

REPORT OF THE WAYWAYSEECAPPO FIRST NATION DOMESTIC VIOLENCE PROJECT¹

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Abstract/Resume

The authors review the literature on Aboriginal family violence, and attempt to identify programs useful and appropriate for Aboriginal communities. A survey of one Manitoba Reserve led to the development of a treatment program based upon community standards, and thus culturally appropriate. Such a program is more likely to be successful in actually reducing family violence.

Les auteurs réexaminent la littérature de la violence de famille aborigène et tentent d'identifier des programmes utiles et propres aux communautés aborigènes. Une étude d'une réserve manitobaine a fait développer un programme de traitement fondé sur les normes de la communauté qui serait donc juste du point de vue de leur culture. Un tel programme aura le plus de chances de réussir à réduire effectivement la fréquence de violence familiale.

Introduction

There has been limited information regarding Aboriginal family violence, but the studies that have been done (Ontario Native Women's Association, 1989:85; Hamilton and Sinclair, 1991:481) indicate that the extent of violence is extraordinarily high and exceeds the rates reported for non-Aboriginal people.

In large urban centres services for offenders and the victims are generally available but this is not the case for First Nations communities; and, the programs that are offered are usually intransigent to the needs, concerns, and ways of Aboriginal people. This project is an attempt to redress this undesirable situation. By reviewing the literature and theory (Edelson and Syers, 1990, 1991; Eisikovits and Edelson, 1989; Meredith and Burns, 1990; Tolman and Bennett, 1990) concerning spousal abuse it was possible to develop culturally appropriate measures to evaluate treatment of offenders who participate in an abuse program culturally relevant to Aboriginal men. Related to this was the development of a profile of male abusers in a First Nation community. Thus, an initial component of the project involved developing a survey that was given to community members in order to investigate the causes and contributors to spousal abuse. Although the broad term "spousal or partner abuse" covers male violence toward females and female violence toward males, it is argued that such a term tends to disguise the gendered nature of the most predominant forms of violence. That is, most often it is the male partner who abuses the woman. Thus for the purpose of this report we focused on male partner abuse only. We also took into account the fact that violence takes on many forms and may be physical, emotional, psychological or spiritual, or indeed any combination of these factors.

Community Profile

The Waywayseecappo First Nation occupies the Lizard Point Reserve (No. 62) located 144 kilometers northwest of Brandon, Manitoba. The Reserve encompasses over one township of land, approximately 25,672 acres. The Birdtail Creek passes through the Reserve and numerous small lakes are contained within its boundaries. There are over 14,000 acres under cultivation, primarily used for grain crops (majority canola), pasture and the production of hay. There is a joint venture PMU horse operation located on-Reserve. The Band also operates a large grain farm, construction division, grocery store, and gas bar/convenience store under the administration of the Waywayseecappo Economic Development Corporation.

The Waywayseecappo First Nation has approximately 1,500 members, of which two-thirds live on the Lizard Point Reserve. The Waywayseecappo First Nation was a signatory to Treaty Four signed in 1874; most present residents speak Ojibway, commonly referred to as *Saulteaux*.

A breakdown of the Waywayseecappo population indicates that 70% are under 29 years of age, while 50% are under age 24. Those who are 65 or older comprise 2% of the entire population; only 17 such Elders reside on-Reserve. The rest have been forced to relocate due to unsatisfactory living conditions.

The Waywayseecappo First Nation operates its own Education Authority. Some 300 children attend K to grade nine at Lizard Point, while the older ones are transported to an off-Reserve school. It also operates its own Child and Family Services as part of the West Region Tribal Council Child and Family Services.

Causes of Domestic Violence in Waywayseecappo First Nation

In order to develop a domestic violence program in Waywayseecappo there was a requirement to understand the context for violence in this community. Therefore, a 15 question inventory was developed by the research team and circulated to key informants in the community to glean a clear understanding of why domestic abuse occurs in this community and to determine what direction and structure intervention programs should take to address the legitimate concerns of Waywayseecappo residents.

Survey Instrument (Appendix A)²

The Waywayseecappo First Nation Domestic Abuse Survey is a 15 question instrument that has 14 questions that require respondents to answer from 1 to 5 on a Likert-type scale (fully agree to totally disagree). Question #15 is an open ended question that asks respondents to indicate which factors they feel are critical to the incidences of spousal violence in Waywayseecappo First Nation.

The 14 Likert-like questions were developed to test various assumptions on why spousal abuse is occurring in Waywayseecappo. Assumptions such as a lack of traditional teachings, changing roles of women and men within the community, the influence of drugs and alcohol, unemployment, family of origin experiences, intransigent leadership, and situational stress were tested. To review this survey instrument, please refer to Appendix A.

Sample

Thirty survey instruments were distributed to key informants in the community under the auspices of the Waywayseecappo Justice office. Of these, 25 completed surveys were returned for analysis to the research team. This constitutes a response rate of 83.3%. Of the respondents 13 identified their gender as male and 9 identified their gender as female. Three respondents elected to not provide this information. The age distribution for the respondents ranged from 15 to 56. Three respondents elected not to provide information on their age. Only one respondent was a teenager. Eight respondents were in their 20s, nine respondents were in their 30s, three respondents were in their 40s and one respondent was in the 50s. The breakdown in gender and in age reflects a broad collection of perspectives which is vital to understanding spousal abuse in Waywayseecappo.

Results

Question #1 asked if participation in traditional ceremonies and practices was a factor which kept men from committing acts of spousal violence. The community was split on this question. Twelve respondents indicated that they did not agree with this statement whereas eight respondents concurred. Five respondents did not have a strong opinion, one way or the other, and replied with a neutral value. It is clear that the community is unsure of the merit and value of maintaining traditional ceremonies and practices in their every day life.

