

MOTIVATING THE PERSON WHO USES ABUSE AND VIOLENCE TO SEEK HEALING



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WHO ARE “THOSE ABUSERS”?

TYPOLOGIES OF MEN WHO PERPETRATE INTIMATE PARTNER ABUSE

+ Seminal work by Holtzworth-Munroe & Stuart, 1994

1. Severity and frequency of marital violence (i.e. 'family-only')
2. Generality of violence (i.e., within the family and outside the family/'generally violent-antisocial')
3. The batterer's psychopathology or personality disorders (i.e. 'dysphoric-borderline').

✓ Evidence supports that each is qualitatively distinct from each other

(Holtzworth-Munroe, Meehan, Herron, Rehman, & Stuart, 2000; Huss & Ralston, 2008; Waltz, Babcock, Jacobson, & Gottman, 2000)

Gender Essentialism

Heteronormativity

“WHY DO MEN BEAT THEIR WIVES?”

*Reductionist view of
intimate partner abuse
as physical*

THEORIES OF ETIOLOGY: INTIMATE PARTNER ABUSE PERPETRATION


➤ More than 20 theories have been used to explain why IPV/A occurs

➤ Most promising:

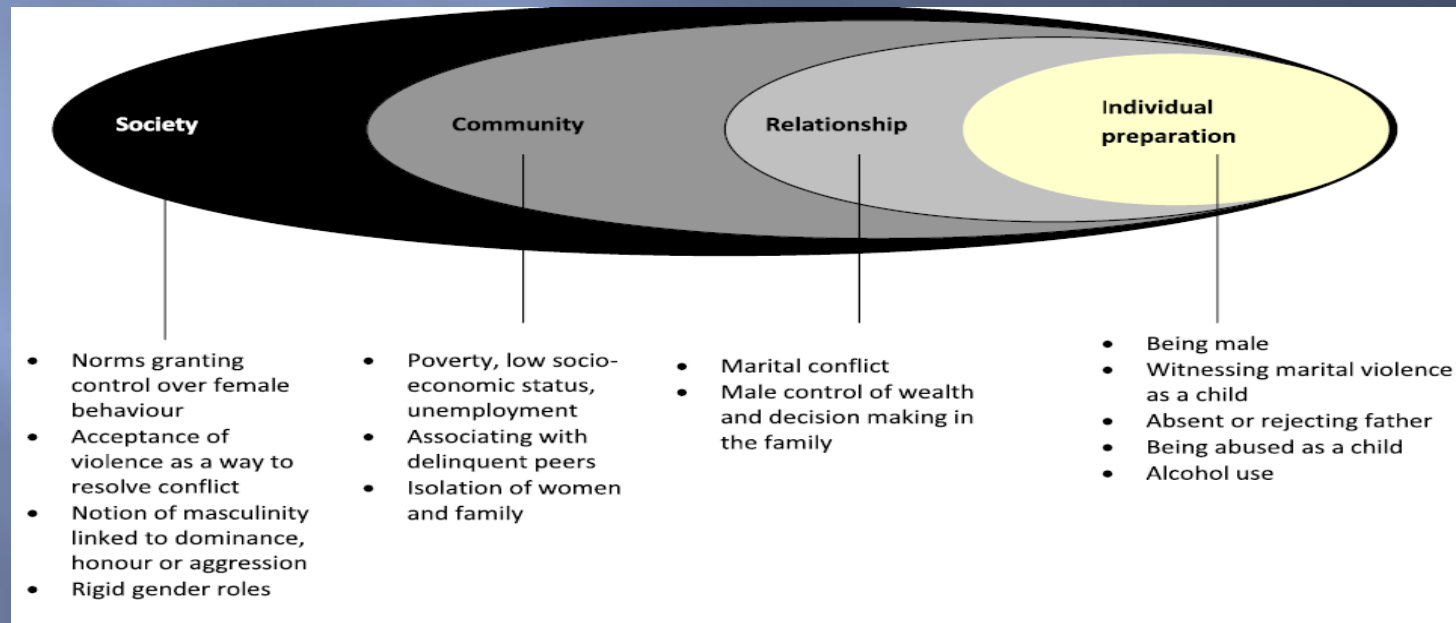
✦ Social/Psychological Theories

- ✦ Social Learning Theory
- ✦ Social Exchange Theory

✦ Feminist/Womanist Perspectives

- 
- Theory Integration
Womanist Guided
Socio- Ecological
Framework

SOCIO-ECOLOGICAL MODEL OF INTIMATE ABUSE



Adapted from
Heise, 1998

RISK FACTORS FOR INTIMATE PARTNER ABUSE PERPETRATION

✦ Macro-level

- ✦ Lower Education/Income
- ✦ General Stress
- ✦ Societal acceptance of attitudes that condone violence

✦ Micro-level

- ✦ History of family violence
- ✦ Being generally violent towards non-family
- ✦ Low marital satisfaction
- ✦ Substance abuse

Costa et al., 2015

RELIGIOUS INVOLVEMENT: RISK OR PROTECTIVE FACTOR?

