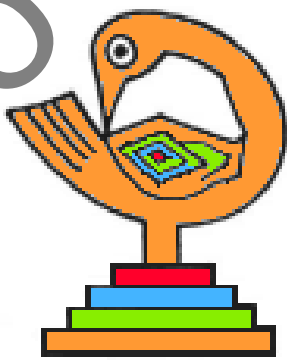
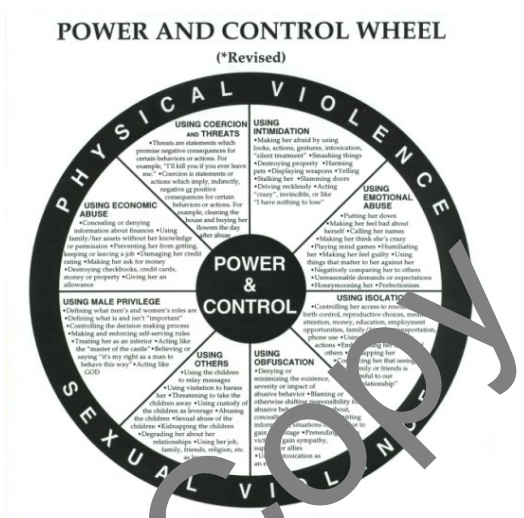


# Helping Explore Accountable Lifestyles



*"Helping People Help Themselves"*



# H.E.A.L.

## A Thank You

Conceptual clarity is the process of ensuring that every part of a program is congruent with the underlying theory and goals. HEAL is rooted in the belief that abuse is a choice and a learned behavior that is supported by societal myths that tolerate and promote it. Further, HEAL presumes competence of all participants and their ability to change.

This workbook is a work in progress. Like life, it should always be refining, changing, and adding new ideas. The HEAL workbook itself includes a compilation and refinement of ideas from many professionals in the field. The HEAL program owes a debt of gratitude to others in the community who helped with ideas, formats, practices, and insight.

Special thanks to the ADA program in Washtenaw County and the SAVE program in Wayne County where many of the exercises and materials were developed and modified.

It is also important to acknowledge the hundreds of men whose experiences and insights helped give the workbook focus and form. An acknowledgement also to all the survivors and children who continue to be the reason this work is so important.

Jeffrie K. Cape LMSW, ACSW, CAADC  
Director



# H.E.A.L.

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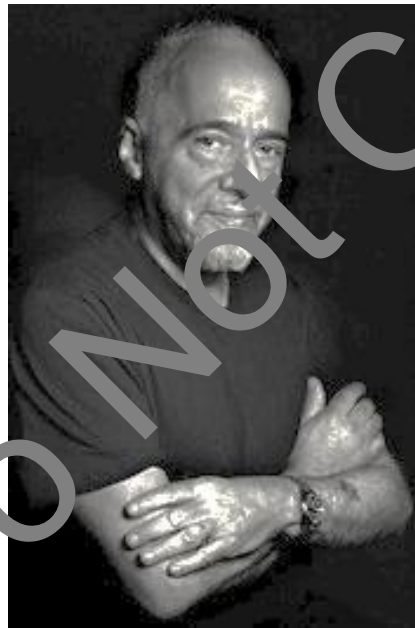


# H.E.A.L.

## Did You Know?



*We will stand against violence and intimidation. We will stand for the rights and dignity of all human beings." – Barack Obama*



*If you want to control someone, all you have to do is to make them feel afraid." – Paulo Coelho*



*Disposition to derision and insult is awakened by the softness of foppery, the swell of insolence, the liveliness of levity, or the solemnity of grandeur; by the sprightly trip, the stately stalk, the formal strut, and the lofty mind; by gestures intended to catch the eye, and by looks elaborately formed as evidences of importance.*  
- **Samuel Johnson**





**H.E.A.L.**

# **Policies and Procedures**

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# H.E.A.L.

## Program Design

HEAL is a minimum 52 session battering intervention program for men. Participants attend one, two-hour group session per week. The group is an open group (meaning men may enter at different times and will be at different phases of the program).

The program is based on the concept that battering is a choice and that participants need to integrate accountability into their lives. This is a self-paced program that expects weekly work on assignments the workbook. The assignments provide participants with an opportunity to increase awareness, identify issues, tactics, core beliefs and practice accountable options in their daily lives.

Each week one of the service participants will act as group leader. The leader is responsible for opening and closing the session and following the agenda. Service participant's introduction is reflective of their personal understanding and internalization of the program concepts.

The program is designed so that participants will move through the phases in an integrated group. The program has four phases:

- **Acknowledgement** – *What specific behaviors did I do that gives me a reason for being in this program?*
- **Cornerstones** – *Explores the choice model, power, and control wheel accountability plan, and SDR.*
- **Challenge** – *Exploration of core beliefs that allowed me to choose battering behavior and identifying alternative accountable options.*
- **Sankofa** – *The process of looking back in order to move forward toward an accountable non-abusive lifestyle.*

Each phase requires the completion of specific assignments, a presentation to the group and a group vote to move on.



# H.E.A.L.

## Acknowledgement

Goal:

1. To answer the question; "Do I Have A Reason (DIHR) To Be In This Program?"

## Cornerstones

Goals:

The development of a fundamental understanding of;

1. The Choice Model,
2. The Power and Control Wheel,
3. The Accountability Plan (which includes clues and the use of P.A.U.S.E.)
4. The SDR

## Challenge

Goals:

1. Develop an understanding of **how** and **why** certain tactics were used.
2. Identify and explore what myths and societal messages influenced and supported choice of tactics.
3. Identify core beliefs that underlie choice to be abusive.
4. Challenge core beliefs and identify their origins.
5. Begin to explore and identify accountable options.

## Sankofa

Goals:

1. Develop and implement accountable options in current life situations.
2. Implement modifications to core beliefs.
3. Identify and develop support systems in the community to sustain changes in life.



## **Intervention Philosophy**

HEAL's philosophy is firmly grounded in research and practice findings that domestic violence is a crime overwhelmingly committed by men against women. Battering is a choice made by men that encompasses a range of coercively controlling actions that include purposeful, instrumental, and strategic behaviors used to control and dominate others for personal benefit. The HEAL Program is designed to intervene in the lives of men who batter, in order to encourage accountability for the safety and respect of everyone. This is done with the presumption of competence and the belief that individuals have the ability to make accountable, sustainable change.

## **Intervention Mission**

HEAL's mission is to hold those who perpetrate domestic abuse and/or violence accountable for their actions. We do this by providing an educational environment where men are helped to identify and acknowledge their use of violence or coercive control and are offered an opportunity to explore personal accountability and options so that they can implement changes in their life. Intervention is designed to hold men accountable for their actions and beliefs.

## **Partner Contact Policy**

HEAL is committed to the safety of victims and to holding batterers accountable for their behavior. Releases to partners/victims are optional. Any documentation of communication with a partner is kept separate from the service participant's file. Victims/partners will be given referrals to shelters or other appropriate survivor services organizations if necessary.



# H.E.A.L.

## Group Rules

1. Attendance is expected at all sessions. If absence is necessary participants will abide by the attendance policy.
  2. Fees are to be paid before the group session.
  3. HEAL is a minimum 52 session program. Individuals who participate in less than 52 sessions may receive a letter of participation but will not receive a letter of completion.
  4. Participants are to refer to their partners, children, group members and all other individuals by their first name during all group sessions.
  5. Participants are responsible for the completion of written assignments. If there is a need for accommodation it is the participant's responsibility to make alternative arrangements with the facilitator.
  6. Participants who need group time or have an exit presentation are to write their name on the board.
  7. Participants can exit from one section of the program to another in any group but must do their Sankofa presentation in their home group.
  8. Participants are responsible for bringing their workbook and a pen to every group session. Replacement books will cost \$30.00.
  9. Participants are responsible for keeping a log of their attendance and payments.
  10. Participants are allowed to leave the group to use the bathroom one at a time.
  11. Requests for letters to probation officers or others must allow 5 working days advanced notice.
  12. Wearing clothing, which is racist, degrading to women, makes positive reference to violence or oppression of any kind, references drugs, alcohol or drinking establishments is not permitted.
  13. Participants must come to group free from the influence of alcohol and/or other drugs.
  14. Participants may eat during group as long as it is not distracting to others
- BELOW APPLY TO IN PERSON GROUPS ONLY**
15. PBT is required before entering group (step forward only). Drug testing may be requested by the group facilitator and will be at the participant's expense. Refusal to take the drug/alcohol test will be considered and reported as positive. Participants with a BAC of .02% or higher or suspected of being under the influence drugs will not be allowed to participate in group.
  16. Participants are to put their name on the board if they have a presentation, need help on an assignment or have something important to discuss.
  17. Enrichment assignments are expected to be completed and presented in the week following their assignment.
  18. No weapons may be brought into group. This includes pocketknives & box cutters.
  19. No recording devices or computers may be used in the group room unless for opening or presentation.
  20. Cell phones are allowed in the group room but are to be turned off and not to be seen in group.
  21. No gum is allowed. Drinks are allowed as long as all containers are discarded appropriately..

**Failure to follow these rules could result in termination or sanctions from the program.**



# H.E.A.L.

## Zoom Rules

Zoom is the platform being used for virtual groups. A zoom link is sent to the email address on file for each participant. Zoom links are sent out on Friday night. There is a separate link for every group every week for safety and privacy. Previous links will not work. Before requesting a link for home group please check spam and trash folders to make sure the email was not accidentally filtered out. Check even if previous emails have been received.

1. Participants are expected to be in a private space with no other people around to hear or see the zoom group.
2. Participants must verbally acknowledge that they are alone and in a safe place.
3. Participants must send their location during group including city directly to the facilitator via direct chat. If in a car need color model and where located.
4. Participants are expected to be sitting up in a well-lit space so face can be seen.
5. Participants are expected to always have their face on camera and if they need to leave the screen, they need to notify the group through the zoom chat.
6. If leaving the screen to go to restroom participants are expected to leave their device and not bring it into the restroom. **Only one person allowed off screen at a time.**
7. Participants are to be fully always focused on the group. The following are not allowed when logged onto group:
  - a. Driving
  - b. Cooking
  - c. Use of other electronic devices
  - d. Texting or other activities on the device used to log in
  - e. Cleaning
  - f. Watching TV
  - g. Listening to radio
  - h. Reading books
  - i. Lying in bed
  - j. Any other activity that will distract from group participation.
8. Participants must be fully clothed both top and bottom when on screen.
9. Participants must remain fully clothed and cannot change clothes during group.
10. No screenshots that include faces or other identifying information about other group members.
11. Requests for alternate or make up groups can be made through email, call, or text. If using email use a new thread do not attach to other emails as they may not be seen. A full schedule can be found on the website.
12. Participants are to notify the group facilitator through direct chat which option they want credit for when attending a make-up or alternate group



# H.E.A.L.

## Attendance Policy

HEAL is a minimum 52 session program. It is expected that participants will attend 100% of all scheduled sessions. In order to complete the program a participant must attend minimum of 52 sessions in no less than 52 sessions. Should a service participant need to be absent the following guidelines must be followed in order to remain in compliance with the program:

1. Participants are expected to call in or email/text HEAL and cancel a minimum of 8 hours before group is scheduled.
2. Calling Step Forward case managers and/or probation officers does not replace calling HEAL.
3. Missed sessions do not count toward the 52 sessions.
4. A participant can miss no more than a total of 8 sessions during the time they are in the program without doing an alternate or make-up.
5. A participant can only have 2 consecutive absences unless special circumstances are approved.
6. Participants who miss more than 8 total or who miss more than 2 sessions in a row may be dropped from the program.
7. Participants are expected to keep a log of the sessions attended.
8. **Make-ups** are used to reduce absences. There is no charge or credit for a make-up. A make-up can be applied to any missed session.
9. **Alternates** are groups attended in place of a regularly scheduled group and are attended within one week (before or after) of the group missed. There is a charge and credit for any alternate session.).
10. Participants will receive a monthly report detailing attendance and payments in the first full week of the month.
11. Participants are expected to make sure the monthly report matches their log and if applicable their Step Forward case manager's record.
12. Any disagreement regarding the attendance in the monthly report must be reported in writing within one month of the report's issue.

It is expected that participants will arrive to group on time. The following is the late entrance policy:

1. There is a 10 minute "no penalty" grace period from the scheduled starting time.
2. Participants who arrive more than 10 minutes after the scheduled starting time may not be allowed into the group.
3. The facilitator's watch is the final authority regarding the determination of arrival time.
4. Facilitators have the discretion to extend the time limits under certain conditions.



# H.E.A.L.

## Payment Policy

Participants are expected to follow the following payment policy:

1. The cost for first group is \$60 and includes the cost of workbook.
2. All other groups are \$30 each.
3. Payment is expected before the beginning of every group. If payment is not made there is the expectation of following the payment policy guidelines.
4. Payments can be made using credit card or bank card at the website [www.charronservices.com](http://www.charronservices.com) by using the payment tab at the top of the page.
5. Check or money orders should be made payable to Charron Services.
6. Check or money orders can be mailed to the Walled Lake office only.
7. Cash can be accepted in person at Walled Lake location only at designated times or by appointment.
8. Payments can be made through Zelle using [charronservices1@gmail.com](mailto:charronservices1@gmail.com).
9. Payments must clearly indicate the service participant's name.
10. Returned checks will result in fees that are the participant's responsibility and no further personal checks will be accepted.
11. Participants who need to modify their payment arrangements need to submit a written payment plan with specific dates and amounts and may need to provide written documentation.
12. Participants are expected to keep a log of all payments made on the sheet provided.
13. If a participant has a balance due of \$100 or more, they are subject to suspension. During a suspension a participant may not attend group.
14. A participant may remain in suspended status for no more than 4 weeks before being dropped from the program.
15. Failure to follow this policy will cause a review of continued participation and may result in termination from the program.
16. Participants will receive a monthly report detailing attendance and payments.
17. Any disagreement regarding payment in the monthly report must be reported in writing within one month of the report's issue.
18. Final payments must be made by money order, credit/bankcard, cash or Zelle.





# H.E.A.L.

## Enrichment Assignments

These assignments may be given whenever a facilitator or the group feels it is appropriate.

The assignments may be assigned to an individual or the group as a whole.

These assignments will be recorded in the group book by the group leader and presented as required on the assignment.

There is no limit to the number of enrichment assignments an individual can be assigned.

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# H.E.A.L.

## Mentoring

***Mentor:***

***A wise and trusted counselor or teacher  
An influential sponsor or teacher***

Participants learn best from each other. Mentoring is beneficial to both the mentor and the person being mentored. All participants are expected to act as a mentor to men who are new to the program.

**Requirements:**

1. Must be in Challenge or Sankofa
2. Must be on at least session 20.
3. Must document mentoring time
4. Complete a minimum of 8 mentoring hours (may do more)
5. May complete mentoring in person, by zoom at mentor meet up or on the phone.
6. HEAL works to sponsor a monthly zoom mentor meet up at least once a month at no charge.
7. Mentors should put their name and phone number on the board to make others aware they are available to provide mentoring.
8. Present mentoring log at session 50 or when doing "10 reasons ready to leave HEAL" assignment.

Group leader will ask each week which participants need a mentor and who is eligible to mentor. It is participant's responsibility to volunteer as a mentor when eligible.





# H.E.A.L.

## Group Agenda

**Group Leader:** \_\_\_\_\_ **Date:** \_\_\_\_/\_\_\_\_/\_\_\_\_

### **I. Opening**

"We welcome you to the HEAL Program. HEAL believes The **ACKNOWLEDGEMENT** of past behaviors provides the base for the **CORNERSTONES** of change. This allows us to **CHALLENGE** our beliefs and actions. Like the **SANKOFA**, as we understand our past, we can move ahead to a life without violence and misogynist beliefs. I have chosen to open the group with the following song (poem or reading) because \_\_\_\_\_"

Personal Choice song, reading or poem: *Read or play.*

### **Candle lighting**

"We light this candle in recognition, reflection, memory and honor of all battered women and children, especially those who have been murdered by their batterers."

### **Light Candle**

"We invite any reflections or dedications you wish to share."

### **II. Cell phone announcement**

### **III. Introductions** – See introductions sheet.

### **IV. Facilitator Business**

### **V. Group Leader Business**

Old business Mentors needed.

