



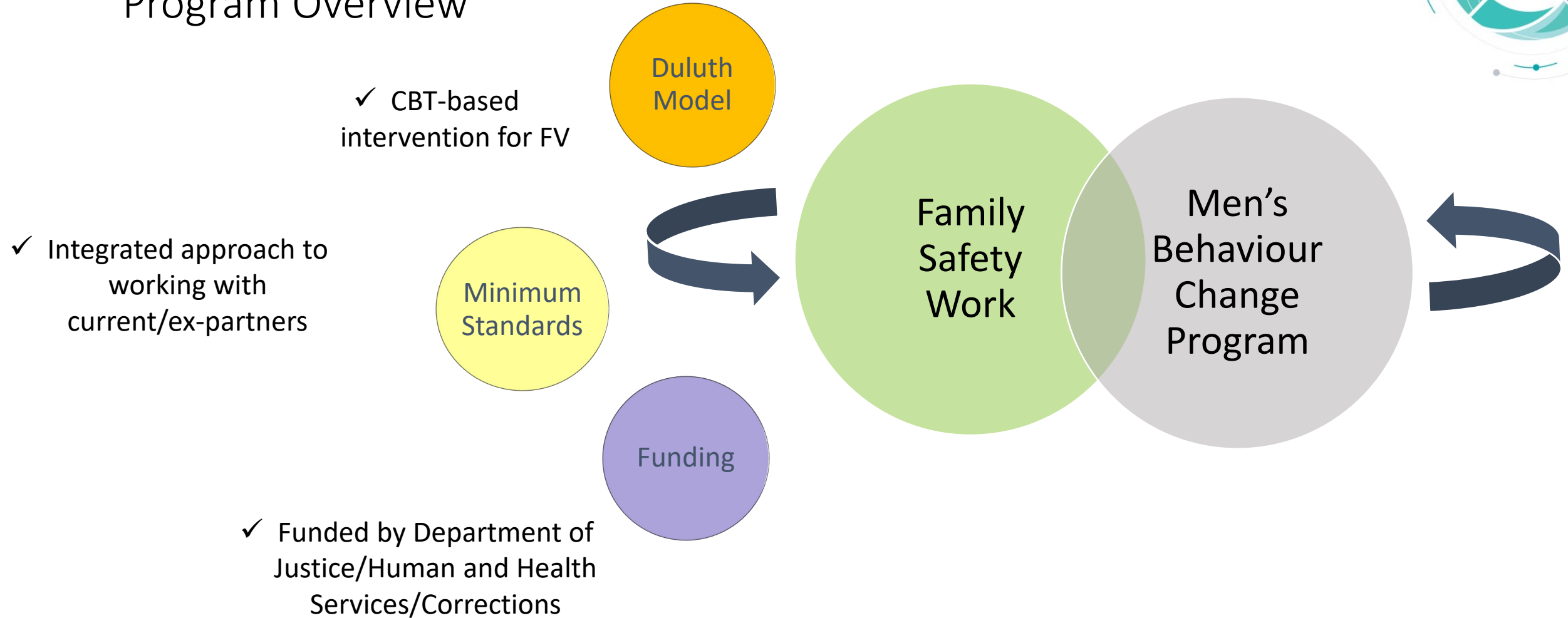
Intersectionalities
in Domestic Violence

Men's Behaviour Change Programs - A Cultural Lens

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Program Overview





Program Overview

➤ Men's Behaviour Change

- Help men find their own accountability
- Apply the Duluth Model of practice
- Adhere to minimum standards
- Several "mainstream" groups and 2 culturally-specific groups
 - South Asian MBC
 - Arabic-speaking MBC

➤ Family Safety Contact

- Intake call after contact details delivered by men
- Risk assessment
 - Safety planning
 - Bi-weekly contact for women (minimum standards)
- Psychoeducation of FV
 - reinforcing messages of Duluth
- Referral, advocacy and support groups based on client's needs

CALD-specific MBC programs



South Asian MBC



Arabic Speaking MBC



“In Australia, the government just take our children away from us.”

Jasbeer (MBC participant)*



a story....

Jasbeer and Kiran

- Migrated from India after love marriage
- Both working prior to first child
- Violence escalated when Kiran wished to return to work
- Kiran pressured by family to stay in the relationship
- Violence continues - physical, isolation, control, privilege
- Kiran fled to refuge with child - IVO and men's behaviour change program

- Where did Jasbeer learn the violent behaviour?
- What do we know about the influences of culture on the family?
- How are the stages of acculturation impacting the family?