- ✦ Line of thought #1: Religious ideas encourage loving behavior and anti-violence
 - ✦ Evidence—Higher church attendance linked to lower odds of physical IPV perpetration
(Ellison, Trinitapoli, Anderson, & Johnson, 2007) (N=3,134)
- ✦ Line of thought #2: Because of religious ideas that encourage rigid gender roles, religious involvement could facilitate controlling behavior
 - ✦ Evidence—Men who were more religious, more likely to perpetrate physical and psychological abuse
(Renzetti, DeWall, Messer, & Pond, 2015) (N=350)

CULTURAL ISSUES

- ✦ Immigrant specific forms of abuse
- ✦ Sources of vulnerability and sources of strength
- ✦ Institutional racism
- ✦ Increased stressors
- ✦ Faith & Spirituality in lives of men who act abusively

TYPICAL PARTNER ABUSE INTERVENTION PROGRAMS

- ✦ State standards vary tremendously
- ✦ Most participants are mandated by the court to attend as the result of an arrest/conviction
- ✦ Most are psycho-educational
- ✦ Cognitive Behavioral Therapy
- ✦ Gender specific groups
- ✦ Evidence--Arias et al. found that overall, BIPs had a positive, but non-significant effect in reducing abusive behavior (2013).
- ✦ Evidence remains inconclusive due to differing formats, populations, and measures of success.

ST. PIUS V MEN'S GROUP STUDY

✦ Group Characteristics

- ✦ Not court mandated –
VOLUNTARY PARTICIPANTS ONLY
- ✦ Over 400 participants since 2011
- ✦ Average group session 20-30 men
- ✦ Encourages peer support outside of group

✦ Study

- ✦ Uses community based participatory research
- ✦ Involves a case study approach
- ✦ Involves longitudinal collection of survey data to determine effectiveness
- ✦ Data Collection: June 2016-January 2018



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MOTIVATION: INTRINSIC & EXTRINSIC

Understanding the cause of behavior and motivating factors is key to changing or improving outcomes.

Intrinsic Motivation

- ✦ Intrinsic = internal. When you are intrinsically motivated, you pursue a course or skill development solely for the satisfaction of learning, and you are determined to strive inwardly in order to be competent. There is no external inducement.
- ✦ E.g., an abuser comes to the realization that he/she has to change and be a better person/spouse/parent.

EXTRINSIC MOTIVATION

- ✦ Extrinsic = external. This type of motivation is all around us; society provides us with many examples. When you are motivated to behave, achieve, learn or do based on a desired outcome, or to avoid undesirable outcomes, you are being extrinsically motivated.
- ✦ E.g., An abuser goes to treatment so as not to go to jail, or seeks help so that he/she will be able to stay with or have contact with his/her partner and children.

THE STAGES OF CHANGE

1. **Precontemplation:**

The person is unaware of the need to change and/or has no intention of changing.

2. **Contemplation:**

The person has the intention to change soon, but ambivalence about changing can cause them to keep putting off taking action.

THE STAGES OF CHANGE

3. Preparation

The person is ready to start taking action soon, and takes small steps. They may tell their friends and family that they want to change their behavior.

4. Action

People at this stage have changed their behavior recently and need to work hard to keep moving ahead and to fight urges to slip back.

THE STAGES OF CHANGE

5. **Maintenance:**

The person has changed their behavior but needs to cultivate awareness of temptations and seek support to maintain their new behavior.

6. **Relapse**

Individuals who attempt to quit highly addictive behaviors such as drug, alcohol, and tobacco use are at very high risk of relapse. This stage is not part of DV treatment, since from the beginning the goal is to avoid hurting one's family again.

Prochaska & DiClemente, 1984

EDUCATION & PREVENTION OF IPV

- ✦ By preventing domestic violence, we avoid all the negative short and long-term effects of domestic violence on victims, children and aggressors. There is a worldwide push to extend prevention efforts.
- ✦ Even so, there will always be some acts of family violence that we need to address as Catholics. We need to be prepared to both respond to *and* to prevent domestic violence.

World Health Organization, 2014

http://apps.who.int/iris/bitstream/10665/149798/1/9789241508018_eng.pdf?ua=1&ua=1&ua=1

AMARNOS Y RESPETARNOS TODOS LOS DIAS DE NUESTRA VIDA



**A 7-12 week course for Catholic spouses and parents
BASED ON THE SACRED SCRIPTURES, THE DOCUMENTS OF THE CATHOLIC
CHURCH, AND CONTEMPORARY PSYCHOLOGICAL RESEARCH**

Christauria Welland, Psy.D.