Exiting Presentations have priority Safety issues must be addressed

Names from the board Enrichment assignments Discussion

### **VI. Any Business for Next Session**

---

### **VII. Enrichment Assignments**

---

### **VIII. Choose Group Leader**

---

### **IX. Closing**

*The group stands, holds hands and says:*

"We observe 12 seconds of silence in recognition of our mothers, our sisters, our children, our wives, our partners, our friends who are being severely battered every day."

*12 Seconds of Silence*

*Blow out Candle*

*Group says Accountability Pledge*

"I commit all my efforts to seek accountability in my thinking and actions, and to provide safety and respect to everyone in my life."



# H.E.A.L.

## Group Leader Responsibilities

1. Be prepared with appropriate reading for opening.
2. Have access to a candle.
3. Read opening and share opening observance.
4. Have everyone verbally acknowledge alone and in safe place.
5. Make announcement about cell phones, staying on screen and no distractions.
6. Remind participants to send location in direct chat to facilitator.
7. Point out Mentors.
8. Set an agenda.
  - a. Old business
  - b. Enrichment assignments
  - c. Names from the board
    - i. Safety
    - ii. Exit Presentations (Same old presentations always have first priority)
    - iii. Other assignments
9. Exit Presentations
  - a. Pick timekeeper.
  - b. Call for the vote.
  - c. Facilitate feedback, if appropriate
10. Keep group on task.
11. Read Group closing.



# H.E.A.L.

## Opening Observance Explanation

The group leader will select a song, poem, or reading. The selection of this material must be inspirational, meaningful, and reflective of where they are in their life as it relates to the focus of the work, they are doing in the HEAL program.

**GROUP MEMBERS ARE RESPONSIBLE FOR HAVING AN APPROPRIATE READING OR SONG WITH THEM AT EVERY GROUP.**

The group leader will read the following statement:

"We welcome you to the HEAL Program. HEAL believes The **ACKNOWLEDGEMENT** of past behaviors provides the base for the **CORNERSTONES** of change. This allows us to **CHALLENGE** our beliefs and actions. Like the **SANKOFA**, as we understand our past, we can move ahead to a life without violence and misogynist beliefs. I have chosen to open the group with the following song (poem or reading) because \_\_\_\_\_"



# H.E.A.L.

## Introduction

Each service participant is to introduce himself each week. The introduction is divided into three parts. After introducing yourself and all people you have battered, read one of the reasons from your DIHR, Why, or Core Belief sheet. The final part is choosing one (**preferably the most significant**) example from the preceding week of how you were either accountable or not accountable.

### **For Acknowledgement**

"My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here **OR** I do not have a reason to be here \_\_\_\_\_ (reason from sheet). One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_"

### **For Cornerstones**

"My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, I \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. I used the following tactics \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_."

### **For Challenge**

My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, I \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. I used the following tactics \_\_\_\_\_. My core belief is \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_ and was \_\_\_\_\_ base."

### **For Sankofa**

My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, I \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. The core belief that allowed me to be abusive is \_\_\_\_\_, the core belief I am working to live by is \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_ and was \_\_\_\_\_ base."



# H.E.A.L.

## Accountability Pledge

I commit all my efforts to seek accountability in my thinking and actions and to provide safety and respect to everyone in my life.











# H.E.A.L.

## **Program Completion Criteria**

1. Complete a minimum of 52 sessions.
2. Exit Acknowledgement.
3. Exit Cornerstones.
4. Exit Challenge.
5. Complete all Sankofa assignments.
6. Do a Sankofa presentation.
7. Complete autobiography by session 40 and any requested addendums.
8. Provide appropriate documentation of minimum 8 hours mentoring.
9. Have a zero balance.

Please Do Not Copy



# H.E.A.L.

## Reference

"Knowledge is of no value unless  
you put it into practice."  
Anton Chekhov



# H.E.A.L.

## How Do I Use This Manual?

This book belongs to you and completion of the assignments is for your benefit. All the policies are at the front of the book. **You are responsible for following them.**

There are log sheets for tracking your attendance and payment. There is also a phone list for you to keep contact information about other group members.

Each of the work sections is based on your five reasons. At the end of each section is the exit criterion. Each section requires having another participant sign off that you completed all of the assignments.

If you have a problem, need assistance with assignment or are ready to do a presentation, you must put your name on the board.

The resources and supplemental sections are for you to use to help increase your understanding of the program. **It is expected that you will be familiar with all of the stories in the supplemental section.**



# H.E.A.L.

## How do I know if I'm Progressing?

*This is a self-paced program. Everyone progresses at their own rate. The program was designed to be completed in a minimum of 52 sessions. Below is a rough guideline to help you evaluate how you are progressing.*

Exit from Acknowledgement	Sessions 2-6
Exit from Cornerstones	Sessions 4-16
Exit Challenge	Sessions 8-30
Complete Autobiography	By session 40
Present Sankofa	Last Session



# H.E.A.L.

## Why we insist on names



**W**ork on listening.

**H**elp slow down thinking.

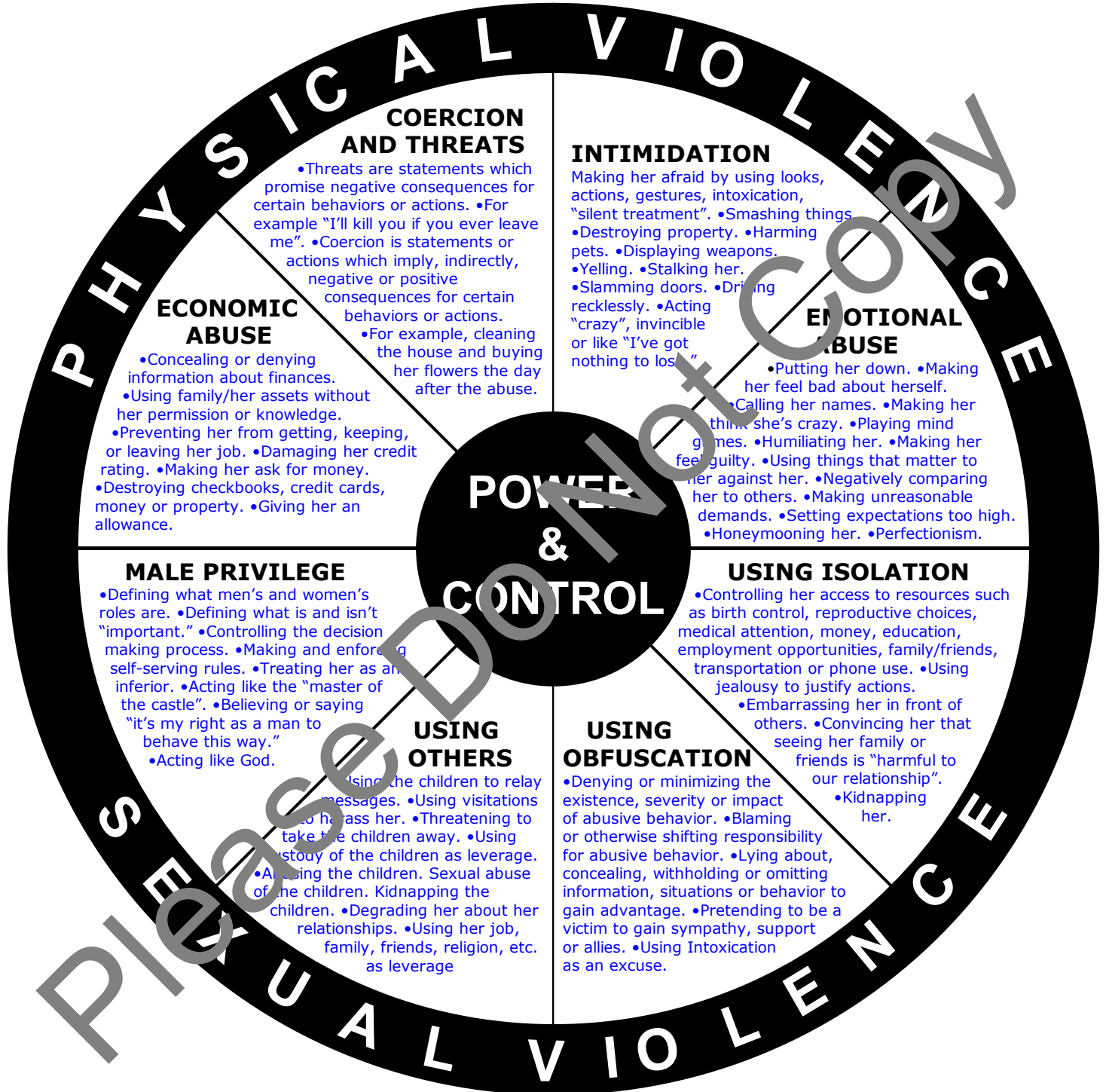
**O**bjectification reduced.





# H.E.A.L.

## Power and Control Wheel



**Originally created by**  
 The Domestic Abuse Intervention Project  
 202 East Superior Street, Duluth, MN 55802  
 218-722-2781

**\*Revised courtesy of,**  
 Catholic Social Services of Washtenaw County  
 Alternatives to Domestic Aggression

**Charron Services**  
 248 730-0690  
 1350 E. West Maple Ste 8, Walled Lake MI 48390

**Helping Explore Accountable Lifestyles**  
 June 2023  
[www.charronservices.com](http://www.charronservices.com)  
[charronservices@gmail.com](mailto:charronservices@gmail.com)



# H.E.A.L.

## Definitions

**Physical Abuse:** Any unwanted physical contact, especially that which may cause fear, pain or injury whether done directly or indirectly.

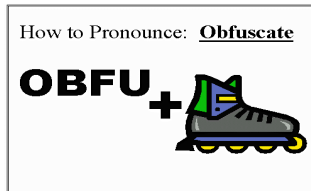
**Sexual Abuse:** Any contact, statements, or actions which are intended to cause or result in physical, emotional or psychological sexual injury to another person.

**Intimidation:** Any physical action taken or omitted which invokes a fear of negative consequences.

**Threats:** Statements which promise negative consequences for certain behaviors or actions.

**Coercion:** Statements or actions which imply, indirectly, negative or positive consequences for a certain behavior or action.

**Emotional abuse:** Any statements, actions or lack of action, which is intended to or results in a partner experiencing any emotional or psychological injury.



**Obfuscation:** Any action of obscuring, concealing, or changing people's perceptions, which result in your advantage and/or her disadvantage.

**Isolation:** Any actions intended to or resulting in her physical, psychological, emotional, or social disruption or separation from those people, places or things she is attached to or enjoys.

**Economic abuse:** Any action which limits her ability to earn, have access to or manage the economic resources in her life.

**Using others or children:** Any direct or indirect action involving children, other people, pets or social institutions used as leverage to gain advantage.

**Male Privilege** (privus = private; leg = law): Any action or inaction based on attitudes or beliefs that you have special or exalted status over others, particularly women.

**Myths:** Ill-founded beliefs held uncritically, especially by an interested group.



# H.E.A.L.

## Accountable Apologies



People learn that there are times when they need to apologize for something they have done from the time they are very young. The dictionary definition of apologize is express regret for something that one has said or done. However, most people do not know how to make an accountable apology and end up either making a superficial apology or focus on excusing their actions. For many people the phrase “I’m sorry” is magical and will make everything right. Below are the 3 parts of an accountable apology. All 3 are necessary.

1. **Specifically Identify and Acknowledge** what you did that you are apologizing about (no slipping in why you did it)
2. **Specifically Identify** the **Impact** it had on the other person.
3. **Specifically Identify** what you are **Committing** to that will prevent this from happening again in the future.

**Remember the obligation for the apology is on the person who caused hurt or harm. The receiver has no obligation to accept it.**

Apologies are only notable in their absence



## Domains of Accountability

Accountability is something everyone has an opportunity to use every day. In this program we define accountability as: Actions toward or involving others that reflect the integrity of the person you want to be.

These actions can occur in many domains:

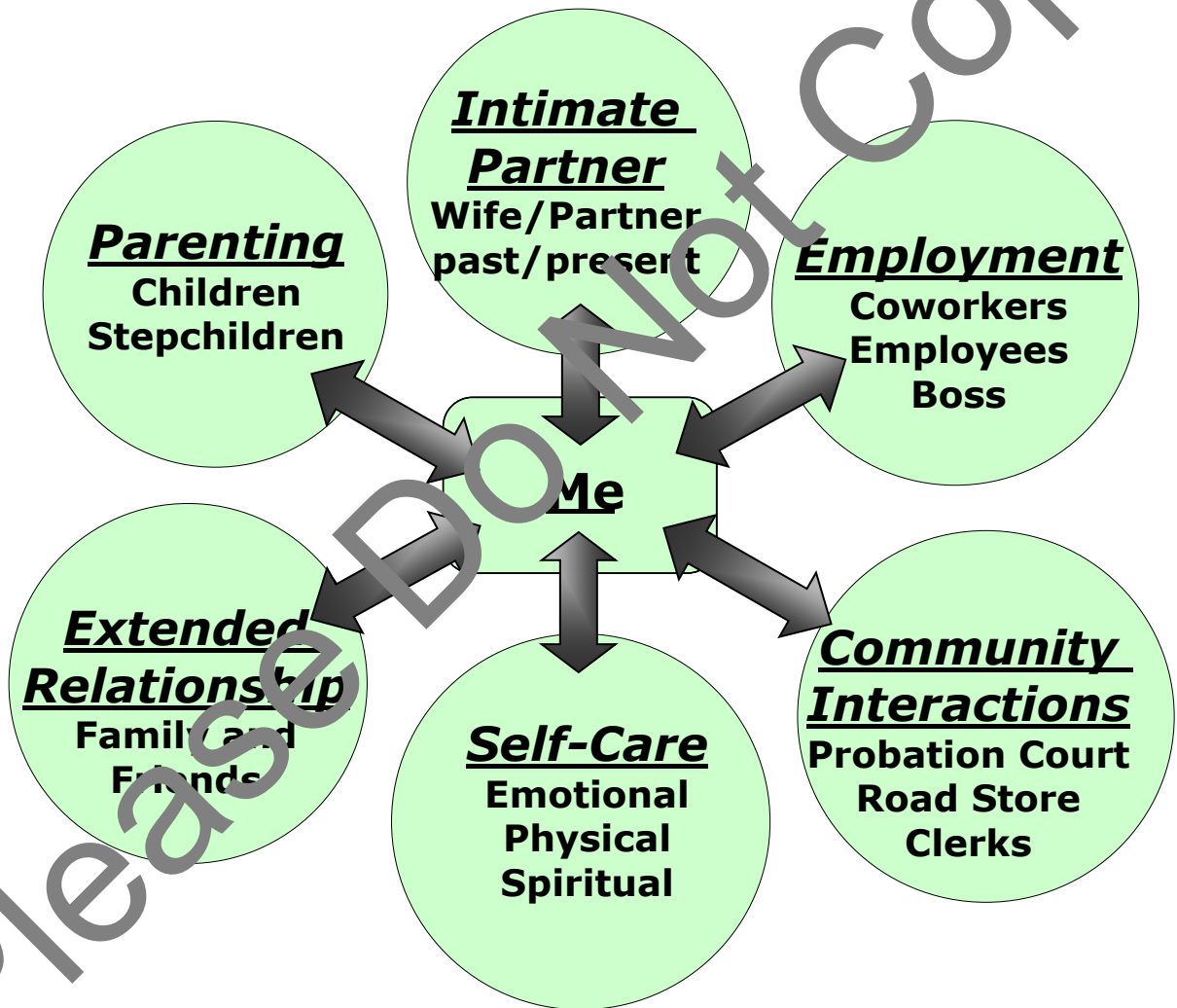
1. **Intimate partner:** This includes anyone you have dated with the intent of building a relationship (may or may not have included sex). Anyone you had sex with (whether you had a long-term relationship with them or not). This includes past and present partners.
2. **Community:** This includes people you interact with that you do not have a personal relationship with (store clerks, other drivers, etc.) or institutions you have a relationship with like businesses, electric company, parole, police, or the courts etc.
3. **Extended relationships:** This includes your extended family; brothers, sisters, parents, grandparents, aunts, uncles, cousins, neighbors, (whether you know their names or not) and friends.
4. **Parenting:** This includes your children (whether you have custody of them or not), stepchildren or any other child where your role is primarily parental (children of an intimate partner or a niece or nephew where you are the parental figure)
5. **Self-Care:** This includes anything that you do to take care of yourself physically, spiritually, or emotionally (recovery, health care, spiritual involvement, etc.)
6. **Employment:** this includes anything related to work or school



# H.E.A.L.

## Domains of Accountability

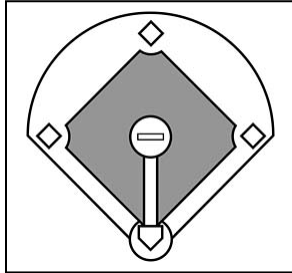
**Accountability:** Actions toward or involving others that reflect the integrity of the person you want to be.





