. (Service Provider X)

# Appendices

## Appendix 1: Information sheet sent to participants

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

#### **INFORMATION SHEET FOR INTERVIEWEES**

##### **Researcher's introduction**

This study is being carried out by a Vietnamese woman, Ta Thi Tam Ha (Ha) who is currently studying for a Master of International Development at Massey University under the supervision of Professor Regina Scheyvens and Dr Kathryn Hay.

##### **Project Description and Invitation**

This project aims to investigate the design of the programmes or effective approaches to working with male perpetrators of domestic violence so that they will take responsibility for their actions and change their beliefs and attitudes towards women, which in turn will prevent them from re-offending. I am also interested in whether cultural aspects are considered when working with perpetrators who have Asian, Pasifika and Maori backgrounds. I would like to invite you, or another suitable person from your organization to participate in this project.

##### **Participation Identification and Recruitment**

The study primarily involves interviews of participants (managers or staff of organizations in the field of domestic violence) from the Manawatu region and Gisborne. The organizations are selected purposively in consideration of their location (within the lower North Island of New Zealand). From each organization, one person (a manager or a designated officer) of the organization's choosing will be interviewed.

I will endeavour to maintain the confidentiality of all participants.

##### **Project Procedures**

Some of the scheduled organizations have been suggested by the researcher's supervisors. The rest were selected from the list of the family violence prevention networks provided on the official website of the Ministry of Social Development. An invitation email and information sheet will be sent to the Head of each organization explaining the research topic and its aims/objectives to request permission to approach people who meet the criteria for the interviews. The research participants should have been working for the organizations for at least 2 years. Once permission is granted, the information sheet and the interview questions will be sent to the interviewees. A follow-up phone call will be made to make sure the information has been received and to answer any questions they have about the research.

The interview will be conducted with the preferred time and place suggested by the interviewees. Each interview will take about 60 minutes.

The study will be carried out over the month of July.

##### **Participant's Rights**

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- Decline to answer any particular question;
- Withdraw from the study;
- Ask any questions about the study at any time during the interview;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- Be given access to a summary report of the findings on completion of this research;
- Ask the researcher not to use the recorder or to turn off the recorder at any time during the interview.

## Project Contacts

If there is any question regarding this project, please contact:

### *Researcher:*

Ta Thi Tam Ha

Address: Flat 3/76 Te Awe Awe, Hokowhitu, Palmerston North, New Zealand

Phone: 64 221533011

Email: [harivers@yahoo.com](mailto:harivers@yahoo.com)

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Professor Regina Scheyvens

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Email: [K.S.Hay@massey.ac.nz](mailto:K.S.Hay@massey.ac.nz)

*"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research."*

*If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), telephone 06 356 9099 extn 86015, email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)."*



## Appendix 2: Invitation letters to participants

Dear the Manager of xxx

My name is Ha, I am from Vietnam. I am doing my Masters thesis at Massey University under the supervision of Professor Regina Scheyvens and Dr Kathryn Hay with a topic about effective approaches to working with male perpetrators of domestic violence in New Zealand.

While Vietnam has programmes for victims, there have not been any programmes for perpetrators. Thus, what I am interested is the current approaches that are applied here with *Pakeha* (a white New Zealander as opposed to a Maori), Maori, Pacific, and/or Asian perpetrators, and the advantages or disadvantages/difficulties of applying those approaches. I would also like to know if any cultural aspects are considered when working with perpetrators who have Asian, Pacific and Maori backgrounds and if so, how this influences programme delivery and outcomes.

I would be grateful if you could allow me to interview you or another suitable person from your organization about how your organization works with perpetrators of domestic violence, and the design of your programmes for men's involvement to prevent them from reoffending.

Please find attached the Information Sheet of my study and the list of questions that I would like to ask during the interview.

Thank you so much for your time and your support. I would appreciate hearing back from you in the next few days, if possible, to set up an interview time.

Best regards,

Ta, Thi Tam Ha

## Appendix 3: Questions for interviews

### Questions for the interview

#### Warm-up questions:

1. How long have you been working for the organization? What is your title/position?

#### Questions about approaches and their effectiveness:

2. What approach(es) do you use in your programmes for perpetrators? How effective do you think the approach(es) are?
3. Do you collect evidence about the effectiveness of such approach(es)? How do you measure it?

#### Questions about consideration of cultural aspects:

4. Do you have any statistics/data about ethnicity of clients of your programmes?
5. Do you apply any Maori, Asian or Pasifika framework in your programmes? How does it change the way you work?
6. How else do you respond to cultural differences in your programmes? Do you think this makes a difference to outcomes for your clients? If so, please explain/give examples.

#### Questions about their general evaluation of the work:

7. What makes you proud of the work you have done?
8. What challenges have you faced with while working with perpetrators?
9. Can you provide effective examples of how you have addressed the attitudes and behaviours of perpetrators?

#### Conclusion

10. Is there anything you would like to add about my research topic?

## Appendix 4: Participant consent form

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

#### **PARTICIPANT CONSENT FORM - INDIVIDUAL**

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree / do not agree to the interview being sound recorded. [circle as appropriate]

I would like to be referred to in this study in the following way (fill in your preference):

- My name and title i.e. ....
  - (e.g. Michael Maiava, Communications Manager at Heywood Resort)
- My title or a descriptor i.e. ....
  - (e.g. Resort General Manager)

I agree to participate in this study under the conditions set out in the Information Sheet.

I would / would not like a summary report of the findings sent to me on completion of this research [circle as appropriate].

**Signature:**

**Date:**

.....

**Full Name - printed**

.....

**Email address:**

.....

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