WHY OFFER A PREVENTION PROGRAM FOR FATHERS?



- ✦ Origin of the idea
- ✦ “Just for men” and their partners
- ✦ Risk factors for intimate partner violence (IPV): prevention
- ✦ Research on attachment, child development, and discipline
- ✦ Violence prevention relationship skills
- ✦ Couples practice skills in a safe setting
- ✦ Catholic teachings and practices are woven into the program

HOW DO WE ATTRACT MEN TO PREVENTION COURSES?

- ✓ Problem: Most men do not voluntarily attend courses or talks on IPV
- ✓ We can try to use existing men's groups or create them (churches, schools, community centers, etc.)
- ✓ Fathers, especially Latino fathers, are strongly motivated to improve their children's lives





THEORETICAL/RESEARCH FOUNDATIONS OF THE COURSE

- ✓ Use of a positive approach, with recent research findings on healthy child development and effective communication with partner and children.
- ✓ Use of positive psychology, attachment research, empathy, neurological development and emotions, emotional coaching, human rights, effective discipline, and cognitive-behavioral skill building for adults and children.

ST. JOHN PAUL II

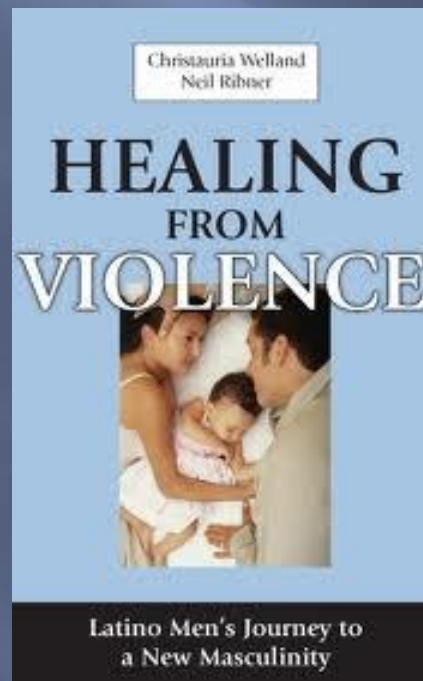
- ✦ Whenever a man is responsible for offending a woman's personal dignity and vocation, he acts contrary to his own personal dignity and his own vocation.

On the Dignity of Women, 1988, #10



HEALING FROM VIOLENCE: LATINO MEN'S JOURNEY TO A NEW MASCULINITY

Welland & Ribner, 2007



TREATMENT OF THE ABUSER

Retraining is inadequate as a means to change abusers. Abusers need healing and recovery, like any other victim, before they can stop using the coping patterns affected by their own victimization.

The compassionate and effective therapist understands that abuse is a symptom of a human being living a maladaptive pattern of behavior, as a result of negative life experiences within a violent society.

TREATMENT OF THE ABUSER

BALANCE:

The recognition that many abusers are past victims as well as current perpetrators.

This never includes excusing their present behavior.

Not to recognize and empathize with their past is to risk never building rapport with these men.

Thus we lose the opportunity to **make a profound difference in their lives and in the lives of their families.**

Welland, C. & Ribner, N., 2007

INTERVIEW FINDINGS: THE DECISION TO CHANGE



Maybe you just realize for yourself, and take responsibility and decide to change, if you want to change. Because a lot of us think that we're fine, we don't need this, but in reality we do. The need to change, that decision you take yourself. Not because of anyone else. It's the need to be different. You have to decide for yourself.

Ignacio

SIN GOLPES

Cómo transformar la respuesta violenta de los hombres
en la pareja y la familia

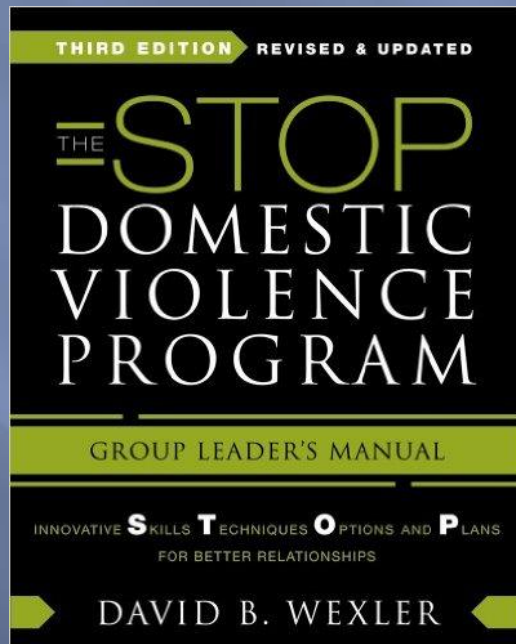
A Cultural Treatment Model for Latin American Partner-Abusive Men