Question #2 attempted to extrapolate the community's perception of women in Waywayseecappo. The respondents again were split equally on this question. Eleven respondents (44%) agreed with the statement; "Women are not considered equal to men on-Reserve" whereas eleven respondents (44%) disagreed. Three respondents indicated that they were not sure if women and men were equal. This suggests to the research team that women in the community do not have equal status.

"Roles for men and women in the community are clear" was the statement used for question #3. Twelve respondents (48%) disagreed with this statement and eight respondents (32%) agreed. Five respondents (25%) did not have a clear opinion on this question and responded with a neutral value. The ambiguous nature of the responses suggests that gender roles are not clearly defined in the community.

Question #4 asked respondents to consider sexual practices in the community. Specifically, respondents were asked if; "Monogamous (single partner) sexual practices are the community standard." A majority of the respondents clearly stated that monogamous sexual practices were not the

community norm. Eleven respondents (44%) disagreed with this statement, six respondents (24%) agreed, seven respondents (35%) replied with a neutral value and one respondent did not answer the question at all.

Question #5 asked respondents to consider if witnessing abuse between parents contributed to men repeating similar behaviour as adults in their community. Fully 88% of the respondents (n=22) agreed with this statement. Only one respondent (male) disagreed with this statement and two people replied with a neutral value. It is clear to the research team that family of origin experiences contribute to recycled patterns of behaviour with ensuing generations.

Question #6 asked key informants if a zero tolerance policy (absolutely no violence) regarding abuse in the community should be adopted. The community was very clear where it stood on this question. Eighty-eight percent (n=22) of respondents agreed with this statement and 76% (n=19) of respondents fully agreed with the idea of implementing such a policy in their community. Two males disagreed with this statement and one respondent replied with a neutral value.

Question #7 asked respondents if "Drug and/or alcohol abuse contributes to spousal abuse in this community." An overwhelming number of respondents agreed with this statement (80% or n=20). Only two informants disagreed with this statement and three respondents answered with a neutral value.

Question #8 asked key informants if "High unemployment contributes to spousal abuse in this community." Sixty percent of respondents (n=15) offered some support for this statement with the largest group, 44% (n=11), responding to the "somewhat agree" category. Twenty percent (n=5) of respondents replied with the neutral "don't know" category and 20% (n=5) offered some disagreement with the statement. Only one respondent (male) totally disagreed with this statement.

Question #9 tested the assumption that a loss of Aboriginal values contributes to spousal abuse in Waywayseecappo. Sixty percent (n=15) of respondents agreed with this hypothesis and 36% (n=9) of respondents fully agreed with this statement. Only 28% of informants disagreed with this assumption (n=7) and three respondents replied with the neutral "don't know" value. A majority of respondents agree with the nature of this statement but there is not overwhelming support for it.

Question #10 asked respondents to consider if "Changing Native role expectations for men and women contribute to spousal abuse in this community." The largest group of responses indicate that 44% (n=11) of respondents disagree with this statement. Only 28% (n=7) of respondents offered some support for this statement and a further 28% (n=7) of respondents replied with the neutral "don't know" category.

Question #11 asked respondents if "Men who observed spousal violence in their family of origin are more likely to behave in the same way." Again as with question #5 there was overwhelming support for this statement. In all, 76% (n=19) of respondents agreed with this statement with 48% (n=12) offering full agreement. Only 12% (n=3) of respondents offered some disagreement with this statement and 12% (n=3) responded with the neutral "don't know" value.

Question #12 asked respondents if "The problem of domestic violence should be handled more openly (not covered up) in this community." Respondents unanimously supported this statement. One hundred percent (n=25) agreed with this statement and 88% (n=22) fully agreed. The research team are of the opinion that the respondents are not satisfied with current conventions or policies concerning domestic violence in their community.

Question #13 tested the assumption of whether domestic abuse among the residents is the result of situational or exogenous circumstances. Specifically question #13 asked respondents if "Spousal violence in the family is a result of family crisis." Sixty-eight percent of respondents (n=17) agreed with this statement but only 12% (n=3) fully supported the statement. Twenty percent (n=5) offered mild disagreement for the statement and three respondents answered with a neutral value. The answers to this question suggest to the research team that many episodes of spousal violence follow periods of heightened family stress or crisis.

Question #14 asked key informants their perception of the prevalence of spousal violence in Waywayseecappo. Specifically, respondents were asked if "Spousal violence often occurs in a majority of families in this community." Not one respondent disagreed with this statement. Sixty-eight percent of respondents agreed with this statement and 48% (n=12) fully supported same. Eight informants (38%) responded in the "don't know" category. The research team is of the opinion that the respondents' answers to this question are indicative of a high level of spousal violence in the community.

Question #15 was an open-ended question that asked respondents to isolate in their minds the most important factor which might contribute to spousal violence. Eighteen respondents offered their opinion on this question while seven declined to comment. In total there were 34 comments offered by 18 respondents. Twelve comments (approximately 35%) referred to alcohol and/or drug use as the most important contributing factor. Four comments (approximately 12%) referred to high unemployment as a factor. A loss of Aboriginal identity was cited twice as was a loss of moral values. A decline of family skills or life and problem solving skills in the community was cited twice (approximately 6%). Misunderstanding be-

tween sexes was also cited twice as a contributing factor. The socialization of men was cited twice as well. Other reasons cited by respondents include family of origin experiences (once), lack of resources in the community (twice), family breakdown (once), community breakdown (once), and community leadership on alcohol issues (once).