# H.E.A.L.

## Bases of Accountability



Any action can be accountable or unaccountable. It must always be viewed in context. The Bases of Accountability is designed to help understand how to evaluate an action. It is not just what you do but how you do it.

**FIRST BASE** is acknowledging what you have done. This might be an apology after being unaccountable or remembering how you behaved in the past. *Example: I spilled the milk and I say, "I was the one who spilled the milk"* First base is focused on the past.

**SECOND BASE** is either changing the behavior (acting differently) or repairing the situation. *I clean up the milk and buy new milk or pour another glass.* Second base is focused on the present.

**THIRD BASE** is when you plan, commit and implement a change in your life that applies to more than one situation. *I always put the milk further back on the table or counter, I watch how I use my hands when I speak.* Third base is future focused.

**HOME RUN OR RUN BATTED IN (RBI):** is when you integrate the changes you have made into your life, or you extrapolate from one situation to another. *I realize that I have to be careful not just with milk, but with pop, coffee, water, lemonade, etc."* This is building the future on the past.



# H.E.A.L.

**FOUL BALLS:** When an action starts out looking accountable, but in the end, it is out of bounds (not accountable) *I drove Mary (my wife) to work, telling her the whole way that she was lucky I was driving her, and she better not complain when I went out with my friends.*

**STRIKE OUTS:** this is when an action is unaccountable right from the start. *I yelled "Find your own way to work. I'm too busy." at my wife, Mary.*

One action can be on different bases in different domains, it can even be accountable in one domain and unaccountable in another.

Accountability is not the same as a good deed or a responsibility although a good deed or a responsibility can be accountable if how it is done is reflective of who the person wants to be.



# H.E.A.L.

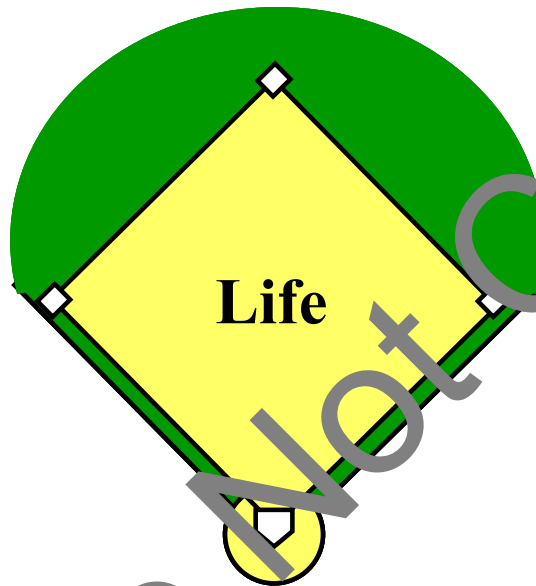
## Bases of Accountability

### Repair & Replace

*Present*

**Plan, Commit,  
Implement**

*Future*



**Acknowledge**

*Past*

### Integration & Extrapolation

*Building a Future on the Past*

<b>Baseball</b>	<b>Accountability</b>
Score a run	Long term behavior change
To get to home plate you need to run all the bases.	To become accountable, you must go through all the stages.
Getting on base is the first step	Acknowledgement is the first step
To advance on the bases you need help	To progress you need help
You need to hit whatever the pitcher throws	You need to deal with what life throws you





# H.E.A.L.

## Definitions

Language influences the way we think and act. There are certain words it is important to understand while participating in HEAL. Look up and write down definitions for each of the following words. This assignment should be completed the first session after you receive your book.

Misogynist: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Dispute: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Quarrel: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Discussion: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Debate: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Argument: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# H.E.A.L.

**Disagreement:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Humility:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Humble:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Humiliation:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Humiliate:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Degrade:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Please Do Not Copy

The beginning of wisdom is to call things by their right names.  
--Chinese Proverb



# H.E.A.L.

## Four Aces: Who Am I



**Actions**  
**Characteristics**  
**Emotions**

On the following pages write all the actions characteristics and emotions (ACE) that you can think of for each role (man, father, son, husband/partner). These should be positive and negative and may or may not apply to you. When you're finished draw a line underneath the last word and date it.

### Coding

After completing each sheet go through and use the following code to identify which words describe you.

- Possess
- Possess, want less.
- Possess want more.
- Do not possess but want.

### Putting It Together



# H.E.A.L.

Go through all sheets and everything that has a check next to it (including circled and crossed out) write on the, I am... sheet.



In the space below write all the actions characteristics and emotions (ACE) that you can think of (These should be positive and negative and may or may not apply to you.)

A Man is....

Actions  
Characteristics  
Emotions

Please Do Not Copy



# H.E.A.L.



Continuation of...

A Man is....

Actions  
Characteristics  
Emotions

Please Do Not Copy



# H.E.A.L.



In the space below write all the actions characteristics and emotions (ACE) that you can think of (These should be positive and negative and may or may not apply to you.)

**A Son is....**

**Actions**  
**Characteristics**  
**Emotions**

Please Do Not Copy



# H.E.A.L.



Continuation of...

A Son is....

Actions  
Characteristics  
Emotions

Please Do Not Copy



# H.E.A.L.



In the space below write all the actions characteristics and emotions (ACE) that you can think of (These should be positive and negative and may or may not apply to you.)

**A Father is....**

**Actions**  
**Characteristics**  
**Emotions**

Please Do Not Copy





# H.E.A.L.



Continuation of  
A Father is....

Actions  
Characteristics  
Emotions

Please Do Not Copy



# H.E.A.L.



In the space below write all the actions characteristics and emotions (ACE) that you can think of (These should be positive and negative and may or may not apply to you.)

**A Partner is....**

**Actions**  
**Characteristics**  
**Emotions**

Please Do Not Copy



# H.E.A.L.



**Continuation of...**

**A Partner is...**

**Actions**  
**Characteristics**  
**Emotions**

Please Do Not Copy



# H.E.A.L.

Actions  
Characteristics  
Emotions

## I AM...

In the space below write all the words that have check marks from your ACES sheets.

**Use this to create your Peacock.**



Please Do Not Copy



# H.E.A.L.

## Color Symbolism Chart



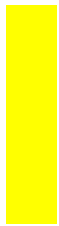
**Red:** Excitement, energy, passion, love, desire, speed, strength, power, heat, aggression, danger, fire, blood, war, violence, all things intense and passionate.



**Pink** symbolizes love and romance, caring, tenderness, acceptance and calm.



**Beige and ivory** symbolize unification. Ivory symbolizes quiet and pleasantness. Beige symbolizes calm and simplicity.



**Yellow** signifies joy, happiness, beauty, optimism, idealism, imagination, hope, sunshine, summer, gold, philosophy, dishonesty, cowardice, jealousy, covetousness, deceit, illness, hazard and friendship.



**Blue:** Peace, tranquility, cold, calm, stability, harmony, unity, trust, truth, confidence, conservatism, security, cleanliness, order, loyalty, sky, water, technology, depression, appetite suppressant.



**Turquoise** symbolizes calm. Teal symbolizes sophistication. Aquamarine symbolizes water. Lighter turquoise has a feminine appeal.



**Purple:** Royalty, nobility, spirituality, ceremony, mysterious, transformation, wisdom, enlightenment, cruelty, arrogance, mourning.



**Lavender** symbolizes femininity and grace.



**Orange:** Energy, balance, enthusiasm, warmth, vibrant, expansive, flamboyant, demanding of attention.



**Green:** Nature, environment, healthy, good luck, renewal, youth, spring, generosity, fertility, jealousy, inexperience, envy, misfortune, vigor.



**Brown:** Earth, stability, hearth, home, outdoors, reliability, comfort, endurance, simplicity, and comfort.



**Gray:** Security, reliability, intelligence, staid, modesty, dignity, maturity, solid, conservative, practical, old age, sadness, boring. Silver symbolizes calm.



**White:** Reverence, purity, birth, simplicity, cleanliness, peace, humility, precision, innocence, youth, winter, snow, good, sterility, marriage (Western cultures), death (Eastern cultures), cold, clinical.



**Black:** Power, sexuality, sophistication, formality, elegance, wealth, mystery, fear, evil, unhappiness, depth, style, evil, sadness, remorse, anger, anonymity, underground, good technical color, mourning, death (Western cultures).

### **Eastern World:**

**Marriage:** White and pink are favorites as in the western world.

**Green:** Eternity, family, harmony, health, peace, posterity

**Red:** Happiness

**Gray:** Helpful

**Blue, Gold, Purple:** Wealth

**White:** Children, helpful people, purity, marriage, mourning, peace, travel

**Gold:** Strength, wealth

**Black:** Evil or sadness- just like in the western world.



# H.E.A.L.

## Creating Peacock The Symbol of Integrity

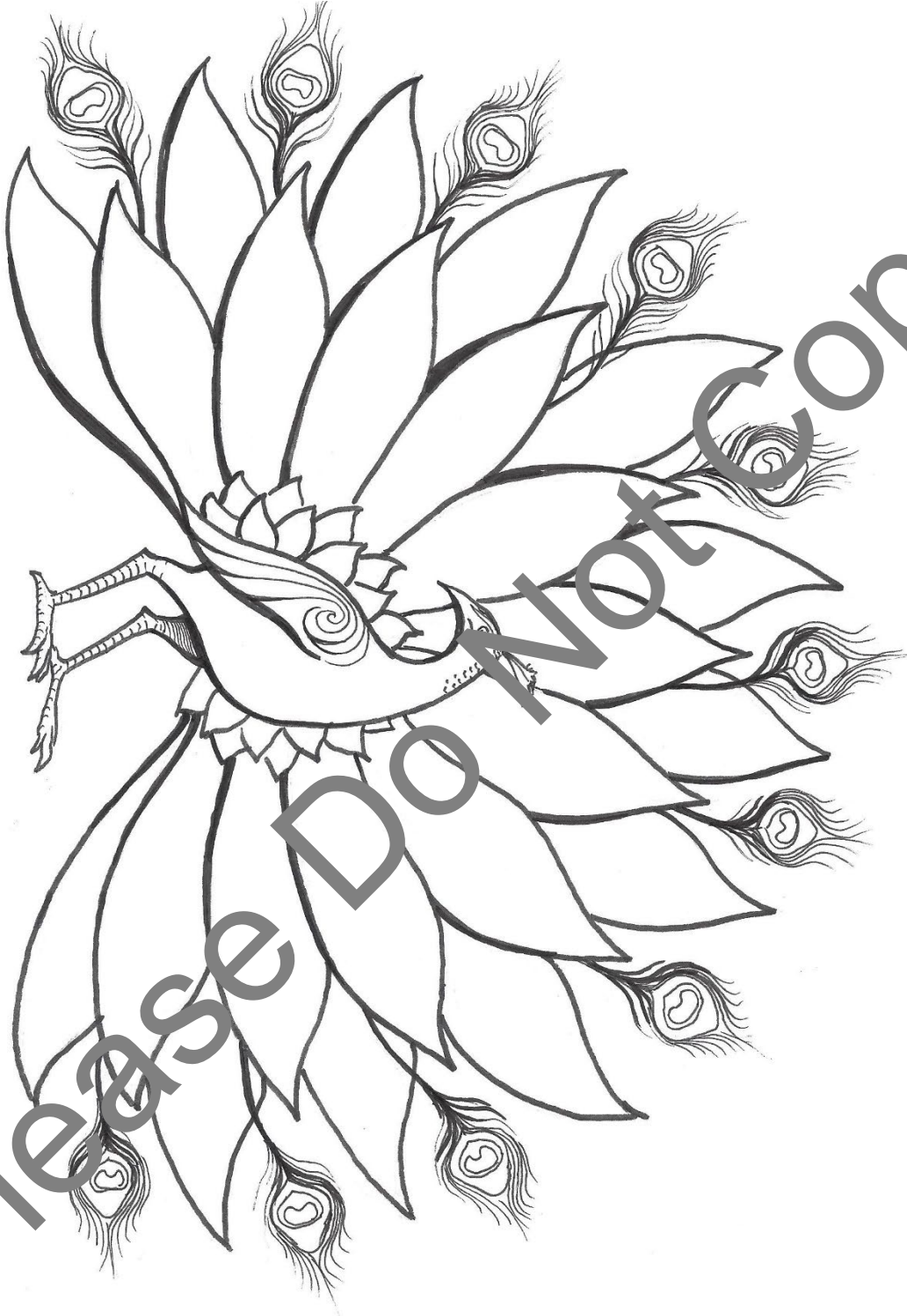
- Look at all the words on your 'I am...' sheet.
- Decide what color(s) you want each word to be.
- Place the words on the peacock in the way that you feel accurately reflects who you are now.
- More than one word can be in the same feather.
- You can use more than one color on the same word.
- Be creative about how you place the words in the feathers
- Presentation to group
  - Explain the placement and color choices of key words.
  - Identify what you are hoping to see more/less of in the future.

Due at session 3





# H.E.A.L.





# H.E.A.L.

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# H.E.A.L.

*Do I have a reason to be here?*

## **Acknowledgement**

*Yes, I have a reason to be here.*

I go here because of the one time I got caught. I belong here because of all the times I didn't.



# H.E.A.L.

## Acknowledgement Introduction

- **Introduce yourself (first name only)**
- **All people you have battered/abused**
- **One of the reasons from your sheet; rotate reasons each week.**
- **Choose one (preferably the most significant) example from the preceding week of how you were either accountable or not accountable**
- **Identify what domain(s)**

“My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes/No, I have/don't have a reason to be here, I \_\_\_\_\_ (reason from sheet). One way I was accountable/not accountable this week was \_\_\_\_\_ . This was in the domain of \_\_\_\_\_ ”

Please Do Not Copy



# H.E.A.L.

## Do I have a Reason to be in this Program?

The first thing we want to decide is if the HEAL Program is the right place for you. To answer the question, complete the following assignment. When completed put your name on the board. You will have ten minutes to present to the group and receive feedback based on the monitoring rules below. The group must vote to pass your five reasons in order for you to move on. On the pages following check either:

***NO, I don't have a reason to be in this program.***

Please write five reasons, which support your belief that you do not have a reason to be in the HEAL Program.

or

***YES, I have a reason to be in this program.***

Please list five specific things **you have done in your lifetime** that make you believe you have a reason to be in the HEAL Program. "Create a picture" about what you did, so that the listener can "see" exactly what you did. **Pick the most significant things from your life.**

Use the following formula as a model for writing your reasons.

**I (abusive act) + (important details, where, how, witnesses, etc.) + (consequences/impact to victim)**

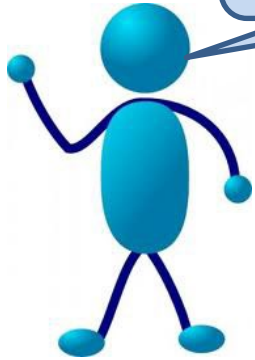
### **Monitoring Rules for the "Do I Have A Reason?" Worksheet**

1. Were people's first names and relationship used? Pronouns may be used in direct quotes.
2. Was the example specific of what he did and how he did it?
3. Is this example a reason to be in HEAL?
4. No "Why's" ~ No "Because's"
5. If children are involved were names ages and relationships identified?
6. Do not use words like "called," "told", or "said" without descriptive adverbs.
7. No breaking the same incident into separate examples
8. If some behavior occurred on multiple occasions it needs to be quantified in terms of length of time (e.g., for three weeks) or frequency (e.g., three times per week).