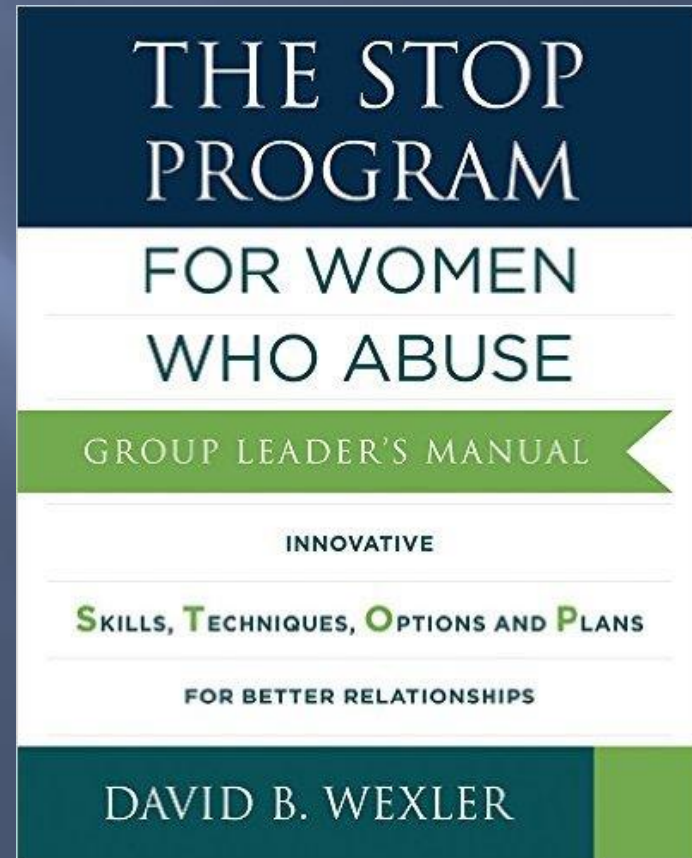
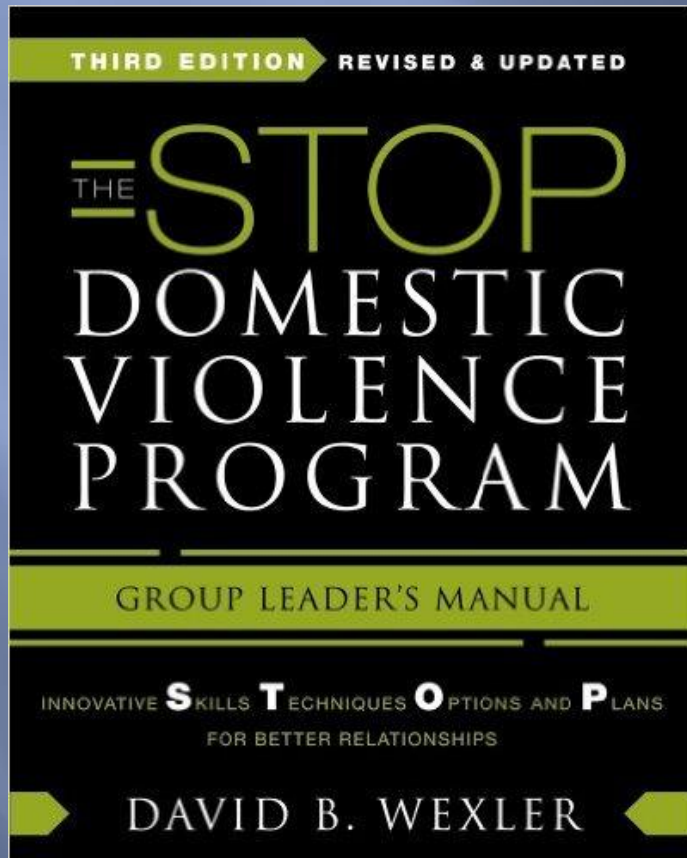
Welland & Wexler
Editorial Pax, México, 2007

CONTENT AND PROCESS

- ✦ An evidence-based program using cognitive-behavioral and self psychology theories



WEXLER PROGRAMS IN ENGLISH (minus the spirituality section, etc.)



MOTIVATION FOR TREATMENT AMONG PARTNER-ABUSIVE MEN IN MEXICO

What types of incentives or coercion were used to motivate men to attend the treatment groups?

- ✦ First, they were motivated by the ruling imposed by the judge.
- ✦ Later, it was the welcome and the understanding of the therapist and the group.
- ✦ Finally, they were motivated by seeing that they really had changed their interpersonal relationships, especially with their spouse and children.