Analysis

Upon close examination of these survey results, several themes emerge which may help to explain the etiology of spousal abuse in Waywayseecappo. It appears that alcohol use may contribute to episodes of spousal violence at Waywayseecappo. Family of origin experiences also appear to condition men to learn violent behaviour and reproduce such behaviour in their relationships with women as adults. High unemployment and a loss of traditional values are also seen as important contributing factors. Spousal violence is also regarded by the community as a learned reaction to situational stress. No respondents in the survey disagreed that a majority of Waywayseecappo families are affected by spousal violence. A ringing endorsement for change in how the community deals with spousal abuse came through loud and clear in the survey. There was unanimous agreement for advocating the opening up of domestic violence in the community. There was also very strong support for the idea of instituting a zero-tolerance policy regarding spousal abuse at Waywayseecappo. All of the above described factors were also reinforced by the respondents' comments. The only assumption that the research team had that wasn't supported by the survey concerned the global perception of women as a factor which contributes to spousal abuse in the community. Survey results clearly suggested that women do not have equal status in Waywayseecappo and that gender roles are not clearly defined. However the inventory did not word the questions in a way that could suggest such a relationship. It is hoped that further research opportunities can remedy this situation.

Recommendations

Based on the survey results and analysis of data the research team is of the opinion that social, institutional and cultural interventions might be considered in the community to stem the tide of spousal abuse. Direct intervention programs should provide equal amounts of spousal abuse, drug/alcohol and cultural programming to provide appropriate support to community residents. New formal policies could also be considered by Chief and Council that would radically alter the way spousal violence is perceived and acted upon in the community. Public awareness programs could also assist with this cause.

Mission Statement

The mission of the Waywayseecappo domestic abuse intervention program is to promote harmony in interpersonal relationships within Waywayseecappo First Nation through the use of traditional holistic healing methods.

Goals of Intervention Program

Domestic violence is understood in this project to be the abuse of spouses, in the home, by a male partner. Domestic violence also refers to the social problem in which one's property, health and life are endangered or harmed as a result of the intentional behaviour of a male partner (Barker, 1991).

There is very little literature on treatment and intervention with Aboriginal people (Thompson, 1991; Koverola, 1992). Most of the literature reports anecdotal accounts. The paucity of empirical data weakens the ability of clinicians and mental health professionals to provide relevant and proven treatment. Koverola (1992:250) also acknowledges the dearth "of appropriate, culturally sensitive psychological instruments with which treatment outcomes could be evaluated."

The model of intervention that this project wishes to incorporate is the group therapy model. Group activities have historically been an integral component of Aboriginal culture (Edwards and Edwards, 1978; Koverola, 1992). Group therapy has also been regarded by many clinicians and mental health professionals to be an effective form of intervention with Aboriginal people (LaFromboise and Rowe, 1983; Ashby, Gilchrist and Miramontz, 1988; Edwards, Edwards, Daines and Eddy, 1988; Koverola, 1992). The one consistent factor which surfaces in group therapy intervention is the critical inclusion of traditional Aboriginal practices or ceremonies (Koverola, 1992).

In keeping with the information discussed above the goals of the Waywayseecappo First Nation domestic abuse project are as follows:

1. To provide group therapy intervention for Waywayseecappo residents who have been identified through the courts as domestic offenders.
2. To reduce or eliminate the number of violent behaviours directed at spouses by offenders.
3. To have participants recognize the anomie (sense of detachment) in their lives.
4. To assist participants to achieve harmony and balance in their lives by introducing them to traditional teachings and ceremonies.

5. To have participants learn to use healing circles as a vehicle to identify and express feelings.

Structure of Intervention Program

Presently there are groups of 8-10 persons being court ordered to participate in the Waywayseecappo spousal abuse treatment program. These men are mandated by Community and Youth Corrections and will be referred to the treatment program. The basic structure of the program follows:

Timing:	Once a week
Duration:	Two - three hours
Number of Sessions:	Twelve
Number of Participants:	Eight - ten

Session Content

Session 1:	Pre-Test and The Sacred Circle
Session 2:	The Four Medicines
Session 3:	The Sweatlodge
Session 4:	The Great Spirit
Session 5:	Feasts, Celebrations, Women's Roles
Session 6:	Tipi
Session 7:	Names and Colours
Session 8:	Drums and Music
Session 9:	Pow Wow Dancing
Session 10:	Participation in Traditional Ceremonies
Session 11:	Participation in Traditional Ceremonies
Session 12:	Closure and Post-Test

The structure of the spousal abuse project is predicated on the philosophy of the Waywayseecappo First Nation. Briefly, the philosophy of Waywayseecappo First Nation flows from the Ojibway worldview that regards life as an interconnection among all beings and forces existing in physical and spiritual space. Specifically, the following tenets constitute the fundamentals for social service delivery at Waywayseecappo First Nation:

- A respect for the spiritual social, economic, and political solutions to meet the needs and rights of Waywayseecappo First Nation.
- A respect for the extended family systems, clans, and many networks within Waywayseecappo First Nation.

- A respect for the holistic services that focus on healing Waywayseecappo families and enabling them to exercise their rights to establish self government.
- A respect for the need to consider all preventive, development, restorative and emergency service goals and objectives.
- A respect for the importance of providing services that are accessible to all.
- A respect for the need to integrate the community based conceptualization and delivery of programs and services.
- A respect for the need for culturally appropriate support programs and services.

Development of the Survey Instrument

After completing a thorough literature review the research team for the Waywayseecappo Domestic Abuse project compiled the items deemed most relevant to the context of Waywayseecappo residents. The research relating to Aboriginal peoples and domestic violence was synthesized to come up with a survey instrument reflecting the critical components of cultural sensitivity and domestic violence. It was hypothesized by the research team that any domestic violence program that did not incorporate elements of Aboriginal culture would only contribute to a further sense of anomie among offenders. The literature review confirmed wholeheartedly that Aboriginal practices, rituals, and ceremonies were vital in a group context to successful intervention. However, the lack of empirical studies has made testing the efficacy of this relationship somewhat tenuous. Therefore one of the goals of this project is to systematically test this relationship.