# H.E.A.L.


## Tips from the Experts



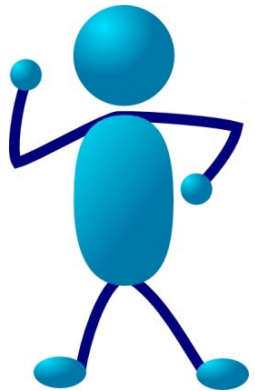
Use every other line so you have space to write feedback during group.



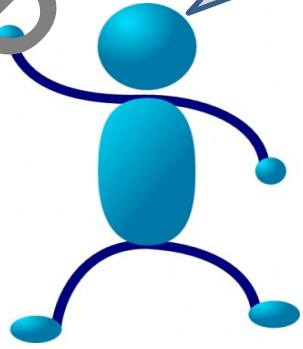
Call mentors outside group and get help. This will save you time in group.



Pick things from your adult life. Only use teen examples if it dramatically shows an abusive action.



Bring extra paper so that you can write down feedback and changes you get in group.



When quoting yourself write "I said {exactly what you said} {who you said it to} {how you said it}"



# H.E.A.L.

## Is H.E.A.L. the Place for You?

To answer the question completely the following assignment using the following examples as a guide:

YES, I have a reason to be in this program

- 1 *I slapped my wife Shardae in the face two times with an open right hand across Shardae's face, yelling "you are a fat stupid cow, you're lucky I married you because no one else would want you", at Shardae standing 2 feet from Shardae in the living room of Shardae and my home while Shardae's and my 3 children Elijah 5, Alisha 7 and Jamal 9 watched from the couch, causing Shardae to cry, be humiliated and scaring Elijah, Alisha and Jamal.*
- 2 *I threw the TV remote control with my right hand 12 feet across mine and my girlfriend Charmaine's family room toward Charmaine missing Charmaine's head by 2 inches, while shouting "you have to be the stupidest person on earth" at Charmaine shattering the remote, leaving a dent in the wall which stayed there for three months and scaring Charmaine.*
- 3 *I yelled, "You stupid bitch. You are a cheating whore." At my wife Maria at least three times a week for 2 years causing Maria to cry, be humiliated and afraid to go out with friends.*
- 4 *I locked my girlfriend Jen in the basement for three hours while Jen pounded on the door and cried to have me unlock the door, then I dragged Jen by the back of Jen's hair up 12 stairs yelling, "you wanted to be up here, now shut the fuck up," at Jen and punched Jen with a right closed fist on Jen's left jaw knocking Jen's front tooth out, bruising Jen's back and causing Jen to cry, shake and need extensive dental work which I did not pay for.*
- 5 *I slammed the bedroom door every ten minutes for two hours starting at 11:00 pm, yelling, "I decide when people sleep in this house!" At my wife Karen who was 10 ft away in the bed keeping Karen from going to sleep, scaring Karen and causing my daughter, Brandy, age 3 and my stepson, Charlie age 8 to wake up and cry.*
- 6 *I stole my girlfriend Gina's car keys from Gina's purse without Gina's knowledge. I left the house with Gina's keys for the night, did not call Gina, ignored Gina's text messages; had sex with Janice and returned home at 12:00 pm the next day, causing Gina to be worried, humiliated and to be late to work.*
- 7 *I threw the car keys, with 4 keys on the ring, with my right hand, at my girlfriend Lisa from five feet away in the kitchen of mine and Lisa's house, yelling "I paid for the damn car, what makes you think you can tell me when to drive it!!" at Lisa. The keys hit Lisa on Lisa's back causing Lisa to cry and leaving a 4-inch red mark on Lisa's upper right shoulder. The next day I said, "It was your fault because you knew I was drinking." to Lisa in a calm voice while standing in the kitchen four feet away. This caused Lisa to be confused and hurt.*
- 8 *I yelled "You will not go out with that slut," at my wife Karen, referring to Karen's best friend, Samantha while standing two feet from Karen in the kitchen of mine and Karen's house while Samantha was waiting in the living room. This caused Karen to be embarrassed and stay home and Samantha to feel awkward and avoid contact with Karen.*
- 9 *I drove my car 90 mph swerving from lane to lane on a two lane, 45 mph, icy, city road with my girlfriend Krystal in the front passenger seat, while yelling "You want to die, you want to die bitch" at Krystal, causing Krystal to cry and be scared.*
- 10 *I stole \$40.00 out of my girlfriend Lupe's purse, then while standing two feet from Lupe at Walmart I said, "how dare you accuse me, when you can't keep track of your money." at Lupe in a calm condescending tone, with my eyes narrowed looking into Lupe's eyes, causing Lupe to be embarrassed and spend two hours looking for Lupe's money at home.*



# H.E.A.L.

## "Do I Have A Reason?" Worksheet

- NO, I don't have a reason to be in this program.*
- YES, I have a reason to be in this program.*

1

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# H.E.A.L.

## "Do I Have A Reason?" Worksheet

- NO, I don't have a reason to be in this program.*
- YES, I have a reason to be in this program.*

1

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## Acknowledgement Exit Criteria

1. Completion of five reasons in the proper format
2. Present all five reasons to the group in ten minutes.
3. Group votes that you are ready to exit to Cornerstones.
4. Receive and record feedback from 3 group members and facilitator.

Any Action Can Be Accountable or  
Unaccountable:  
It All Depends on the Context.





# H.E.A.L.

## Feedback Criteria

Feedback is to provide insight about this service participant so he will understand how the group perceives him. The feedback must be limited to what you have observed or heard in group. Feedback may be positive and/or negative but must always be respectful.

### **1. Do say things that identify how this service participant participates or behaves in group such as:**

1. "He has trouble accepting feedback."
2. "He likes to blame others."
3. "He worked hard."
4. "He needs to ask for help."
5. "He used mentors well."
6. "He likes to use a lot of jargon."
7. "He can be counted on to give good feedback."
8. "When confronted he raises his voice, smiles, etc."
9. "He sits quietly in group and hopes others will ignore him."
10. "He needs to be better organized."
11. "He over talks others and wants to dominate the group."

Any information or observations that came out in group which will help to understand him.

### **2. Do Not Say:**

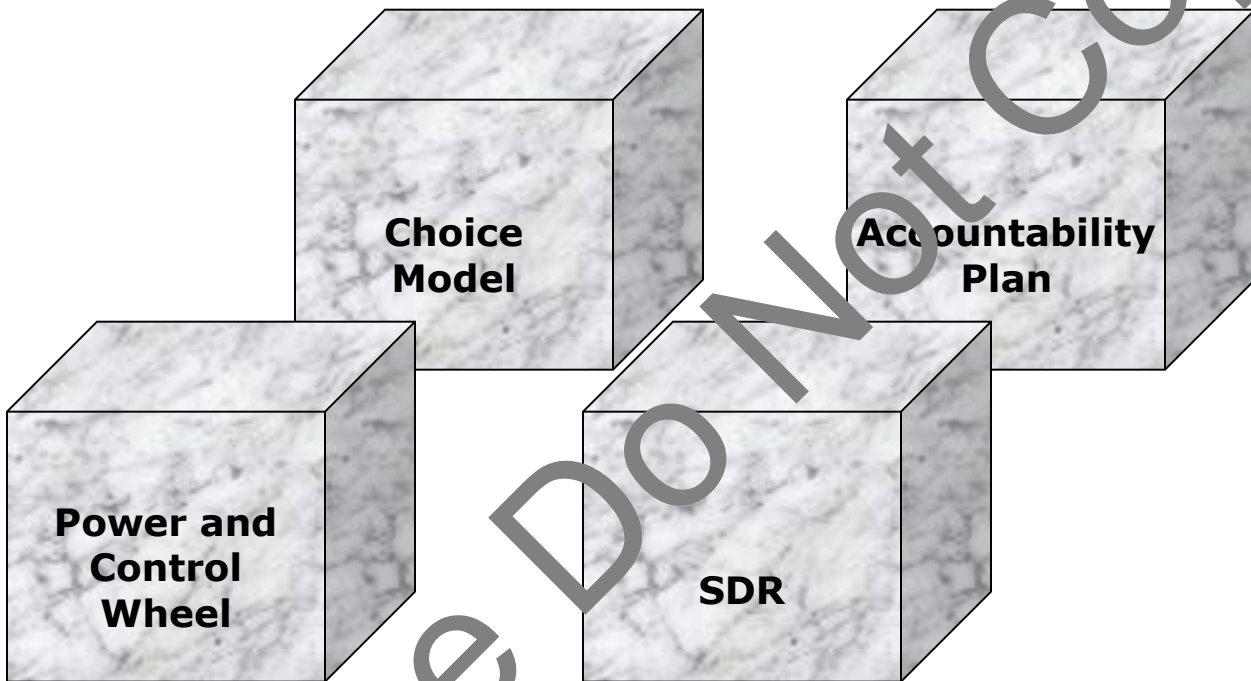
1. "He needs to work on male privilege."
2. "Good job"
3. "He is a nice guy" etc.





**H.E.A.L.**

# Cornerstones



There is no try... only do or not do



# H.E.A.L.

## Cornerstones Weekly Introduction

- **Introduce yourself (first name only)**
- **All people you have battered/abused.**
- **One of the reasons from your sheet; rotate reasons each week.**
- **Choose one (preferably the most significant) example from the preceding week of how you were either accountable or not accountable.**
- **Identify what domain(s)**

"My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. I used the following tactics \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_."



# H.E.A.L.

## Updating Peacock Symbol of Integrity

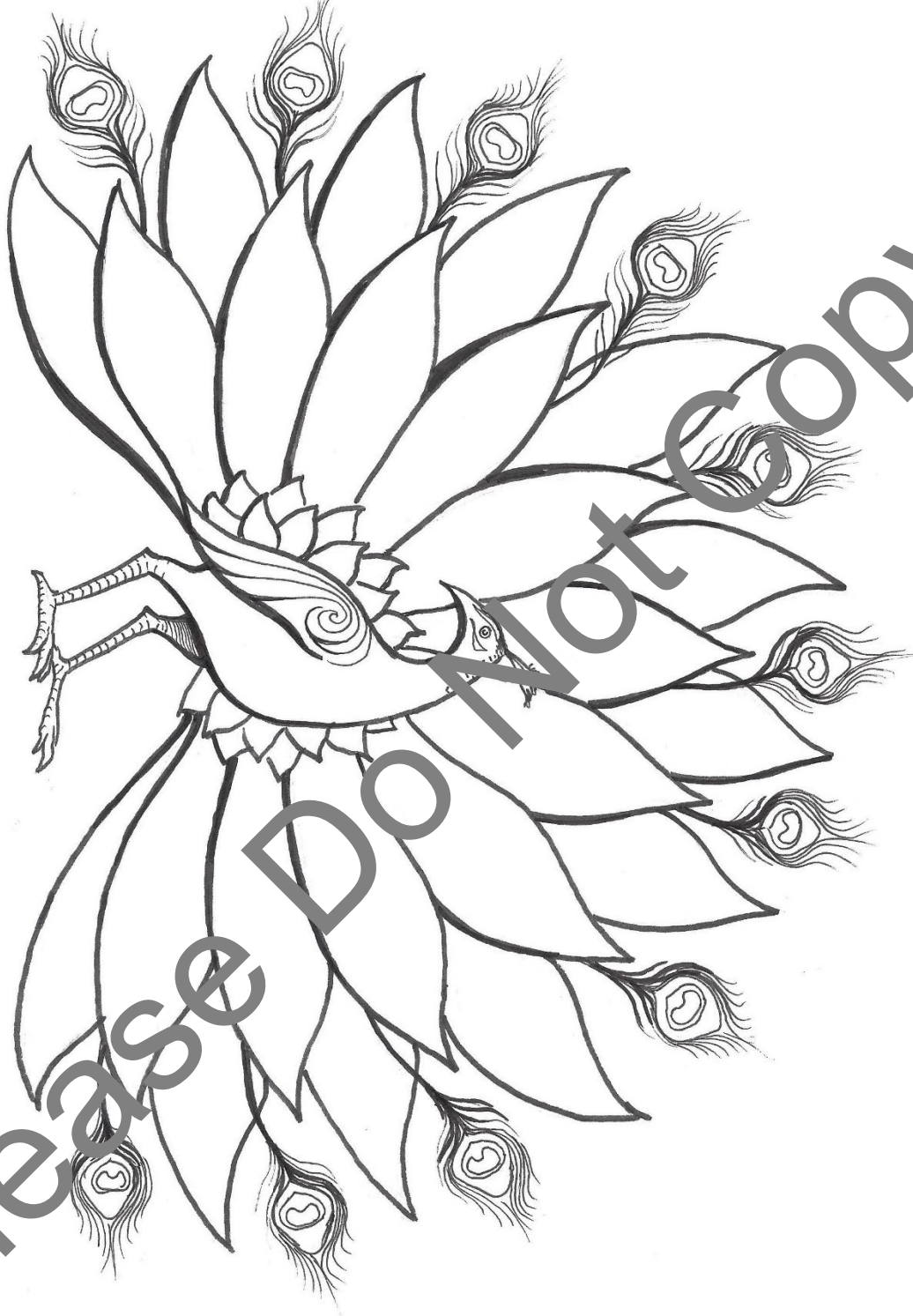
- Go back to your ACES lists and see what words you have added.
- Identify and code any words that apply to you and add to your 'I am...' sheet.
- Decide what color you want each word to be
- Place the words on the peacock in the way that you feel accurately reflects who you are now.
- Remember all words from previous peacock should be included but may change order and/or color.
- Presentation to group
  - Share what words you added to ACES since Acknowledgement.
  - Share what words you added to 'I am..' since Acknowledgement.
  - Explain the placement and color choices of key words.
  - Show how your peacock has changed since Acknowledgement.
  - Identify what you are hoping to see more/less of in the future.

**Due first session after entering Cornerstones.**





# H.E.A.L.





## WHY I think I did these things...

Abusive behavior is used to control, subjugate, or degrade another person. Abuse is *purposeful* behavior used to the detriment or expense of another person. Various tactics from the power and control wheel are used by the abuser to obtain his specific goal / intention.

**Purpose:** To begin the process of exploring your intention/goals and your tactic patterns as they relate to your abusive behaviors and lay a foundation for understanding your core beliefs as well as the Choice Model.

### Instructions:

1. Write down each of your five reasons from your "Do I Have a Reason?" sheet.
2. Following the "I did this because" on this assignment sheet write your goal or intention for the abusive act(s) in your reason. The "because" states what message you were giving your victim and/or what you wanted to have happen.
3. Using the power and control wheel check which tactics you believe you used for each reason. Be prepared to explain the tactics you chose and expect to receive feedback from the group.
4. Read a different one each week.

### Example:

a. Behavior #1 from DIIIR Sheet: I yelled "you are not leaving this house with that slut" at my girlfriend Shawna standing 2 inches from Shawna's face while Angela, Shawna's best friend, was waiting in the living room causing Shawna to be embarrassed, humiliated and stay home and causing Angela to be embarrassed and leave.

b. I did this because: I wanted to humiliate Shawna into staying home and stop hanging out with Angela.

- c. Tactics I used
- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Physical Abuse             | <input checked="" type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse                |
| <input checked="" type="checkbox"/> Emotional Abuse | <input checked="" type="checkbox"/> Sexual Abuse   | <input checked="" type="checkbox"/> Obfuscation        |
| <input checked="" type="checkbox"/> Using Others    | <input checked="" type="checkbox"/> Male Privilege | <input checked="" type="checkbox"/> Isolation          |
|   |  | <input checked="" type="checkbox"/> Threats & Coercion |



# H.E.A.L.

1. a. Behavior #1 from DIHR Sheet:

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b. I did this because:

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- c. Tactics I used
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

2. a. Behavior #2 from DIHR Sheet:

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b. I did this because:

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- c. Tactics I used
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

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# H.E.A.L.

3. a. Behavior #3 from DIHR Sheet:

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b. I did this because:

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- c. Tactics I used
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

4. a. Behavior #4 from DIHR Sheet:

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b. I did this because:

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- c. Tactics I used
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

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# H.E.A.L.

5. a. Behavior #5 from DIHR Sheet:

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b. I did this because:

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- c. Tactics I used
- |  |   |                                       |   |
|--|---|---------------------------------------|---|
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Physical Abuse | <input type="checkbox"/> Intimidation | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation  | <input type="checkbox"/> Threats & Coercion |
|  | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation    |   |

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# H.E.A.L.