✦ Report, State of Durango, Mexico, 2013



QUETZALCÓATL: THE TRANSFORMATIVE JOURNEY, THE PILGRIMAGE

“The treatment program we begin today is like a journey that we are going to take together. Maybe you would never have chosen to take this journey, but now that you are on it, you can decide to get something good out of the experience.

We can also see our whole life as a journey, a voyage of development and growth towards physical, intellectual, emotional, and spiritual maturity. This process usually calls for personal sacrifice, because that is how we bring to light a new way of being.”

Sin Golpes, session 1

FIND A WAY TO GET THEM THERE AND:



- ✓ With a respectful and well-trained group leader,
- ✓ A cohesive and supportive group of their peers,
- ✓ and a research-based program designed to focus on the main objectives of IPV treatment,
- ✓ The therapy will “do its magic” for many, if not all, of the members

TREATMENT GOALS : ABUSERS

- ✓ Eradicate violent, coercive and intimidating behavior towards the partner.
- ✓ Learn to take responsibility for one's own behavior.
- ✓ Model and create empathy.
- ✓ Teach anger management.
- ✓ Increase self-esteem.
- ✓ Replace maladaptive conflict resolution skills with constructive, non-violent skills.
- ✓ Learn “a new way of being a man”
- ✓ Prevent the intergenerational cycle of violence.

WHY SHOULD WE TREAT THE ABUSER?



- ❖ To protect the rights, safety, and well being of the abused and the children in the family
- ❖ To rehabilitate and heal the abuser
- ❖ To prevent the intergenerational cycle of violence
- ❖ The person with the problem is the one who needs to change if there is to be real change in the family

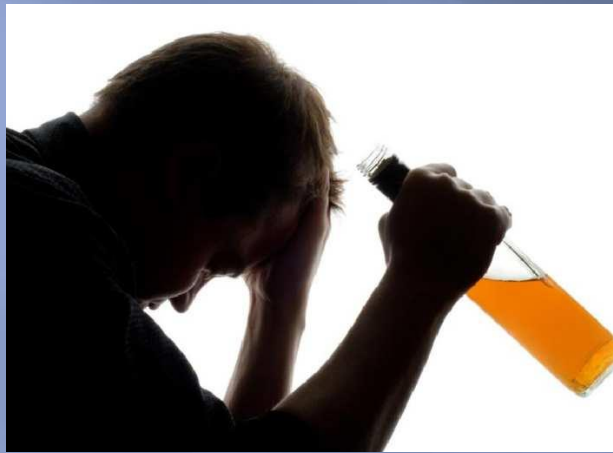


REQUIREMENTS FOR EFFECTIVENESS FOR COURT-ORDERED TREATMENT

- ✓ Previous or simultaneous treatment if alcohol or drugs are a problem
- ✓ Protection for the abused partner and the children
- ✓ Respect for the abuser, without diminishing his responsibility
- ✓ Group treatment for greater efficacy
- ✓ Support from law enforcement, so the abuser will attend treatment, and penalties if the abuser reoffends.

“AA” AS ADJUNCT TO TREATMENT FOR ABUSERS

- ✦ Alcoholics Anonymous, a 12-step program, can save many from a lifetime of alcoholism and imminent self-destruction, as well as give hope to their families.
- ✦ The group format, the structured belief-system, the spiritual orientation, and the support offered are a good fit for many abusers mandated to AA as well as to IPV treatment.
- ✦ Some were sent to other mandated programs when AA had failed to produce results on previous occasions.



LESSONS FROM THE FIELD

- ✦ If your client is still drinking in a problematic way, he will not benefit from therapy and the violence is likely to continue, if not during his treatment, than in subsequent months or years.
- ✦ Take the time to verify his behavior with his partner.
- ✦ All of the men in our pilot program who relapsed, even though the number was small, did so under the influence of alcohol.

THE GROUP: A SAFE PLACE TO HEAL AND CHANGE

- ✦ *Leonardo understood that an important part of his personal change came in making a contribution to other men.*
- ✦ So I said to him, “If you don't talk we can't help you. That's what we're here for; we're members of the same group.” First he said one word, then he began to tell all his problems, and he began to cry. Everyone was listening and people got really surprised and quiet. The other guys helped him, to know how to solve his problem. And after a while you could see he was really relieved and he started to laugh with the others.

GRADUATES FROM THE GROUP HAVE A LOT TO SHARE

I talk a lot with my brothers and sisters, I'm teaching them, like how to talk and how to listen to someone. I would encourage them to talk about their problems and then find a way to help them. I really feel like I have a lot of valuable information to share. I am proud of myself, of what I am doing. I'm keeping my resolutions and changing my life. So I feel proud of myself as a person.