Survey Development

Consultations were undertaken with the preeminent authorities in Canada and the United States for this project. Dr. Jeff Edelson, Research Director of the Domestic Abuse Project in Minneapolis and Professor, School of Social Work, University of Minnesota, upon consultation supported the thrust of the project. Specifically, Dr. Edelson observed that the study would be important as there are presently no outcome studies on domestic violence with Native American men. Dr. Edelson further supported the concept of adapting available inventories to produce a culturally relevant instrument. Dr. Burt Galaway, Professor, Faculty of Social Work, University of Manitoba, provided the initial direction regarding who to contact and issues to consider for this project. We also consulted Dr. Herman Lindemen

of Risk and Needs Assessment Inc. in Phoenix, Arizona and Dr. Karl Hanson, Senior Research Officer, Solicitor General of Canada. The research team discovered the existence of an Aboriginal domestic abuse program located in Duluth, Minnesota. This program called "Mending The Sacred Hoop Project" provides clinical intervention based on the medicine wheel model to Aboriginal men who batter. However, the Mending The Sacred Hoop Project upon examination was felt to be directed to an Aboriginal constituency that was very different in comparison to the experiences of Waywayseecappo residents (refer to Appendix F for characteristics of the diversity of Aboriginal cultural groups). The research team felt it was vital to develop a program and instrument to meet the local and unique needs of Waywayseecappo.

The men's questionnaire was a collation of the relevant aspects of the DAP (Minnesota) scale and the DVI (Arizona) scale. The partners questionnaire for spouses was a modification of the Abusive Behaviour Inventory Partner Form (ABIPF). Both of these questionnaires were translated into Sauteaux (Ojibway) to reflect a culturally appropriate format. Dr. Hanson, Senior Research Officer, Corrections Branch, Ministry Secretariat, provided guidance and recommendations to ensure the validity of the instruments (Shepard and Campbell, 1992).

Pre-Testing

Pre-testing of the English versions of the Waywayseecappo Domestic Abuse Inventory and the Waywayseecappo Partner Form was completed with the following groups:

- men starting group,
- men completing group,
- partners of men participating in group,
- partners of men who completed group,
- on-Reserve comparison group, men
- on-Reserve comparison group, women.

Description of Survey Instruments

This report is based on data from a comprehensive study of First Nation families that was conducted in 1993-94 and was designed to develop a culturally relevant survey instrument and to examine how First Nation intervention methods affect the behaviour of on-Reserve First Nation offenders. As discussed earlier the development of an appropriate survey

instrument was undertaken to fully take into consideration the unique aspects of Reserve life. In order to make the survey instrument relevant to all on-Reserve citizens the survey instruments were translated verbatim into Ojibway (Saulteaux) which is the mother tongue for Waywayseecappo.

Our survey questionnaire is a series of surveys which attempts to measure an offenders perception and numbers of behaviours regarding occurrence of violent acts directed toward partners. At the start of treatment an intake assessment (refer to Appendix B) is completed with court ordered offenders. This 41 question form asks respondents open and closed styled questions, Likert-like questions and open ended questions to obtain a comprehensive profile of an offenders pattern of abusive behaviour. Questions 1 and 2 of this form asks respondents for basic demographic data. Questions 3 through 21 asks open ended questions which can be answered by either yes or no. These yes or no responses attempt to ascertain critical pieces of background information. For examples, question #12 asks: "Have you had a problem with drugs in the past?".

Question #17 asks: "Have you spent time in jail as a result of assaulting your partner?". Question #19 asks: "Are you participating in this program as a requirement of a court order?".

Questions 22 through 31 asks offenders to rate their experiences both as an abuser and as an abused person in order to make the contextual realities of their situation explicit. For example, question #28 asks: "Select the answer that applies to you.

1. Father (or stepfather) physically abused family members.
2. Mother (or stepmother) physically abused family members.
3. Both father and mother physically abused family members.
4. Parents were not physical abusive."

Question #23 asks: Other than your present case, how many times have you been involved in domestic violence cases or disputes before?

- | | |
|----------|------------------|
| 1. None | 2. Once |
| 3. Twice | 4. Three or more |

Survey questions 32 through 38 has respondents reply to open ended statements which solicit their opinion on family rules, partners, and cultural familiarity. For example, question #32 asks: "For you what are some of the important rules in families?" Question 34 and 35 asks respondents to examine what is good or bad about having a partner. Questions #37 and #38 asks respondents to discuss their identity and affiliation with their Native culture.

The three remaining questions are directed at offenders who do not cohabit on a permanent basis with a partner. These questions attempt to determine an offenders' level of contact with partners.

The Index of Controlling Behaviour (male) is a forty-two question Likert-like survey instrument (refer to Appendix C) which is designed to be used for pre-intervention and post-intervention measurement of controlling and violent behaviour. This is a comprehensive instrument which covers all aspects of abusive behaviour, from emotional to physical. Specifically, this index asks respondents to count the number of unacceptable behaviours over a variety of conditions. The research team were reasonably optimistic that the items of this index were conceptually meaningful as they were derived from appropriate existing instruments. The answer format follows and asks respondents to check the appropriate item from the code list:

1. Once
2. Twice
3. 3 to 5 times
4. 6 to 10 times
5. 11 to 20 times
6. More than 20 times
0. Never
- NA Not Applicable

Question #4 of the index asked the number of times that respondents "Insulted, or swore at her?". Question #7 asks the number of times respondents "Yelled and screamed at her?". Question #12 asks the number of times that a respondent "Accused her of having an affair?". Other questions on this index ask how often respondents embarrassed their partner, or threatened to take children away, or blamed their partner for the offenders' problems. To examine physical abuse several questions were directed at actual violence. For instance, question #25 asks how often a respondent "Pushed, grabbed or shoved her?". Other questions of this nature ask how often a respondent hit his partner (question #28), "Beat her up?" (question #29), "Choked her?" (question #30), or "Threatened her with a knife or gun?" (question #31).