*names have been changed for privacy and confidentiality



Challenges - MBC

- Limited resources
- Limited understanding of laws in Australia
- Use of religion to justify violence
- Mindful of triggers; e.g. refugee journey
- Frozen culture
- Complex family dynamics and changed gender roles
- Difficulty in seeing women as equal





What does cultural responsiveness look like for
Men's Behaviour Practitioners?





Duluth Model

- A lens on living in patriarchal societies and the impacts on women and children
 - Explore their beliefs around entitlement and privilege

Coercive

Collaborative

Collusive



X



X



Cultural responsiveness - MBC

- Understand their migration and settlement journey
- Build trust - be aware of your own culture and privilege
- Deal with their shame
- Compare his idea of being a man in Australia versus his country of origin
- Understand the Collectivist culture he has come from
- Unpack his challenges around his dignity, his place in the community, and his sense of belonging



“I have no one in this country. I have no family, you are the only one that is helping me.”

Fareema (victim-survivor)*

*name has been changed for privacy and confidentiality



a story...

How do I explain Fareema her rights and the service system in Australia using an interpreter?

How do I navigate ongoing safety concerns for Fareema?

How do I find linguistically appropriate long-term support for Fareema?

Fareema

- 2nd wife of perpetrator (now divorced)
 - 1st marriage of perpetrator to cousin (divorced)
- Arabic-speaking background
- Children aged 5 and 3
- Early 30's
- In refuge for 18+ months
- Isolation, incomprehension of services in Australia, no money

*name has been changed for privacy and confidentiality



Challenges - FSC

- Language barrier and interpreter issues – in terms of delivering psychoeducation and slowing things down
- Small community – can be shamed by community... want to save face
- Collectivist values - pressure and loyalty to stay as a family unit
- Mistrust of the system (poor experience with police etc.)
- Practitioner seeing themselves as the “expert” because they live in a Western society
- Social learning and cultural norms in their home country (e.g., courtship, norms around sexual relationships) where abuse can be disguised as “women’s role in home” “obeying husband” “a good wife...”
- Not recognising some forms of abuse as abuse (e.g., Visa Issues)
- Women are sometimes not given independence, autonomy or agency to make their own decisions



What does cultural responsiveness look like for
Family Safety Contact Workers?





Cultural responsiveness - FSC

- Diversity (culturally, education, language, family structures)
- It is not a good idea to assume anything because you have met someone else from their culture. Instead ask and invite them to speak about their culture on their own terms. Be careful about whether you are making ignorant statements. (e.g., racially profiling, stereotyping)
- Some women have been socialised or have internalised patriarchal values and gender roles from their home country. It is ok to challenge this!
- When considering a case, look at the timeline and family in context rather than focus on single incidents (e.g., physical assault incident)
- Try and connect with them through similarities in values (you guys have more in common than you think)
- Deep understanding of Visa Issues and have Immigration experts as contacts for clients
- It might be a good idea to refer to their partner by name or as “husband” or “wife” as these words are more culturally appropriate

Food for thought...

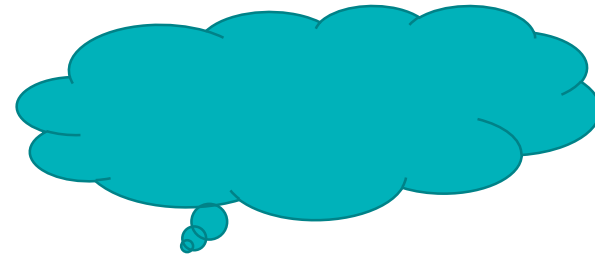
The future model of MBC/FSCW?

Women:

- Psychoeducation for women in terms of patriarchal structures and expectations of family in CALD cultures
- Psychoeducation for women in terms of FV and trauma in children
- Better practices to address “shame” for CALD women
- Should we be thinking critically about the social context of our relationships and family dynamics? The answer is YES
- Don't just advocate. Empower them to build trust in system and make decisions for themselves (encouraging independence)

Men:

- Case management for men and separately for their (ex)-partners
- Skilled workforce – culturally-specific
- Greater geographical coverage
- More Funding!
- **More FUNDING!**
- **More FUNDING!**





Thank-you

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