Rogelio

BECOMING AGENTS OF CHANGE

- ✦ Being in the group can empower violent men to change themselves and to be agents of change in their social circle.
- ✦ “Normalizing” the violence they have grown up with, not justifying it, can be a step toward recognition that they can help break the cycle of intergenerational violence in their families.
- ✦ They can model adaptive skills to their partners and children, and intervene or share their knowledge with relatives and friends.

SELF-REPORTED TREATMENT OUTCOMES FOR LATINO MALE ABUSERS

- ✦ Learning to be nurturing fathers
- ✦ Improved communication skills
- ✦ Ability to manage anger
- ✦ Greater flexibility in gender roles; understanding and “trying on” gender equality
- ✦ Overcoming addiction to alcohol
- ✦ Learning to be “a different kind of man”

Welland, 1999

MOTIVATION! BEING A BETTER FATHER

Ceferino brightened as he described his relationship to his children:

I love them very much. I want them to live in a healthy environment, to grow up in a different world from the one I lived in. I want the best for them in every way. I'm not rich, but whatever I have in my pocket I give them. I try to give my family now, my children, what my own family never gave me.

EFFECTIVE APPROACHES TO WORKING WITH ABUSIVE LATINO MEN

- ✓ Effective Teaching Style: Clarity & Structure
- ✓ Ineffective Teaching Style: Authoritarian & Unfocused
- ✓ Effective Therapeutic Style : Friendliness & Empathy
- ✓ Ineffective Therapeutic Style : Confrontational & Blaming
- ✓ Ethnic Group of Therapist

Welland, 1999

PREFERRED THERAPIST BEHAVIORS

- ✓ Clinical style: Self-confident, friendly, personal touch, patient, open
- ✓ Therapeutic skills: Self-disclosure, attention, sense of humor, pacing with the client, positive reinforcement

INEFFECTIVE TECHNIQUE

She would criticize us a lot, we debated *machismo* a lot. I think she could have used a better strategy to make us think and debate, instead of the way she did it. Because the way it is, the men just see her as a feminist. And it shouldn't be like that. It's better if we can focus on that we are equal.

Ceferino

CULTURALLY- SPECIFIC TREATMENT COMPONENTS

- ❖ Parent Education
- ❖ Discussion of Rigid Male Gender Roles, especially *Machismo*
- ❖ Discrimination against Latinos and Women
- ❖ Immigration Difficulties
- ❖ Sexual Abuse in Relationships
- ❖ Spirituality and Prevention of Domestic Violence

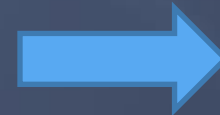
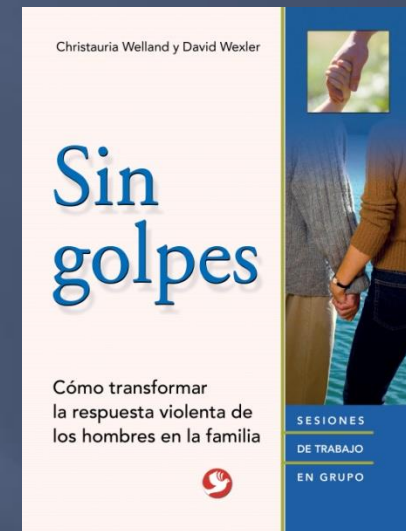
❖ Welland, 1999

SIN GOLPES

CULTURAL TREATMENT MODEL FOR LATINO MEN IN TREATMENT FOR IPV

COGNITIVE-BEHAVIORAL APPROACH

- ✓ Self-management deficits
- ✓ Communication skills deficits
- ✓ Distorted Cognitions
- ✓ Negative Attributions
- ✓ Pessimism & Rumination
- ✓ Maladaptive stress management



substance abuse

WHY A COGNITIVE-BEHAVIORAL APPROACH?

- ✦ Once relationship skills such as open communication and assertiveness are taught, and cognitive distortions that perpetuate negative thinking and behavior have been explored and replaced, violence becomes one option among many, instead of the sole coping mechanism available when faced with conflict.

SELF PSYCHOLOGY (CLIENT-CENTERED/ATTACHMENT) APPROACH

- ✓ Damaged Identity
- ✓ Helplessness & Powerlessness
- ✓ Fragmentation of the Self
- ✓ Narcissistic Injury
- ✓ Seeks Self-Object Experience/ Cohesion
- ✓ Displaced Shame & Rage

COMMUNICATING RESPECT

- ✦ The men (or women) in our programs deserve respect – not for the actions they have taken – but rather for the individual stories that have led them to act desperately and destructively. Many of the men in our groups, *like all of us*, have become overwhelmed by emotions they had difficulty handling. And they lacked the skills to handle them in a constructive and proactive manner.