Questions #33 - #37 of the index asked respondents to consider their level of involvement with sexual abuse of partners. For example question #36 asks respondents how often they "Pressured her for sex against her will?" and question #37 asks respondents if they "Hurt her sexually or made her have intercourse against her will?".

The final portion of the index asks respondents to consider the direct implications of their violence. For examples, question #38 asks how often

"Your partner needed medical attention due to injuries you caused?". Question #40 asks respondents how often "You were in trouble with the police?". Question #41 asked respondents to determine how often "Your partner had to leave home for her own safety?".

Each of the forty-two items comprising the scale has the time frame "over the previous three months?" and each question contains eight response options representing an intensity or frequency gradient. The exception to this is question #43, which has a five option response format.

The Waywayseecappo domestic violence project built in a consumer feedback component (refer to appendix D) to assess respondents impressions of the intervention program and whether or not they considered the intervention program to have been of value. Seven questions with a five option response format were asked of participants. For example, question #1 asked "The program helped me learn a lot about myself." Question #3 asked "The program taught me about Anishinabe values and ways of dealing with anger." Question #5 asked respondents to consider how the program helped them develop in terms of "I learned about traditional Anishinabe respect, and the program helped me to treat my partner with respect."

To obtain an accurate assessment of the offenders' level of violent behaviour towards their partner, the partners' were asked to complete a thirty-one question Abusive Behaviour Inventory (refer to Appendix E) before and after their partners' treatment. Partners were asked to estimate how often they were subjected to abusive behaviour during the three months prior to their partners' entering intervention. Each question contains five response options representing an intensity or frequency gradient (never to very frequently). Examples of several questions from this inventory follow:

- | | | | | | |
|--|---|---|---|---|---|
| 7. Pushed, grabbed, or shoved you | 1 | 2 | 3 | 4 | 5 |
| 18. Pressured you to have sex in a way
that you didn't like or want | 1 | 2 | 3 | 4 | 5 |
| 25. Kicked you | 1 | 2 | 3 | 4 | 5 |
| 30. Used gun, knife, or other weapon
against you | 1 | 2 | 3 | 4 | 5 |

The research team is of the opinion that without this outside objective component the results of the intervention program would not be meaningful. This critical piece of information strengthens the research component of the project.

Waywayseecappo First Nation Domestic Violence Project

First Assessment: Profile of Offenders

What is the profile of the spousal abuser in Waywayseecappo? The Waywayseecappo First Assessment Form was used to determine this. Information was obtained from group participants who were part of the first treatment program.

The first treatment program had ten male participants at intake and first assessment. The average age for participants entering the program was 29.6 years. The ages of participants ranged from 22 to 56, with a medium age of 27 years. These men had been in close relationships with their partners for varying periods of time. The average length of a relationship with a partner of the opposite sex was 10.9 years. The range for relationship duration was from 1 to 37 years.

Eighty percent (n=8) of participants were married and currently living with their partners. Seventy percent (n=7) of participants had children. Most participants were in their first marriage (70%, n=7) and only three (30%) had been previously married. Only 50% (n=5) of the men had been employed for 12 or more of the past 24 months and only one of the participant's partners (10%) was currently working outside of the home.

A clear majority of participants consider themselves to have a problem with alcohol (80%, n=8) and all participants (100%, n=10) stated that they have had a previous problem with alcohol in the past. None of the participants indicated a current problem with drugs although one participant (10%, n=1) had indicated a previous drug problem.

All ten participants (100%) had been charged by the police for assaulting their current partner and three participants (30%) indicated that at some point in their lives they were also charged by the police for assaulting someone else. Only 20% (n=2) of the participants had been incarcerated for assaulting their current partner and only one (10%) participant indicated serving time in jail for having assaulted someone else at another time of their life.

Ninety percent (n=9) of the participants at assessment time indicated that they were participating in this treatment program as a requirement of a court order. Eighty percent (n=8) of participants also indicated that they were currently on probation. Only 50% of participants (n=5) had ever

received some form of counselling for their violent behaviour prior to this treatment program.

Seventy percent (n=7) of participants felt they had some problem with violence. Ninety percent (n=9) had indicated that they were involved in disputes that lead to domestic violence one or more times before. Forty percent (n=4) of the participants felt that they were potentially dangerous to themselves or others during the past year. Eighty percent of the treatment program participants (n=8) felt somewhat motivated and desirous of intervention to improve domestic relations and 60% (n=6) felt highly motivated to receive same. Fifty percent (n=5) indicated that they had a parent figure who physically abused family members. Seventy percent of participants reported being raised with the English language. Finally, 60% (n=6) of participants referred to their identity as solely an Aboriginal person in "treaty Indian" terms. One participant identified himself as Métis and two other participants identified their Aboriginal heritage by a combination of legal, spiritual and traditional terms. One participant elected not to disclose how they identify themselves as an Aboriginal person. Despite having 90% of participants indicating their Aboriginal heritage, only 20% (n=2) participated regularly in cultural or spiritual ceremonies in the community. Eighty percent of participants were uninvolved with their cultural heritage or practices.

To summarize, treatment program participants are likely to be male, Aboriginal, and in their late 20s. They are also likely to be married and have children. A majority of participants are also likely to present concurrently with alcohol related problems. Most participants are likely to be non-voluntary. A majority of participants are also likely to have used violence against their partners before. Fifty percent of participants are likely to have observed domestic violence early in their lives. A clear majority of participants are unconnected with their cultural heritage.