## Perception

*How I see things at the time. Look at pictures below and describe what you see. After you have completed share your perceptions with group or mentor.*

Picture 1



Picture 2



What do you see in Picture 1?

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What do you see in Picture 2?

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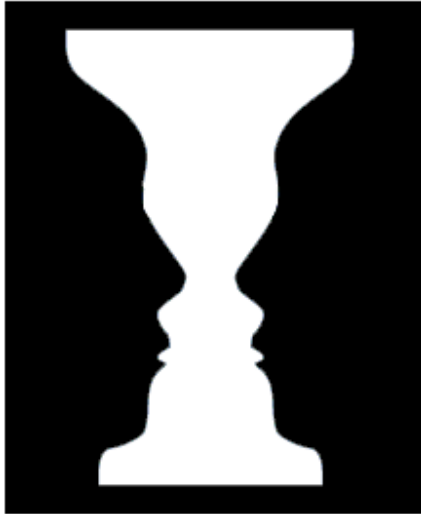
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# H.E.A.L.

## Perception



What do you see in Picture 3?

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What do you see in Picture 4?

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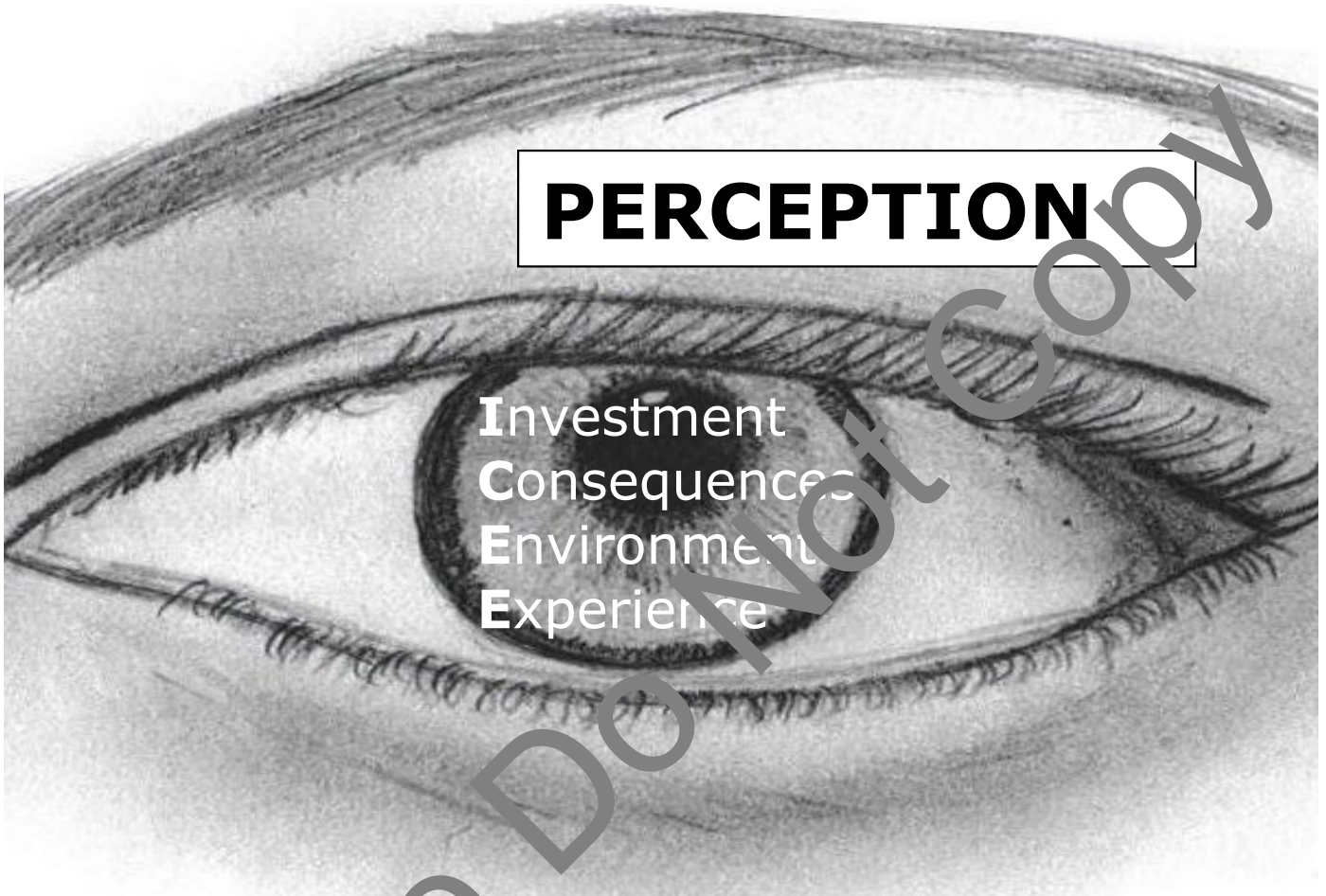
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**Check your answers with the group or a mentor.**



**H.E.A.L.**

**I.C.E.E.**



**PERCEPTION**

Investment  
Consequences  
Environment  
Experience

Please Do Not Copy  
**I See**



# H.E.A.L.

## I.C.E.E.

*There are four elements of choice that people use in making decisions. Individuals vary in the weighting of each of these elements.*

Investment: **How invested are you in the person or outcome?**

Consequences: **Your perception of what the consequences will be or what you want to have happen.**

Environment: **Where am I? What is around? Who is around?**

Experience: **What is my past experience with this person, this kind of person, this situation, and/or these feelings?**

***In making a decision individuals evaluate these four elements based on their perception of the situation and the desired outcome, which may differ from the actual outcome.***

Perception: **One's view or interpretation of something.**



# H.E.A.L.

## Personal Example of I.C.E.E.

**Pick a specific situation when you chose to drive over the speed limit. Use the I.C.E.E. components to explore your decision making. Present in group**

Situation <i>(Where were you going, anyone with you, etc.)</i>	
Investment	
Consequences	
Environment	
Experience	
Outcome	

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# H.E.A.L.

## Personal Example of I.C.E.E.

**Pick a specific situation when you chose to be abusive. Use the I.C.E.E. components to explore your decision making. Present in group**

Situation	
Investment	
Consequences	
Environment	
Experience	
Outcome	

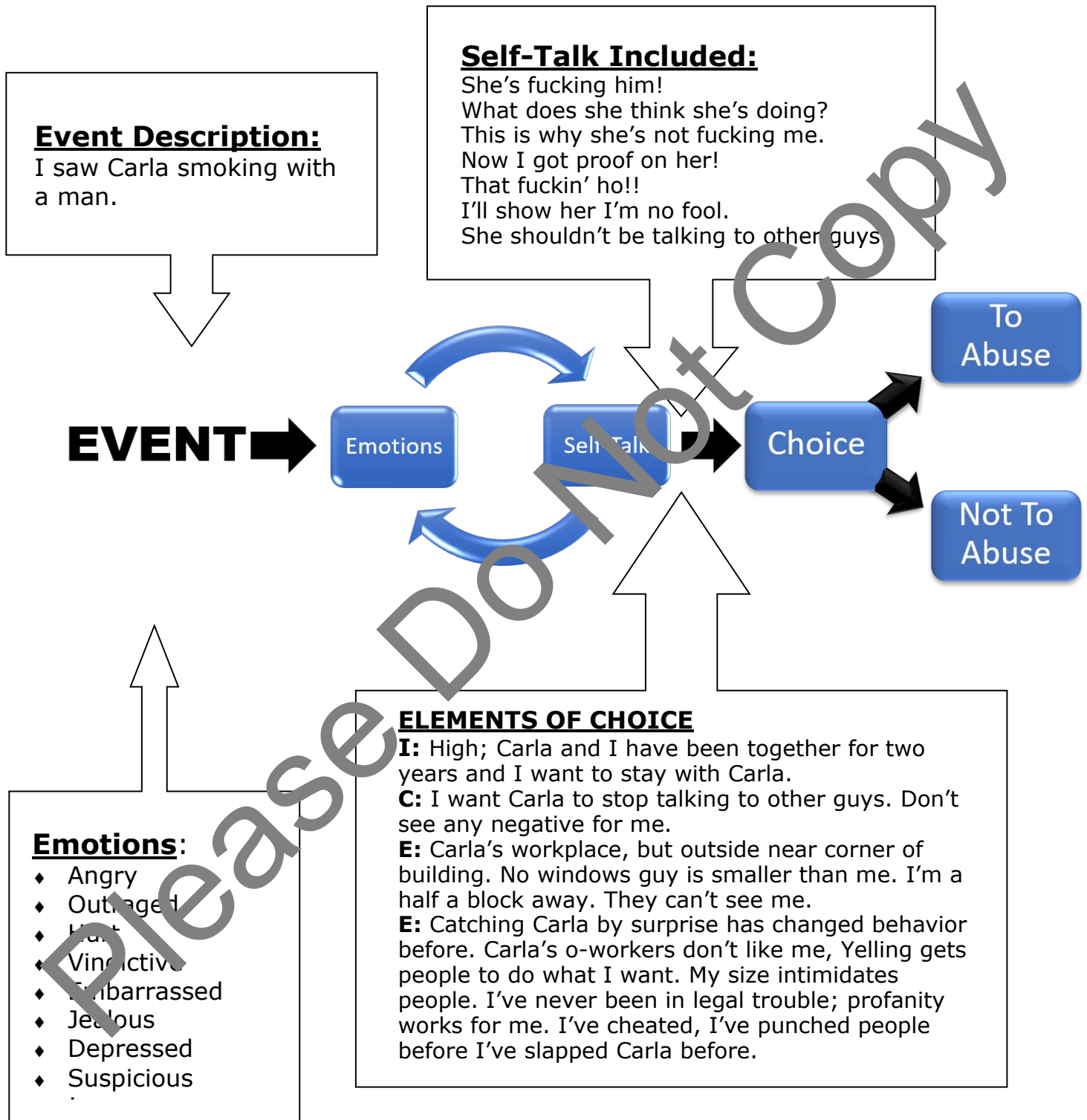
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# H.E.A.L.

## The Choice Model





# H.E.A.L.

## Abusive Actions I Chose to Use

1. I run half block yell Hey what the fuck are you doing at Carla and the guy whose name I don't know.
2. Punch the guy, whose name I do not know, in the left side of his face with a closed right fist, outside Carla's work place.
3. I yell "You fuckin bastard that's my woman" at guy whose name I don't know
4. I yell "you cheating Ho no wonder you won't sleep with me" at Carla
5. I grab Carla by the wrist and pull Carla around the corner away from Carla's work place.
6. I slap Carla twice in the face.
7. I spit on Carla.
8. I yell, "look what you made me do!!" at Carla.
9. I grab Carla by the front of Carla's shirt, pull Carla toward me and push Carla toward the side of the building.
10. I yell "go back to your pimp now."



# H.E.A.L.

## Moral vs. Strategic Behavior

<b>Circumstances (What was going on)</b>	<b>Goal (What did you want to happen)</b>	<b><u>Behavior</u> (What did you do)</b>	<b>Right</b>	<b>Wrong</b>
Chart the events that occurred	This is what you wanted to have happen. It may take some pulling away of the layers to get down to the real answer of what you wanted to happen.	Write actual specific behaviors	The assessment of right/wrong is not based on the moral answer, but on strategy you implemented. Here the "right" answer is one that assists in attaining your "goal". This may take you by surprise, because you will want to simply focus on the right vs. wrong aspect of this from a moral perspective. This can assist in teaching how your behavior was a purposeful and instrumental choice.	
(Example) "Carla was yelling at me about not spending time with Carla's family".	"I wanted Carla to stop yelling at me and to not question my actions" by scaring Carla.	I grabbed Carla and threw her on the bed. I then sat on Carla and yelled in Carla's face to shut the fuck up!"	<input type="checkbox"/>	
Notes:				



# H.E.A.L.

## Moral vs. Strategic Behavior Assignment

Write three examples from your own life. *Share with the group*

Circumstances (What was going on)	Goal (What did you want to happen)	Behavior (What did you do)	Right	Wrong

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# H.E.A.L.

## Choice Model Assignment

Complete this using a time you chose to be abusive. Present in group. You will need to use different choice model when exiting cornerstones.

Event Description:

Self-Talk Included:

**EVENT** →

Emotions

Self-Talk

Choice

To Abuse

Not To Abuse

Emotions:

ELEMENTS OF CHOICE

I:

C:

E:

E:





# H.E.A.L.

## Loss of Control

**What does loss of control have to do with domestic violence?**

My definition of loss of control:

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My example of when I lost control:

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Describe the example above, action by action. The exact point where I lost control was:

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**Answer the following questions:**

“If I was out of control, why isn’t she dead?”

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# H.E.A.L.

"If I was out of control, how could I stop before her death?"

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"When was the precise moment I lost control?"

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"When was the precise moment I regained control?"

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"What did I lose control of?"

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"How can any helping professional possibly help a person who loses control?"

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Final thoughts. How does this validate what I wrote on the previous page or how have I changed my thinking?

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**Check this assignment with mentor or group to see if you understood it properly**







# H.E.A.L.

Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **physical abuse**) or why do I choose not to use this?

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Where did I learn about **physical abuse**?

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What beliefs support the use of **physical abuse**?

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# H.E.A.L.

Why/When do I use this particular tactic (instead of other tactics) at certain times? (Purpose of **sexual abuse**).

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Where did I learn about **sexual abuse**?

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What are the beliefs that support the use of **sexual abuse**?

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**If you have not participated in a discussion on this tactic in the last 10 weeks present to group. Mark the date you participated in discussion on the exit sheet.**

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# H.E.A.L.

## Intimidation

Write a definition for this tactic:

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Write the 5 examples of Intimidation YOU have used/seen most often AND SPECIFICALLY HOW you used them on your (ex)partner(s) or seen them used by others.

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# H.E.A.L.

Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **intimidation**) or why do I choose not to use this?

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Where did I learn about **intimidation**?

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What are my beliefs that support use of **intimidation**?

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# H.E.A.L.

## Threats and Coercion

Write a definition for both of these tactics:

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What is the difference between **threats** and **coercion**?

<u>Threats:</u>	<u>Coercion:</u>
negative consequences Clear consequence stated (explicit).  "If you _____, I'm going to _____."	Positive <u>or</u> negative consequences. consequence purposefully vague or indirect
Using this model write an example about both of these tactics	

Write the 5 examples of Threats and 5 examples of Coercion YOU have used/seen most often **AND SPECIFICALLY HOW** you used them on your (ex) partner(s) or seen them used by others.

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# H.E.A.L.

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Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **threats. Coercion**) or why do I choose not to use this?

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Where did I learn about **threats and coercion**?

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What are beliefs supporting the use of **threats and coercion**?

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# H.E.A.L.

## Emotional Abuse

Write a definition for this tactic:

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Write the 5 examples of Emotional Abuse YOU have used/seen most often *AND SPECIFICALLY HOW* you used them on your (ex) partner(s) or seen them used by others.

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# H.E.A.L.

Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **emotional abuse**) or why do I choose not to use this?

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Where did I learn about **emotional abuse**?

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What are the beliefs that support the use of **emotional abuse**?

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# H.E.A.L.

Why do you I use this particular tactic (instead of other tactics) at certain times? (Purpose of **obfuscation**).

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Where did I learn about **obfuscation**?

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What beliefs support the use of **obfuscation**?

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# H.E.A.L.

Explain why **isolation** is *not* isolating myself.

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Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **isolation**) or why do I choose not to use this?

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Where did I learn about **isolation**?

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What are the beliefs which support the use of **isolation**?

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# H.E.A.L.

Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **economic abuse**) or why do I choose not to use this?

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Where did I learn about **economic abuse**?

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What are the beliefs that support the use of **economic abuse**?

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# H.E.A.L.

## Using Others

Write a definition for this tactic:

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Write the 5 examples of Using Others YOU have used/seen most often **AND SPECIFICALLY HOW** you used them on your (ex)partner(s) or seen used by others.

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# H.E.A.L.

Who are the others I have used against my partners and what is their relationship to me?

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Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **using others**) or why do I choose not to use this?

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Where did I learn about **using others**?

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What are the beliefs which support **using others**?