David Wexler, 2013

HUMAN RIGHTS EDUCATION

- ✓ Universal human rights of men, women and children
- ✓ Focus on mutual respect
- ✓ Opposition to discrimination
- ✓ Tolerance for change
- ✓ Spiritual life and Respect
- ✓ Non-violent discipline of children

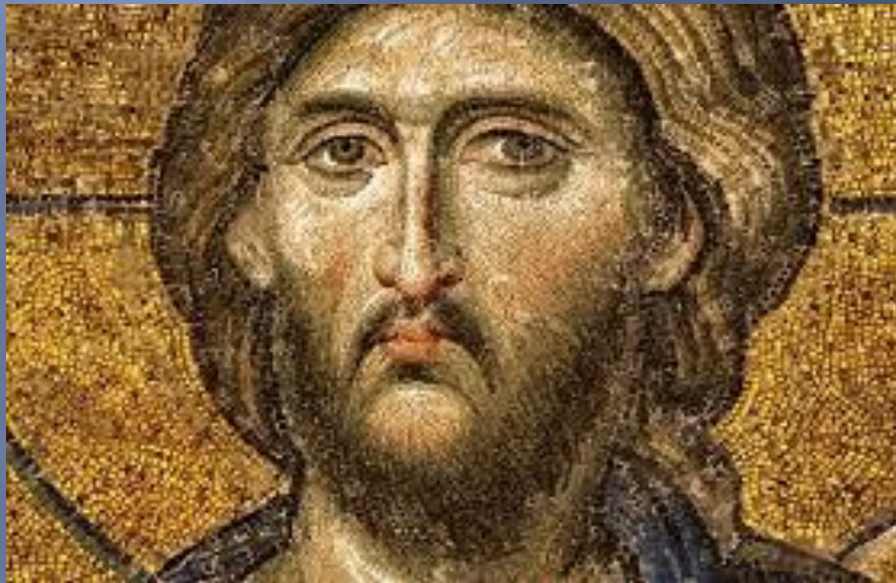
APPROACHING DIFFICULT TOPICS

- ✦ Discussing gender roles in the group is a delicate balancing act, requiring experience and knowledge of the clients' resistance.
- ✦ The men in our study resented the *macho* stereotypes that they felt some therapists imposed on them. Yet, they frequently admitted that *machismo* was a pervasive problem in their relationship and culture.
- ✦ Our technique is to let them talk about it among themselves, and to use the quotations from the men in our study to introduce the topic and stimulate changes in perception.

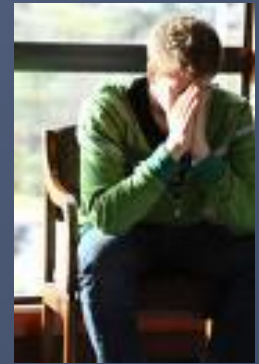
PASSING THE CLIENTS' TESTS

- ✦ Clients often have the expectation that their therapist feels contempt for their *machista* beliefs. Thus it is important to “pass their tests” and not fall into stereotyping.
- ✦ Sometimes we use a paradoxical intervention, taking the side of the *machista* man in a discussion and allowing the men to argue against it.
- ✦ A grave therapeutic error is to appear to be an angry ‘feminista,’ which will cause the group to shut down self-disclosure out of fear of saying the wrong thing. We prefer to let them challenge each other.

SPIRITUALITY IN THE *SIN GOLPES* MODEL: A CULTURAL INNOVATION



SPIRITUALITY



I would have liked us to talk about some religion. Because when you're going to make a change you need to hold onto something. You have to have a solid foundation, whatever it is. Whether it's the program or something else. It would be helpful to bring in some religion, to talk about the spiritual side. Our therapist never talked about religion. I felt like he wasn't very open to that, that he wasn't very respectful about that. I think it would be very useful to talk about what we believe as human beings.

Rogelio

SPIRITUALITY



- ✓ Decision to Change
- ✓ The Hero's Journey: Quetzalcóatl
- ✓ Current Perspectives of Judeo-Christian Religions on IPV
- ✓ Spiritual Resources in their community
- ✓ Learning to Forgive others
- ✓ Asking Forgiveness from the family

ARE VIOLENT MEN MORE OR LESS LIKELY TO PRACTICE THEIR FAITH?