Notes

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This report does not necessarily represent the views of the Solicitor General of Canada, Corrections Branch or the Manitoba Department of Justice, Community and Youth Corrections. The views expressed are those of the authors and are not necessarily those of the Ministry of the Solicitor General of Canada.

2. Although all of the survey questionnaires were developed in both English and Ojibway (Saulteaux) languages, only the English versions are included here.

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APPENDIX A

Waywayseecappo First Nation Domestic Abuse Survey

This survey is a project of Waywayseecappo First Nation Chief and Council. The information obtained from all First Nation members will be very important to us in our examination of the incidence and prevalence of spousal abuse in our community. All responses will be kept confidential. As key informants in the community you have been selected to assist in developing an understanding of domestic abuse issues in our community. Information regarding this project is available from Tim Cloud, Councillor. Meegwetch (thank you) for your assistance and cooperation.

Please respond to the following and circle one answer per question:

eg. Men are more violent than women.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

Age: _____

Gender: F M

1. Traditional ceremonies/practices eg. pipe, sweats, sundance are factors which keep men from committing acts of spousal violence.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

2. Women are not considered equal to men on-Reserve.
 - 1 = fully agree
 - 2 = somewhat agree
 - 3 = don't know
 - 4 = somewhat disagree
 - 5 = totally disagree
3. Roles for men and women in this community are clear.
 - 1 = fully agree
 - 2 = somewhat agree
 - 3 = don't know
 - 4 = somewhat disagree
 - 5 = totally disagree
4. Monogamous (single partner) sexual practices are the community standard.
 - 1 = fully agree
 - 2 = somewhat agree
 - 3 = don't know
 - 4 = somewhat disagree
 - 5 = totally disagree
5. Witnessing physical abuse between parents may contribute to men in this community repeating the same behaviour.
 - 1 = fully agree
 - 2 = somewhat agree
 - 3 = don't know
 - 4 = somewhat disagree
 - 5 = totally disagree
6. There should be a zero tolerance policy (absolutely no violence) regarding spousal abuse in this community.
 - 1 = fully agree
 - 2 = somewhat agree
 - 3 = don't know
 - 4 = somewhat disagree
 - 5 = totally disagree

7. Drug and/or alcohol abuse contributes to spousal abuse in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

8. High unemployment contributes to spousal abuse in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

9. Loss of traditional ways and cultural values contributes to spousal abuse in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

10. Changing Native role expectations for men and women contribute to spousal abuse in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

11. Men who observed spousal violence in their family of origin are more likely to behave in the same way.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

12. The problem of domestic violence should be handled more openly (not covered up) in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

13. Spousal violence in the family is a result of family crisis.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

14. Spousal violence often occurs in a majority of families in this community.

1 = fully agree
2 = somewhat agree
3 = don't know
4 = somewhat disagree
5 = totally disagree

15. Of all the many factors which might contribute to spousal violence in this community, I feel that the most important factor is:

APPENDIX B

Waywayseecappo First Nation Domestic Violence Project First Assessment

1. Your age _____
2. Length of relationship with your partner _____
3. Are you and your partner married?
(Including common-law) Yes_____ No_____
4. Do you and your partner live together? Yes_____ No_____
5. Do you and your partner have children? Yes_____ No_____
6. Have you been married before?
(Include common-law) Yes_____ No_____
7. Have you worked for 12 or more of
the past 24 months (employed 50%
or more of the past 2 years)? Yes_____ No_____
8. Is your spouse/partner currently
employed? Yes_____ No_____
9. Do you currently have a problem
with alcohol? Yes_____ No_____
10. Have you had a problem with alcohol
in the past? Yes_____ No_____
11. Do you currently have a problem
with drugs? Yes_____ No_____
12. Have you had a problem with drugs
in the past? Yes_____ No_____
13. Have you been charged by the police
for assaulting your partner? Yes_____ No_____
14. What date were you charged? _____

15. Have you been charged by the police
for assaulting someone else? Yes_____ No_____
16. What date were you charged? _____
17. Have you spent time in jail as a result
of assaulting your partner? Yes_____ No_____
18. Have you spent time in jail as a
result of assaulting someone else? Yes_____ No_____
19. Are you participating in this program
as a requirement of a court order? Yes_____ No_____
20. Are you currently on probation? Yes_____ No_____
21. Have you previously received
counselling for violent behaviour? Yes_____ No_____
- If so, briefly describe the program:

22. Select the statement that best describes your domestic violence problem.
- | | |
|-------------------|---------------------|
| 1. Severe problem | 2. Moderate problem |
| 3. Slight problem | 4. No Problem |
23. Other than your present case, how many times have you been involved
in domestic violence cases or disputes before?
- | | |
|----------|------------------|
| 1. None | 2. Once |
| 3. Twice | 4. Three or more |
24. During the past year, I have been:
- | |
|------------------------------------|
| 1. Potentially dangerous to myself |
| 2. Potentially dangerous to others |
| 3. Both 1 and 2 |
| 4. None of the above |
25. Select the statement that indicates your motivation and desire for
counselling to improve your domestic relations.
- | |
|---|
| 1. Highly motivated (want help) |
| 2. Somewhat motivated (undecided) |
| 3. Little motivation (can handle it myself) |
| 4. No motivation (see no need) |