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**H.E.A.L.**

**Male Privilege**

**Write a definition for this tactic:**

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**Write the 5 examples of Male Privilege YOU have used/seen most often AND SPECIFICALLY HOW you used them on your (ex)partner(s) or seen them used by others.**

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# H.E.A.L.

Why/when do I use this particular tactic (instead of other tactics) at certain times (Purpose of **male privilege** or why do I choose not to use this?)

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Where did I learn about and how have I benefitted from **male privilege**?

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What are the beliefs which support the use of **male privilege**?

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How is **male privilege** central to battering behavior?

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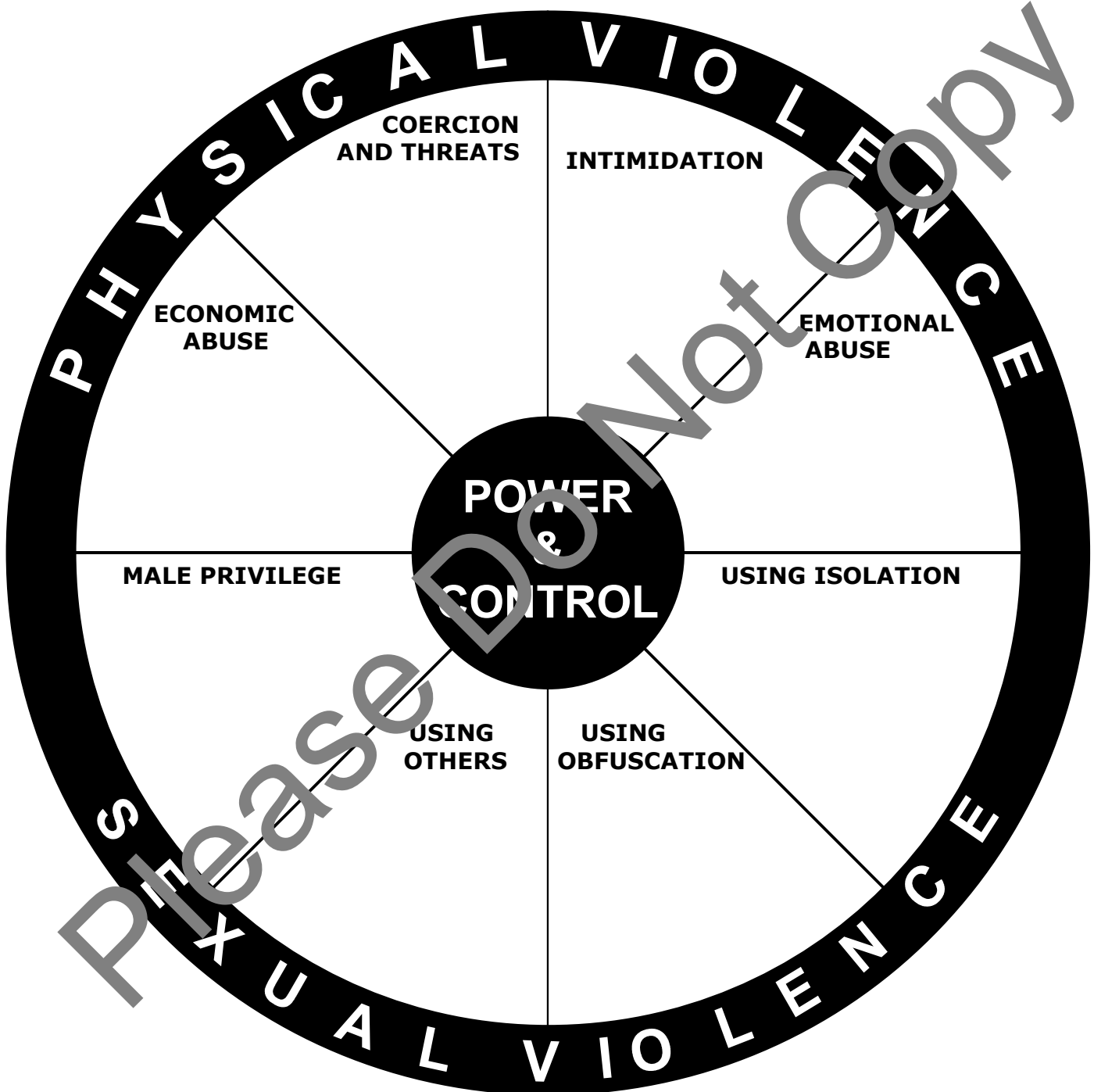
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# H.E.A.L.

## Personal Power and Control Wheel

List Three Personal Examples for Each Category of the Wheel  
Present to Group





# H.E.A.L.

## Accountability Plan

### I. CLUES

When you have a problem with your car, you usually know about it when you begin sensing the "clues" it is giving off. Clues might include funny noises, smells, vibrations or that the car doesn't seem to run the same as usual. Because you have a history of using abusive or battering behavior, you can ALWAYS tell when you are preparing to become abusive to others if you pay close enough attention to your clues. The first part of this Accountability Plan helps identify your clues.

**For all 7 topics below check at least 6 clues you use the most then write 2 more**

#### 1. MAJOR SUBJECT CLUES

- |  |   |   |                                       |
|--|---|---|---------------------------------------|
| <input type="checkbox"/> Bills                             | <input type="checkbox"/> Can't find something | <input type="checkbox"/> Sex  | <input type="checkbox"/> Clothes      |
| <input type="checkbox"/> Money                             | <input type="checkbox"/> Cars                 | <input type="checkbox"/> Confrontations                             | <input type="checkbox"/> School       |
| <input type="checkbox"/> Court Date                        | <input type="checkbox"/> Children             | <input type="checkbox"/> Family                                     | <input type="checkbox"/> Faithfulness |
| <input type="checkbox"/> Messy House                       | <input type="checkbox"/> Finances             | <input type="checkbox"/> Drinking/Drugs                             | <input type="checkbox"/> Friends      |
| <input type="checkbox"/> Lying                             | <input type="checkbox"/> My Friends           | <input type="checkbox"/> Meals                                      | <input type="checkbox"/> Texting      |
| <input type="checkbox"/> Food                              | <input type="checkbox"/> Leaving the House    | <input type="checkbox"/> Social Media: Facebook, Instagram, twitter |                                       |
| <input type="checkbox"/> She Doesn't Seem to Care About Me | <input type="checkbox"/> Employment           | <input type="checkbox"/> _____                                      |                                       |
| <input type="checkbox"/> Partner's Behavior/Attitude       | <input type="checkbox"/> _____                | <input type="checkbox"/> _____                                      |                                       |
| <input type="checkbox"/> She seems to treat me badly       | <input type="checkbox"/> _____                | <input type="checkbox"/> _____                                      |                                       |

#### 2. EMOTIONAL CLUES

- |                                      |                                     |                                      |                                    |
|--------------------------------------|-------------------------------------|--------------------------------------|------------------------------------|
| <input type="checkbox"/> Angry       | <input type="checkbox"/> Impatient  | <input type="checkbox"/> Defensive   | <input type="checkbox"/> Depressed |
| <input type="checkbox"/> Frustrated  | <input type="checkbox"/> Fearful    | <input type="checkbox"/> Rage        | <input type="checkbox"/> Scared    |
| <input type="checkbox"/> Anxious     | <input type="checkbox"/> Insecure   | <input type="checkbox"/> Irritated   | <input type="checkbox"/> Nervous   |
| <input type="checkbox"/> Humiliated  | <input type="checkbox"/> Threatened | <input type="checkbox"/> Exasperated | <input type="checkbox"/> Jealous   |
| <input type="checkbox"/> Embarrassed | <input type="checkbox"/> Powerless  | <input type="checkbox"/> Hurt        | <input type="checkbox"/> Resentful |
| <input type="checkbox"/> Possessive  | <input type="checkbox"/> _____      | <input type="checkbox"/> _____       | <input type="checkbox"/> _____     |
| <input type="checkbox"/> _____       | <input type="checkbox"/> _____      | <input type="checkbox"/> _____       | <input type="checkbox"/> _____     |

#### 3. PHYSICAL CLUES:

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Rapid, deep, or shallow breathing | <input type="checkbox"/> Tension in jaw       | <input type="checkbox"/> Feeling hot            |
| <input type="checkbox"/> Tension in _____                  | <input type="checkbox"/> Heart pounding       | <input type="checkbox"/> Veins stick out        |
| <input type="checkbox"/> Hands sweating                    | <input type="checkbox"/> Dizziness            | <input type="checkbox"/> Butterflies in stomach |
| <input type="checkbox"/> Grinding teeth                    | <input type="checkbox"/> Adrenaline rush      | <input type="checkbox"/> Chest pain             |
| <input type="checkbox"/> Jittery                           | <input type="checkbox"/> Hands, feet tingling | <input type="checkbox"/> Upset stomach          |
| <input type="checkbox"/> _____                             | <input type="checkbox"/> _____                | <input type="checkbox"/> _____                  |
| <input type="checkbox"/> _____                             | <input type="checkbox"/> _____                | <input type="checkbox"/> _____                  |



# H.E.A.L.

## 4. NEGATIVE SELF-TALK CLUES ABOUT YOUR PARTNER/OTHERS:

- |   |   |
|---|---|
| <input type="checkbox"/> What a bitch                       | <input type="checkbox"/> She is a whore, She's a ho         |
| <input type="checkbox"/> What does she want from me?        | <input type="checkbox"/> Why can't she just leave me alone? |
| <input type="checkbox"/> Why doesn't she just shut up?      | <input type="checkbox"/> She doesn't care about/love me     |
| <input type="checkbox"/> She can't say that to me           | <input type="checkbox"/> She's a fat pig                    |
| <input type="checkbox"/> She doesn't appreciate me          | <input type="checkbox"/> She's so stupid                    |
| <input type="checkbox"/> She must be screwing someone       | <input type="checkbox"/> Where has she been?                |
| <input type="checkbox"/> She can't do anything right        | <input type="checkbox"/> She's lying                        |
| <input type="checkbox"/> Who does she think she is?         | <input type="checkbox"/> She's just trying to hurt me       |
| <input type="checkbox"/> She isn't taking care of the kids  | <input type="checkbox"/> That is her responsibility.        |
| <input type="checkbox"/> She's wasting our money            | <input type="checkbox"/> She's provoking me                 |
| <input type="checkbox"/> She doesn't understand             | <input type="checkbox"/> She's an ass                       |
| <input type="checkbox"/> She's crazy                        | <input type="checkbox"/> She thinks she's better than I am  |
| <input type="checkbox"/> What has she been saying about me? | <input type="checkbox"/> To whom has she been talking?      |
| <input type="checkbox"/> Who is she texting, E-mailing?     | <input type="checkbox"/> Who's she on Facebook?             |
| <input type="checkbox"/> _____                              | <input type="checkbox"/> _____                              |

## 5. NEGATIVE SELF-TALK CLUES ABOUT YOURSELF

- |  |   |
|--|---|
| <input type="checkbox"/> I'm doing my best                       | <input type="checkbox"/> I'm not in love                  |
| <input type="checkbox"/> I'm no good                             | <input type="checkbox"/> I won't be treated this way      |
| <input type="checkbox"/> Why would she want to stay with me?     | <input type="checkbox"/> I might as well kill myself      |
| <input type="checkbox"/> I hate myself                           | <input type="checkbox"/> I'm just like my dad             |
| <input type="checkbox"/> I'll never amount to anything           | <input type="checkbox"/> My way is the right way          |
| <input type="checkbox"/> I should just get drunk/high            | <input type="checkbox"/> I'm getting the hell out of here |
| <input type="checkbox"/> I can't stand it anymore                | <input type="checkbox"/> Fuck it                          |
| <input type="checkbox"/> I will not be taken to this way         | <input type="checkbox"/> I will not let this happen       |
| <input type="checkbox"/> I'm smarter than she is                 | <input type="checkbox"/> I'll show her                    |
| <input type="checkbox"/> I should have a drink                   | <input type="checkbox"/> I'm not good enough              |
| <input type="checkbox"/> If I hurt myself then she'll feel sorry | <input type="checkbox"/> _____                            |
| <input type="checkbox"/> _____                                   | <input type="checkbox"/> _____                            |



# H.E.A.L.

## 6. BEHAVIOR CLUES

If you are engaging in the behaviors listed below it means you are about to be abusive.

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> Pacing                        | <input type="checkbox"/> Sighing             | <input type="checkbox"/> Talking through gritted teeth        |
| <input type="checkbox"/> Tapping fingers               | <input type="checkbox"/> Laughing at her     | <input type="checkbox"/> Using profanity                      |
| <input type="checkbox"/> Change Subject                | <input type="checkbox"/> Standing very close | <input type="checkbox"/> Difference in voice tone             |
| <input type="checkbox"/> Flexing muscles               | <input type="checkbox"/> Getting louder      | <input type="checkbox"/> Stop answering her questions         |
| <input type="checkbox"/> Ignoring her                  | <input type="checkbox"/> Lying               | <input type="checkbox"/> Giving her "the eye"                 |
| <input type="checkbox"/> Interrupting her              | <input type="checkbox"/> Stop looking at her | <input type="checkbox"/> Crossing my arms                     |
| <input type="checkbox"/> Obsessive texting             | <input type="checkbox"/> Grabbing her phone. | <input type="checkbox"/> Checking her social media.           |
| <input type="checkbox"/> Monitoring through technology |  | <input type="checkbox"/> Monitoring her through home security |
| <input type="checkbox"/> _____                         | <input type="checkbox"/> _____               | <input type="checkbox"/> _____                                |
| <input type="checkbox"/> _____                         | <input type="checkbox"/> _____               | <input type="checkbox"/> _____                                |

## 7. MENTAL PICTURE CLUES:

You prepare yourself to be abusive when you imagine the following things.

- |   |  |
|---|--|
| <input type="checkbox"/> A dirty house                        | <input type="checkbox"/> Her having sex with another man |
| <input type="checkbox"/> Her sitting around all day           | <input type="checkbox"/> Her criticizing me              |
| <input type="checkbox"/> Her flirting with another man        | <input type="checkbox"/> Me yelling at her               |
| <input type="checkbox"/> Me hitting, pushing, shoving her     | <input type="checkbox"/> She's getting ready to leave me |
| <input type="checkbox"/> My failing at something              | <input type="checkbox"/> Her thinking badly of me        |
| <input type="checkbox"/> Her waiting for me ready to complain | <input type="checkbox"/> Her getting ready to complain   |
| <input type="checkbox"/> Me raising my fist                   | <input type="checkbox"/> Me throwing or breaking things  |
| <input type="checkbox"/> Her texting or receiving messages    | <input type="checkbox"/> Her sexting                     |
| <input type="checkbox"/> _____                                | <input type="checkbox"/> _____                           |
| <input type="checkbox"/> _____                                | <input type="checkbox"/> _____                           |





# H.E.A.L.

Stopping my abusive behavior always starts with my decision to be aware of my clues. Below are two sections that explore ways I can improve my ability to be aware of my clues.

**For both topics below check at least 6 clues you use the most then write 2 more.**

## 1. Things that have LESSENERED your awareness of my clues include

- Alcohol/drugs
  - Objectifying
  - My pride
  - Isolating
  - Blaming
  - Video games and online gaming
  - Feeling "out of control"
  - Hanging out with men who batter, or encourage it
  - Expecting my partner to work things out between us
  - Obsessions about anything, including work, school, sex, who's "right," children transportation, children, money, texting Facebook, Instagram, etc.
  - Socializing with people who encourage sexism, racism, homophobia, xenophobia, Classism and other oppression of people.
  - Expecting forgiveness, approval, acknowledgment for "not battering"
  - \_\_\_\_\_
  - \_\_\_\_\_
- Male privilege attitude
  - Womanizing
  - Honeymooning
  - Using pornography
  - Defensiveness
- Not discussing problems
  - Suppressing my anger
  - Painting rosy picture, everything's OK
  - Watching TV
  - Feeling I am a victim of women
  - Social media
  - Feeling/thinking provoked

## 2. Things that IMPROVE my awareness of my clues include

- Reading and learning from others
  - Writing in a journal about my progress
  - Relaxing the muscles in my body
  - Doing a log on the situation
  - Paying attention to how I am feeling/thinking
  - Thinking about what my intentions were/are
  - Socializing with people who respect and encourage my accountability.
  - Being physically fit: good food, enough sleep, exercise
  - Re-thinking what I have been taught about men's and women's roles.
  - Not expecting gratitude or reward for being accountable.
  - Thinking about how and why I was trying to control her
  - \_\_\_\_\_
  - \_\_\_\_\_
- Relaxation
  - Exercising
  - Taking a deep breath
  - Reading
  - Writing
  - Praying



# H.E.A.L.

## II. P.A.U.S.E.

When I have detected a clue, it is time to take the next step. This is the time to take a P.A.U.S.E.