José expressed amazement that such a question should even be asked of him:

Of course men who don't practice faith are more abusive. If I don't have any hope in any kind of Catholicism, as they say, in religion, then I'm a person who doesn't have anything good in my mind. So I think it's better for people who go to church, or to some religion. A man like that is less likely to be violent. It has the same effect as one of my classes. **Maybe some other religion thinks it's good to beat your wife, but not my church. No, never.**

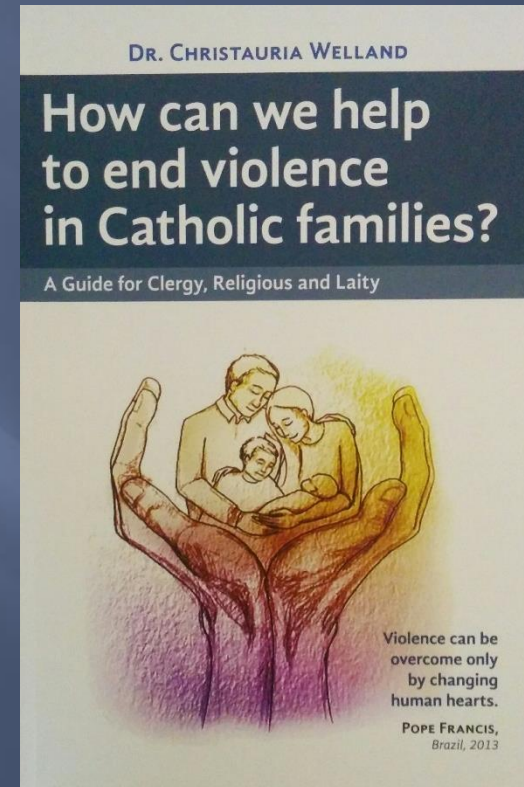
CATHOLIC TEACHINGS APPLIED TO TREATMENT



- ✦ Catholic teaching on marriage as a communion of life and love
- ✦ Living the reality of the sacredness of the human person and the human body
- ✦ The Theology of the Body and the nuptial meaning of the body
- ✦ How a disciple of Christ should live with spouse and children
- ✦ Living the dignity and equality of a Catholic wife
- ✦ Developing a life of prayer and closeness to Jesus to be more like him

CATHOLIC TEACHINGS APPLIED TO TREATMENT

- ✦ Sacred Scripture
- ✦ Teachings of St. John Paul II, Pope Benedict and Pope Francis on married love
- ✦ Specific teaching of Popes on domestic violence
- ✦ USCCB: *When I Call for Help*
- ✦ Bishop Ricardo Ramirez: *Speaking the Unspeakable*



OUR HOLY FATHER'S CLEAR DENUNCIATION OF DOMESTIC VIOLENCE

- ✦ Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union.

Amoris Laetitia 2016, #54

20 SESSIONS THAT CAN BE USED FOR CHURCH-BASED VOLUNTARY PROGRAMS

p. xxiii

1. Quetzalcóatl
2. The House of Abuse
3. Time Out
4. Anger & Aggression
5. Alcohol & Violence
6. Self-Talk
7. Put Downs
8. Responsibility
9. Masculinity Traps
10. Masculinity Traps (continued)

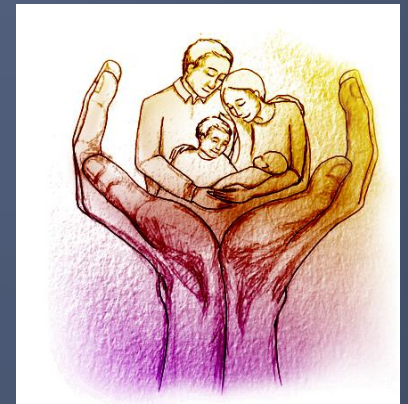
Welland & Wexler, 2007; Wexler, 2013

20 SESSIONS THAT CAN BE USED FOR CHURCH-BASED VOLUNTARY PROGRAMS

p. xxiii

11. Jealousy and Misinterpretations
12. Sex
13. Children
14. What Kind of Father do I Want to Be?
15. Expressing Feelings
16. Empathy Training
17. Conflict with Respect
18. The 4 Horsemen of the Apocalypse
19. Spiritual Life
20. Forgiveness is a Decision

PAX IN FAMILIA



- ✦ www.paxinfamilia.org
- ✦ Contact: drchristauriawelland@gmail.com
- ✦ An international Catholic ministry dedicated to peace, and to the prevention of violence and abuse in Catholic families.
- ✦ Focus on research, publications, and international training to dioceses, seminaries, parishes, catechists and lay ministers on effective pastoral responses to and prevention of family violence, and how to educate Catholic youth and couples for peace.

BOOKS AND ARTICLES AVAILABLE AT THE PAX IN FAMILIA EXHIBIT

- + Welland, C. (2015). *How Can we Help to End Violence in Catholic Families? A Guide for Clergy, Religious and Laity*. Guadalajara, Mexico: Editorial Montenegro. Available in English, Spanish, French, Portuguese, Tagalog, and Tamil. [Free downloads at www.paxinfamilia.org](http://www.paxinfamilia.org)
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A TIME OF MERCY FOR US ALL



This is the time for mercy. It is the favorable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation.

*Pope Francis, Vespers of
Divine Mercy Sunday, 2015*