26. How long have you been involved in domestic violence or partner relationships that became violent?
1. 1 year or less
 2. 2 to 3 years
 3. 4 or more years
 4. None of the above
27. Select the statement that indicates *your* opinion of the severity of the domestic violence injuries you have caused.
1. Serious injury (broken bones)
 2. Moderate injury (treated by doctor or nurse)
 3. Mild injury (no medical treatment)
 4. None of the above
28. Select the answer that applies to you.
1. Father (or stepfather) physically abused family members.
 2. Mother (or stepmother) physically abused family members.
 3. Both father and mother physically abused family members.
 4. Parents were not physically abusive.
29. If you lived apart from your family of origin prior to age 16 select the answer that applies to you.
1. I attended a residential school
 2. I was placed in a foster home (not with relatives)
 3. I was placed with relatives (example, grandparents, aunts, uncles)
 4. I was placed in a residential treatment centre
 5. I was placed away from home because of trouble with the law
 6. More than one of the above (give numbers) _____
 7. None of the above
30. What language were you brought up in? _____
31. Can a couple expect to be together on a permanent basis or is it likely that they will separate/divorce?
1. Can expect to stay together
 2. 75% of time will stay together
 3. 50% chance of staying together
 4. High expectation of separation or divorce

32. For you what are some of the important rules in families?

33. Who enforces the rules in families?
(Eg. fathers, mothers, both, outside people, relatives, the community, etc.)

34. What is good about having a mate or partner?

35. What is bad about having a mate or partner?

36. Who usually has the responsibility of resolving problems or conflicts in the family?

37. In terms of your identity as an Aboriginal person, how do you identify yourself? (Eg. Legal status, Treaty Indian; Cultural/Spiritual status, traditional, non-traditional, mix, Christian etc.; Nation/Culture, Sault-eaux etc; or combinations of the above descriptions; or other ways.

38. Are you involved in traditional cultural activities or spiritual ceremonies within the community?

Yes _____ No _____

If yes, which activities or ceremonies?

The following questions are only to be answered if you are not living with any woman in a spousal type relationship right now.

39. If you are separated from your most recent partner, how often do you see her in person?

1. Never
2. Once every couple of months or less
3. About once a month
4. About once a week
5. A few times a week
6. Daily

40. If you are separated from your most recent partner, how often do you talk to her on the telephone?

1. Never
2. Once every couple of months or less
3. About once a month
4. About once a week
5. A few times a week
6. Daily

41. If you are currently separated from your partner, do you think that you will reconcile with her?

1. Definitely yes
2. Probably yes
3. Don't know
4. Probably no
5. Definitely no

APPENDIX C
Index Of Controlling Behaviour (Male)
Waywayseecappo Domestic Violence Project

The following questions will be used to measure changes in your behaviour over time. You will be asked to complete this questionnaire three times: now, immediately following the completion of the treatment group and several months after completion of treatment. All answers are confidential.

- CODE LIST:
1. Once
 2. Twice
 3. 3 to 5 times
 4. 6 to 10 times
 5. 11 to 20 times
 6. More than 20 times
 0. Never
 - NA Not Applicable

Thinking back over the last three months (if you have just been released from jail, the last three months before you went to jail), was there ever an occasion when you:

1. Discussed an issue raised by your partner, in a calm manner? 1 2 3 4 5 6 0 NA
2. Got information to back up your side of things? 1 2 3 4 5 6 0 NA
3. Brought in, or tried to bring in, someone to help settle things? 1 2 3 4 5 6 0 NA

As above, thinking of types of emotional or verbal aggression with your partner, was there ever an occasion when you:

4. Insulted or swore at her? 1 2 3 4 5 6 0 NA
5. Criticized her clothes or how she looks in appearance? 1 2 3 4 5 6 0 NA

6. Criticized how she cares for the children?	1	2	3	4	5	6	0	NA
7. Yelled and screamed at her?	1	2	3	4	5	6	0	NA
8. Sulked or refused to discuss an issue?	1	2	3	4	5	6	0	NA
9. Stomped out of the house, room or yard?	1	2	3	4	5	6	0	NA
10. Questioned her in detail on how she spends money?	1	2	3	4	5	6	0	NA
11. Made a decision to spend a large amount of money, without consulting her?	1	2	3	4	5	6	0	NA
12. Accused her of having an affair?	1	2	3	4	5	6	0	NA
13. Discouraged her contact with friends or family members?	1	2	3	4	5	6	0	NA
14. Did not allow her to go out of the house when she wanted?	1	2	3	4	5	6	0	NA
15. Restricted her use of the car or the phone?	1	2	3	4	5	6	0	NA
16. Embarrassed her in front of others?	1	2	3	4	5	6	0	NA
17. Drove the car recklessly to frighten her?	1	2	3	4	5	6	0	NA
18. Interrupted her sleeping to bother her?	1	2	3	4	5	6	0	NA
19. Threatened to take the children away from her?	1	2	3	4	5	6	0	NA
20. Blamed her for your problems?	1	2	3	4	5	6	0	NA
21. Threatened to hurt yourself or her, if she left you?	1	2	3	4	5	6	0	NA

Next consider the following types of physical abuse, over the previous three months. Was there ever an occasion when you:

- | | | | | | | | | |
|--|---|---|---|---|---|---|---|----|
| 22. Physically harmed a pet? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 23. Threw something in your partner's presence? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 24. Threw something at your partner? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 25. Pushed, grabbed or shoved her? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 26. Slapped her? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 27. Kicked, bit or hit her with a fist? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 28. Hit, or tried to hit her with something? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 29. Beat her up? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 30. Choked her? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 31. <i>Threatened</i> her with a knife or a gun? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 32. Used a knife or fired a gun in her presence, while making threats? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |

Now we want to consider some forms of sexual abuse, over the past three months was there ever an occasion when you:

- | | | | | | | | | |
|--|---|---|---|---|---|---|---|----|
| 33. Withheld affection from her? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 34. Withheld sex from her? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 35. Were insensitive to her sexual needs and desires? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 36. Pressured her for sex against her will? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |
| 37. Hurt her sexually or made her have intercourse against her will? | 1 | 2 | 3 | 4 | 5 | 6 | 0 | NA |

Finally some general questions about the effects of violence. Over the past three months, was there ever an occasion when:

38. Your partner needed medical attention due to injuries you caused? 1 2 3 4 5 6 0 NA
39. Your partner was unable to perform regular activities due to injuries caused by you? 1 2 3 4 5 6 0 NA
40. You were in trouble with the police? 1 2 3 4 5 6 0 NA
41. Your partner had to leave home for her own safety? 1 2 3 4 5 6 0 NA
42. Your partner has had support from a women's group, shelter or relatives because of your behaviour? 1 2 3 4 5 6 0 NA
43. How frequently during the past three months did your partner feel the following things? Circle the number of the answer that applies.