### P.A.U.S.E. means: Protecting Accountable Understanding of Self Every Time

*It means taking a moment to reflect on what is happening, while it is happening, so that you can remain non-abusive and carry on safely, productive interactions with others. It may seem like this is difficult or impossible to do with certain people. But the fact that you can deal with high amounts of stress or difficult people/situations under some circumstances (like at work, or in public, or around those people you would never consider being abusive with) indicates you can do it. Below are various options you can use to remain non-abusive.*

#### 1. POSITIVE SELF-TALK I will use (Check at least 6, then write 2 more)

- We can resolve this situation
- She has a right to her feelings/thoughts
- I'm not GOD
- I can understand her opinion
- I must be missing what she really wants or is saying
- I will listen carefully
- I will consider the benefits of taking this P.A.U.S.E.
- It's not the end of the world
- I don't have to have my way
- I may be wrong

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#### 2. POSITIVE MENTAL PICTURES I will use (Check at least 6, then write 2 more.)

- See myself doing a relaxing activity
- See myself listening to my partner
- Remember myself the last time I was successful being accountable.
- See myself sitting down and talking calmly with my partner
- Recall pleasant memories of life with my partner/family
- See myself negotiating an agreement with my partner.
- See myself calling somebody for support.

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# HEAL

### 3. I CAN ACKNOWLEDGE AND UNDERSTAND MY FEELINGS BY ASKING MYSELF: *(Check at least 3, then write 2 more):*

- What am I feeling right now?
  - Why am I feeling this way?
  - Maybe discussing this now will help me understand my feelings
  - How can I discuss my feelings without being abusive?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Am I covering up another feeling (with anger)?
  - Am I ready to discuss my feelings right now?

### 4. BEFORE I SAY ANYTHING, I SHOULD CHECK: *(Check at least 3, then write in 2 more):*

- What is the tone of my voice?
  - How clear am I being?
  - Would it be best to say something now?
  - If I'm not going to say something now, will I say something later?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Do I know what I want about this?
  - Do I want feedback?

### 5. THINGS THAT HELP ME RELAX *(check at least 6, then write in 2 more):*

- Silently take deep breaths, letting them out slowly.
  - Notice where I am feeling tension in my body.
  - Massage the tense areas in my body.
  - Close my eyes for a moment.
  - Focus on the nearest pleasant sound for 10 seconds.
  - Count the number of things in my environment that are one particular color.
  - Take a moment and identify how many smells there are in my environment.
  - Focus on the temperature of where I am, compared to my body temperature.
- Stretch
  - Sit down.
  - Yawn
  - Use positive mental pictures.

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# H.E.A.L.

## 6. QUESTIONS I CAN ASK MYSELF TO FIND OUT WHAT I AM DOING (check at least 3, then write in two more):

- What do I want to have happen?
- Am I being controlling?
- What are my intentions?
- How well am I listening to her?
- Am I setting myself up to become abusive?
- Is my priority now to control or to be accountable?
- \_\_\_\_\_
- \_\_\_\_\_

## 7. POSITIVE WAYS TO CHANGE MY BEHAVIOR (check at least 3, then write in 2 more):

- Change eye contact to \_\_\_\_\_
- Sit down
- Change my posture to \_\_\_\_\_
- Change my voice tone to \_\_\_\_\_
- Turn off television, radio, stereo, video game, computer, etc.
- Put down what I have in my hands that is distracting me
- Move away from her if I'm too close
- Count to ten

## 8. QUESTIONS THAT HELP ME FOCUS ON LISTENING (check at least 3, then write in 2 more):

- What is she really saying to me?
- What do I think she needs from me?
- Do I understand what the issue is?
- What do I really want?
- If I'm unsure what she is saying to me, how can I tell her that I don't understand or ask clarifying questions?
- What am I really communicating right now?
- How have I listened before in situations like this?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**I COMMIT TO MYSELF TO USE THIS ACCOUNTABILITY  
PLAN AND TO BE NON-ABUSIVE AT ALL TIMES.**

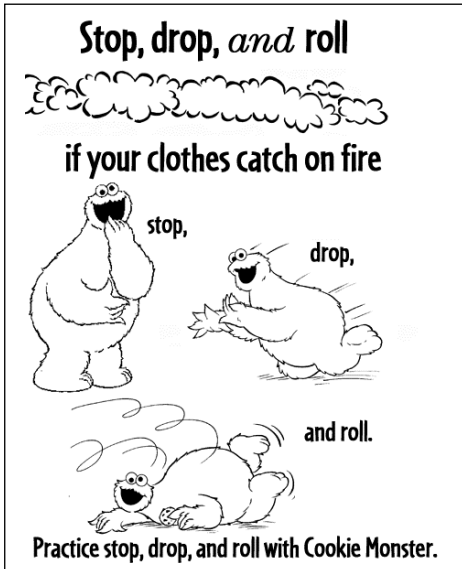
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Date



# H.E.A.L.

## Stop Drop and Roll (SDR)



When teaching children what to do in case of fire, "Stop, Drop and Roll" is taught. The concept is to give them easy to remember action words that will help them in an emergency minimize the damage to themselves. Most adults still remember this phrase from their childhood. In a potential abuse situation, there is also a point where an individual needs to have a simple, action-based plan to interrupt the cycle and keep themselves and others from getting hurt. You are being asked to develop your own SDR. Look at your accountability plan, see what your first clues are and what behaviors you use. Then, think of what you have to do to divert each of these clues or behaviors. Finally summarize it down to a few brief action steps. For example, if your clues indicate that your pulse races and you get short of breath, you

might choose "breathe" as your first step. If you then begin to pace and shout, you might add, sit down and shut up. In this example, the SDR would be "Breathe, Sit, and shut up". **The key to an effective SDR is to keep it simple.**

### Example of Effective SDR

Physical Clues	Diversion
1. Pulse races and shortness of breath	"Breathe"
2. Pace	"Sit"
3. Shout	"Shut up"

### Develop your own SDR below.

Physical Clues	Diversion
1.	
2.	
3.	

### My Personal SDR

1.
2.
3.



# H.E.A.L.

## Exit Criteria

I have completed and had another group member sign off on the following assignments:

**Updating Peacock**

**Why I think I did these things**

**\*Perception**

**\*Personal Example of I.C.E.E.**

**\*Moral vs. Strategic**

**\*Choice Model**

**Abusive Actions I Chose to Use**

**\*Loss of Control**

**Physical abuse**

**\*Sexual Abuse**

**Intimidation**

**Threats and Coercion**

**Emotional Abuse**

**Obfuscation**

**Isolation**

**Economic Abuse**

**Using Others**

**Male Privilege**

**\*Personal Power and Control**

**Accountability Plan**

**SDA**

**Cornerstones Presentation Date**

**\*Assignment must be presented in group**

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# H.E.A.L.

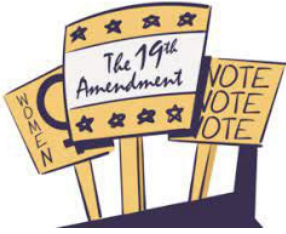
## Cornerstones Presentation Instructions

1. Have another participant sign off that all assignments are completed.
2. Create a title for your presentation.
3. Give a 10–15-minute presentation.
  - a. Present Choice model example
    - i. Must be abusive incident (can be example from DIHR assignment or a different one) **Do not use the incident used in the choice model assignment**
    - ii. Explain all abusive behaviors from the incident.
    - iii. For each abusive act identify which tactic (s) was used
  - b. Close book and group will ask questions about your accountability plan
  - c. Share your SDR.
4. This presentation will go smoothly if you write your choice model example and abusive behaviors in advance. You may consider putting examples up on board or prepare a poster board power point or handouts.

Your life is the result of  
the choices you make.



# H.E.A.L.



## Did You Know?

On August 18, 1920, Tennessee passed the proposed 19th Amendment (Women's right to vote) to the U.S. Constitution by a one-vote margin, becoming the 36th state to ratify the measure and clearing the way for its official adoption eight days later.

After weeks of intense lobbying and debate within the Tennessee legislature, a motion to table the amendment was defeated with a 48-48 tie. The speaker called the measure to a ratification vote that morning.

Two years earlier Harry Burn, a 24-year-old representative from East Tennessee, had become the youngest member of the state legislature. Harry Burn, who until that time had fallen squarely in the anti-suffrage camp, received a note from his mother.

Phoebe Ensminger Burn, known to her family and friends as Miss Febb had written, "Hurrah, and vote for suffrage! Don't keep them in doubt. I notice some of the speeches against. They were bitter. I have been watching to see how you stood but have not noticed anything yet." She ended the missive with a rousing endorsement of the great suffragist leader Carrie Chapman Catt, imploring her son to "be a good boy and help Mrs. Catt put the 'rat' in ratification."

Still clutching the note, Burn said "aye" so quickly that it took his fellow legislators a few moments to register his unexpected response.





H.E.A.L.

# CHALLENGE



The first problem for all of us, men and women, is not to learn, but to unlearn. -  
Gloria Steinem



# H.E.A.L.

## Challenge Weekly Introduction

- Introduce yourself. (first name only)
- All people you have battered/abused.
- One of the reasons from your sheet; rotate reasons each week.
- Why you did this.
- Tactics you used.
- Core belief
- Choose one (**preferably the most significant**) example from the preceding week of how you were either accountable or not accountable.
- Identify what domain(s)
- Identify Base

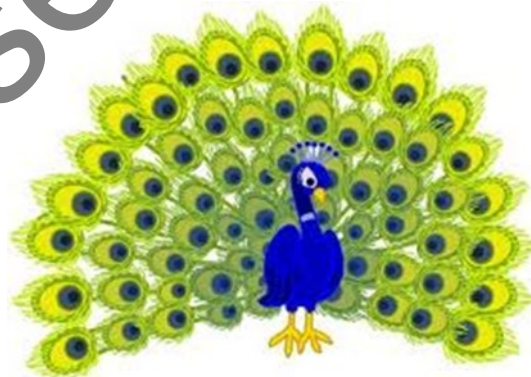
"My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, I \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. I used the following tactics \_\_\_\_\_. The belief that allows me to be abusive is \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_ and was \_\_\_\_\_ base."



# H.E.A.L.

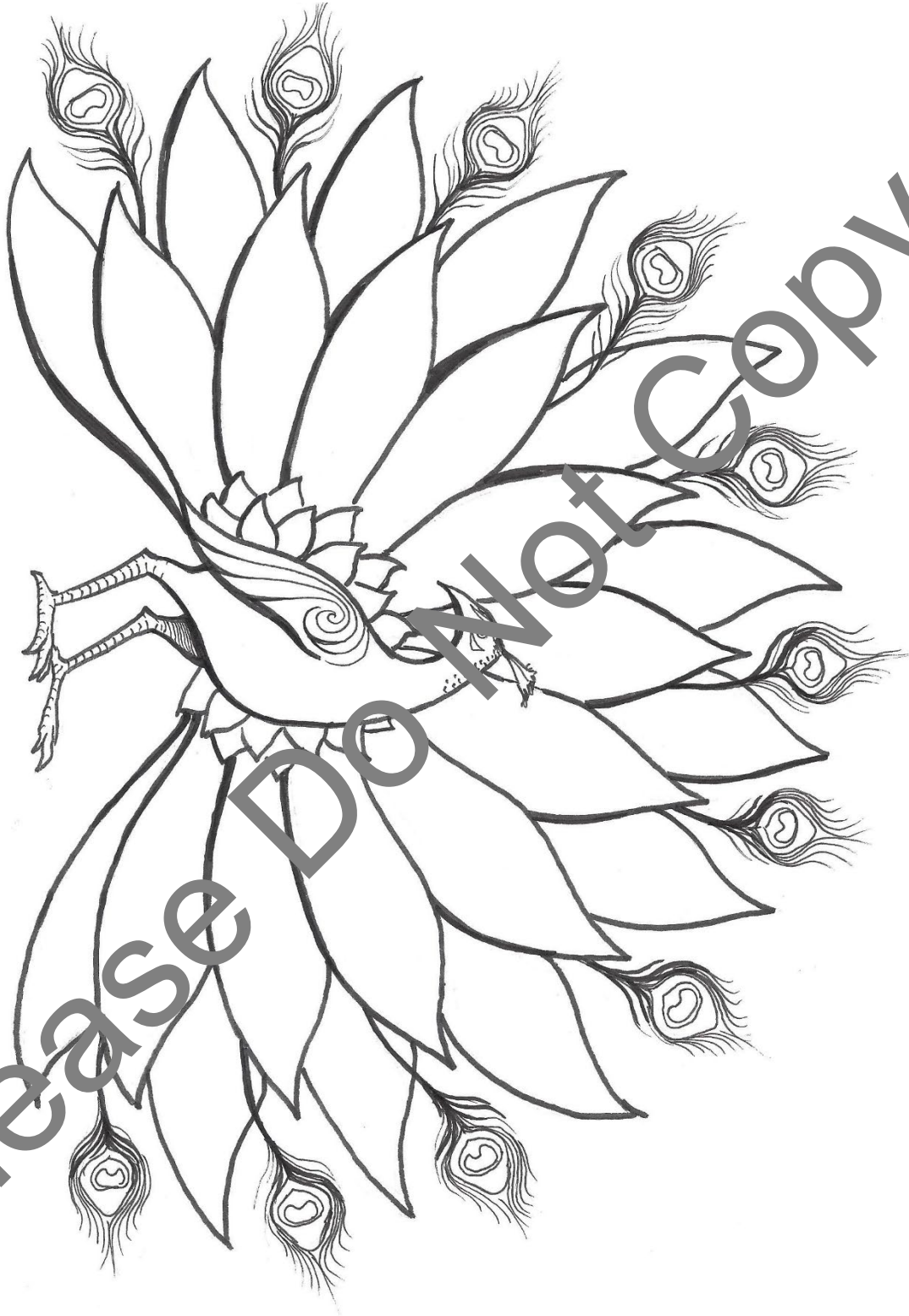
## Updating Peacock Symbol of Integrity

- Go back to your ACES lists and see what words you have added.
  - Identify and code any words that apply to you and add to your 'I am...' sheet.
  - Decide what color you want each word to be.
  - Place the words on the peacock in the way that you feel accurately reflects who you are now.
  - Remember all words from previous peacock should be included but, may change placement and/or color.
  - Presentation to group
    - Share what words you added to ACES since Cornerstones.
    - Share what words you added to 'I am..' since Cornerstones.
    - Explain the placement and color choices of key words.
    - Show how your peacock has changed over time.
    - Identify what you are hoping to see more/less of in the future
- Due on first session after entering Challenge.**





# H.E.A.L.





# H.E.A.L.

## Core Belief That Influenced My Choices

Instructions: Using your "Do I Have A Reason?" worksheet, write down each of your five reasons and why you believe you did each of them. Then write the belief that you feel allowed you to make the abusive choice. This belief may change over time eventually you will end up with one core belief for all 5 reasons.

1. a. **Behavior #1 from DIHR sheet:**

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b. **I did this because:**

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- c. **Tactics I**
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

d. **The belief that allowed me to be abusive is:**

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2. a. **Behavior #2 from DIHR sheet:**

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b. **I did this because:**

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c. **Tactics I**

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Obfuscation    | <input type="checkbox"/> Threats & Coercion |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Isolation      |   |
| <input type="checkbox"/> Sexual Abuse    | <input type="checkbox"/> Male Privilege |   |

d. **The belief that allowed me to be abusive is:**

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# H.E.A.L.

3. a. **Behavior #3 from DIHR sheet:**

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b. **I did this because:**

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- c. **Tactics I used**
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

d. **The belief that allowed me to be abusive is:**

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# H.E.A.L.

4. a. **Behavior #4 from DIHR sheet:**

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b. **I did this because:**

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- c. **Tactics I used**
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

d. **The belief that allowed me to be abusive is:**

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# H.E.A.L.