- 1 = All the time
 2 = Most of the time
 3 = Sometimes
 4 = Almost never
 5 = Never

1. She felt in danger around me? 1 2 3 4 5
2. She felt it was safe to argue or disagree with me? 1 2 3 4 5
3. She wanted to leave me but was afraid of what I might do. 1 2 3 4 5
4. She felt worthless because I treated her badly. 1 2 3 4 5
5. She felt I was controlling her. 1 2 3 4 5

APPENDIX D
Waywayseecappo Domestic Violence Project
Men's Questionnaire Part B
To Be Completed After Finishing Group

The following questions ask about what you thought about the abuse program you attended. Please answer each question using the rating scale shown below. Place the number of the appropriate answer in the space provided. Thank you.

1 = Very true, for me

2 = Somewhat true, for me

3 = Cannot tell / no opinion one way or the other

4 = Not true, for me

5 = Very untrue, for me

- _____ 1. The program helped me learn a lot about myself.
- _____ 2. The program helped me learn a lot about the traditional role of Native men.
- _____ 3. The program taught me about Anishinabe values and ways of dealing with anger.
- _____ 4. I now have a better idea of how achieving personal harmony and balance can make me a better person.
- _____ 5. I learned about traditional Anishinabe respect, and the program helped me to treat my partner with respect.
- _____ 6. I would recommend this program to my friends if they were having the same problems I was having.
- _____ 7. I liked the people who ran the program, they were good role models.

APPENDIX E
Waywayseecappo Domestic Violence Project
Abusive Behaviour Inventory
Partner Form

Here is a list of behaviours that many women report have been used by their partners or former partners. We would like you to estimate how often these behaviours occurred during the three months prior to your partner beginning this program (use the last three months at home if your partner has recently been in jail). Your answers are strictly confidential, no names are to be used on this form, only code numbers.

CIRCLE a number for each of the items listed below to show your closest estimate of how often it happened in your relationship with your partner or former partner during the three months before he started the program.

CODE:

1. Never
2. Rarely
3. Occasionally
4. Frequently
5. Very frequently

- | | | | | | |
|--|---|---|---|---|---|
| 1. Called you a name or criticized you | 1 | 2 | 3 | 4 | 5 |
| 2. Tried to keep you from doing something you wanted to do (example, going out with friends, going to a meeting) | 1 | 2 | 3 | 4 | 5 |
| 3. Gave you angry stares or looks | 1 | 2 | 3 | 4 | 5 |
| 4. Prevented you from having money for your own use | 1 | 2 | 3 | 4 | 5 |
| 5. Ended a discussion with you and made the decision himself | 1 | 2 | 3 | 4 | 5 |
| 6. Threatened to hit or throw something at you | 1 | 2 | 3 | 4 | 5 |
| 7. Pushed, grabbed, or shoved you | 1 | 2 | 3 | 4 | 5 |
| 8. Put down your family and/or friends | 1 | 2 | 3 | 4 | 5 |
| 9. Accused you of paying too much attention to someone or something else | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|--|---|---|---|---|---|
| 10. Put you on an allowance | 1 | 2 | 3 | 4 | 5 |
| 11. Used your children to threaten you | 1 | 2 | 3 | 4 | 5 |
| 12. Became upset with you because dinner, housework, or laundry was not ready when he wanted it done or the way he wanted it | 1 | 2 | 3 | 4 | 5 |
| 13. Said things to scare you, example: told you something bad would happen | 1 | 2 | 3 | 4 | 5 |
| 14. Slapped, hit or punched you | 1 | 2 | 3 | 4 | 5 |
| 15. Made you do something humiliating or degrading (eg. begging for forgiveness, asking his permission for normal things) | 1 | 2 | 3 | 4 | 5 |
| 16. Checked up on you (examples: listened to your phone calls, called repeatedly at work, followed you) | 1 | 2 | 3 | 4 | 5 |
| 17. Drove recklessly when you were in the car | 1 | 2 | 3 | 4 | 5 |
| 18. Pressured you to have sex in a way that you didn't like or want | 1 | 2 | 3 | 4 | 5 |
| 19. Refused to do housework or childcare | 1 | 2 | 3 | 4 | 5 |
| 20. Threatened you with a knife, gun or other weapon | 1 | 2 | 3 | 4 | 5 |
| 21. Spanked you | 1 | 2 | 3 | 4 | 5 |
| 22. Told you that you were a bad parent | 1 | 2 | 3 | 4 | 5 |
| 23. Stopped you or tried to stop you from going to work or school | 1 | 2 | 3 | 4 | 5 |
| 24. Threw, hit, kicked, or smashed something | 1 | 2 | 3 | 4 | 5 |
| 25. Kicked you | 1 | 2 | 3 | 4 | 5 |
| 26. Physically forced you to have sex | 1 | 2 | 3 | 4 | 5 |
| 27. Threw you around | 1 | 2 | 3 | 4 | 5 |
| 28. Physically attacked the sexual parts of your body | 1 | 2 | 3 | 4 | 5 |
| 29. Choked or strangled you | 1 | 2 | 3 | 4 | 5 |
| 30. Used gun, knife, or other weapon against you | 1 | 2 | 3 | 4 | 5 |