5. a. **Behavior #5 from DIHR sheet:**

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b. **I did this because:**

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- c. **Tactics I used**
- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Physical Abuse  | <input type="checkbox"/> Intimidation   | <input type="checkbox"/> Economic Abuse     |
| <input type="checkbox"/> Emotional Abuse | <input type="checkbox"/> Sexual Abuse   | <input type="checkbox"/> Obfuscation        |
| <input type="checkbox"/> Using Others    | <input type="checkbox"/> Male Privilege | <input type="checkbox"/> Isolation          |
|  |   | <input type="checkbox"/> Threats & Coercion |

d. **The belief that allowed me to be abusive is:**

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# H.E.A.L.

## Objectification

HEAL stresses the use of people's names. Objectification is turning a person into a "thing".

*Below are some examples of objectification society uses in order to get people to do things they would not normally do, or they would find distasteful.*

**Military:** In and out of wartime, the military has always created words to describe the "enemy." One of the reasons for this is to make it easier for the soldier to kill actual people.

**Medical Profession:** Surgeons cover the entire body except the section they are focusing on. One of the reasons for this is to make it easier for the medical staff to focus on operating on a part rather than a person. Medical staff often refer to their patients by their disease or room number, rather than their names.

**Meat eaters:** One of the things that advertising knows about consumers is that most people prefer to not correlate the meat on the plate with the animal from which it derives.

**Racism:** One of the core tenants of racism is to reduce the individual to an object or a characteristic. This is a foundation to slavery and genocide.

**Domestic Violence:** Most people who batter, know it is easier to harm, use, abuse, or consume an object rather than a "person."

**Law Enforcement:** Police are trained to consider the lawbreakers as perpetrators, rather than an individual who has a name.



# H.E.A.L.

## Objectification Assignment

### Examples of how I have used Objectification

**Write five examples of ways you have objectified your partner:**

1.

2.

3.

4.

5.

**Write five examples of ways you have objectified other people:**

1.

2.

3.

4.

5.



# H.E.A.L.

## Attitudes in Thinking

Negative Attitudes in Thinking	Positive Attitudes in Thinking
<p><b><u>Closed Thinking</u></b> Lies by omission. Not self-critical Unreceptive to responsible alternatives</p>	<p><b><u>Open Channels</u></b> Is receptive to positive change. Communicates truthfully and openly. Evaluates own behavior honestly and critically</p>
<p><b><u>Victim Role</u></b> Self-pity Defenses: Blames others (family, childhood, genetics, social conditions, the past, etc.) Sees self as the victim, not the perpetrator</p>	<p><b><u>Personal Accountability</u></b> Is reliable, prompt, and prepared. Fulfills commitments and promises. Takes responsibility for choices and actions</p>
<p><b><u>Superior Self-Image</u></b> Focuses only on personal good deeds. Refuses to acknowledge harm to others. Fails to admit own destructive behavior</p>	<p><b><u>Self-Respect</u></b> Shows gratitude Earns the respect of others. Explores alternatives before making choices. Identifies feelings and works toward positive solution</p>
<p><b><u>Reckless Attitude</u></b> Says, "I can't," when you mean, "I won't" No concept of obligation to others Unwilling to do anything disagreeable. Considers responsible living to be "dull and unsatisfying." Complies only when benefits to self can be gained</p>	<p><b><u>Daily Effect</u></b> Considers others Has healthy associations Organize time, work, and fun to achieve what is expected. Fulfills obligations to family, friends, employer, community</p>
<p><b><u>"I want, what I want, when I want it!"</u></b> Does not learn from the past. Expects an immediate response. Makes decisions on feelings only. Seeks easy solutions to hard questions.</p>	<p><b><u>Self-Discipline</u></b> Plans and builds toward the future. Makes decisions based on facts, not feelings. Uses past experience and guilt as a learning tool</p>
<p><b><u>Fear of "Losing Face"</u></b> Has profound fear of personal insult, "put downs". Experiences a "zero state" (feelings of worthlessness) Has irrational fears but refuses to admit them pessimistic</p>	<p><b><u>Courage Over Fear</u></b> Views criticism as positive feedback Trusts others and asks for help and advice. Admits fears and meets challenges without dodging. Optimistic</p>
<p><b><u>Power &amp; Control</u></b> A compulsive desire to control every situation. Manipulates and deceives to gain power and control over others Refuses to cooperate (unless someone can be taken advantage of)</p>	<p><b><u>Healthy Relationships</u></b> Uses "I" language. Seeks to understand others. Recognizes the desire to control others and chooses not to act on it</p>
<p><b><u>Possessive Attitude "It's Mine"</u></b> No respect for the rights and property of others Thinks other's opinions are worthless. Feels possessive of all people, places, and things. Uses sex and sexual innuendoes for power and control, not intimacy</p>	<p><b><u>Respect For Others</u></b> Sees genuine value in others. Works toward "win/win" cooperative relationships. Respects the rights, property, and privileges of others</p>
<p><b><u>Uniqueness</u></b> Quits at the first sight of failure. Demands more of others than self. Views self as unique and better than others</p>	<p><b><u>Humility</u></b> Demands more from self than others. Acknowledges a personal "Higher Power." Has a realistic view of self in relation to others (no better or worse)</p>



## Negative Attitudes Assignment

Negative Attitudes in Thinking	My Examples of Negative Attitudes in Thinking
<p><b><u>Closed Thinking</u></b> Lies by omission Not self-critical Unreceptive to responsible alternatives</p>	
<p><b><u>Victim Role</u></b> Self-pity Defenses: Blames others (family, childhood, genetics, social conditions, the past, etc.) Sees self as the victim, not the perpetrator</p>	
<p><b><u>Superior Self-Image</u></b> Focuses only on personal good deeds. Refuses to acknowledge harm to others. Fails to admit own destructive behavior</p>	
<p><b><u>Reckless Attitude</u></b> Says, "I can't," when you mean, "I won't." No concept of obligation to others Unwilling to do anything disagreeable. Considers responsible living to be "dull and unsatisfying." Complies only when benefits to self can be gained</p>	
<p><b><u>"I want, what I want, when I want it!"</u></b> Does not learn from the past. Expects an immediate response. Makes decisions on feelings only. Seeks easy solutions to tough questions</p>	
<p><b><u>Fear of "Losing Face"</u></b> Has profound fear of personal insults, "put downs." Experiences a "zero state" (feelings of worthlessness) Has irrational fears but refuses to admit them pessimistic</p>	
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<p><b><u>Uniqueness</u></b> Quits at the first sight of failure. Demands more of others than self. Views self as unique and better than others.</p>	



# H.E.A.L.

## Positive Attitudes Assignment

<b>Positive Attitudes in Thinking</b>	<b>My Examples of Positive Attitudes in Thinking</b>
<p><b><u>Open Channels</u></b>            Is receptive to positive change.            Communicates truthfully and openly.            Evaluates own behavior honestly and critically</p>	
<p><b><u>Personal Accountability</u></b>            Is reliable, prompt, and prepared.            Fulfills commitments and promises.            Takes responsibility for choices and actions</p>	
<p><b><u>Self-Respect</u></b>            Shows gratitude.            Earns the respect of others.            Explores alternatives before making choices.            Identifies feelings and works toward positive solutions</p>	
<p><b><u>Daily Effort</u></b>            Considerate of others            Has healthy associations            Organizes time, work, and fun to achieve what is expected.            Fulfills obligations to family, friends, employer, community</p>	
<p><b><u>Self-Discipline</u></b>            Plans and builds toward the future.            Makes decisions based on facts, not feelings.            Uses past experience and guilt as a learning tool.</p>	
<p><b><u>Courage Over Fear</u></b>            Views criticism as positive feedback            Trusts others and asks for help and advice.            Admits fears and meets challenges without dodging.            Optimistic</p>	
<p><b><u>Healthy Relationships</u></b>            Uses "I" language.            Seeks to understand others.            Recognizes the desire to control others and chooses not to act on it.</p>	
<p><b><u>Respect For Others</u></b>            Sees genuine value in others.            Works toward "win/win" cooperative relationships.            Respects the rights, property, and privileges of others</p>	
<p><b><u>Humility</u></b>            Demands more from self than others.            Acknowledges a personal "Higher Power."            Has a realistic view of self in relation to others (no better or worse)</p>	

**When both are completed share the highlights with the group**



# H.E.A.L.

## Awareness Exercise:

Domestic violence is a crime. When people commit a crime, they justify their actions. This justification plays a key role in their ability to commit the act. Often people convince themselves that what they are doing is not a crime, such as speeding, rolling stops, etc.

Complete the assignment below by choosing whether you would or would not commit the following crimes and fill in the appropriate justifications.

Crimes	Why I will commit these crimes	Why I won't commit these crimes
☞ Speeding		
☞ Theft		
☞ Drinking and driving		
☞ Using Illegal Drugs		
☞ Illegal Parking		
☞ Copyright Infringement		
☞ Tax Evasion		
☞ Murder		
☞ Rape		
☞ Assault & Battery		
☞ Child Abuse		
☞ Arson		
☞ Narcotics Sales		
☞ Fishing without a license		



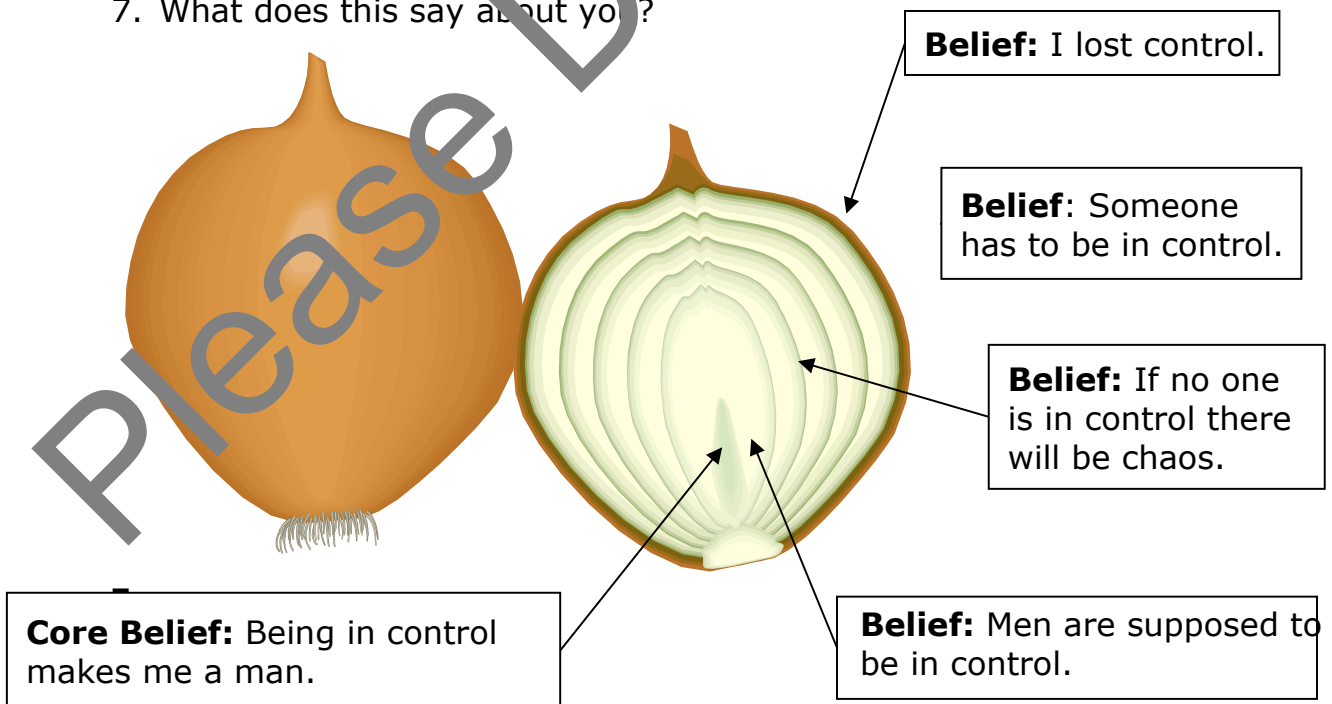
# H.E.A.L.

## Core Beliefs Example

**Core Belief:** A central opinion or conviction, which underlies all behaviors and/or actions. The process of getting to a core belief is similar to the process of peeling an onion. There is no exact formula for helping people get to their core beliefs. Core beliefs are larger than one "incident". When you get to the core belief you will likely find that many things in your life can be traced to this core belief. *Because it is difficult to trace back beliefs, it is important that you put your name on the board to ask for time to help you trace back your beliefs.*

In your DIHR worksheet, you identified what you thought was a core belief. Begin to peel back the layers by asking yourself the following questions. The core belief needs to use your words.

1. What do you think that your behavior means about you and the person you are involved with?
2. What feelings did you experience before, during and after the behavior you described?
3. What did it mean to you?
4. What visual images did you have about yourself, the other person. Were they present, past or future?
5. How do these thoughts or actions show up in other parts of your life?
6. What impact do these behaviors, thoughts or actions have on other parts of your life?
7. What does this say about you?







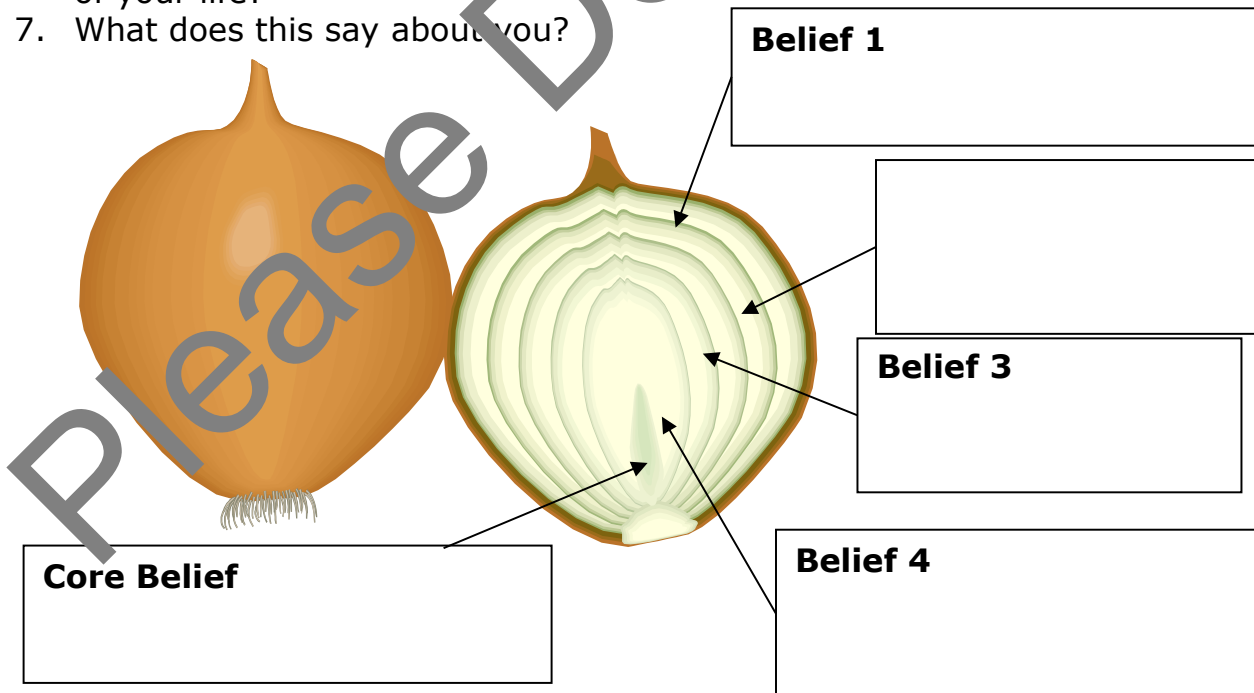
# H.E.A.L.

## Core Beliefs Worksheet

Finding Your Core Belief: Complete the onion below to find your central opinion or conviction, which underlies your behaviors and/or actions. The process of getting to a core belief is similar to the process of peeling an onion. There is no exact formula for helping people get to their core beliefs. Core beliefs are larger than one "incident". When you get to the core belief you will likely find that many things in your life can be traced to this core belief. *Because it is difficult to trace back beliefs it is important that you put your name on the board to ask for time to help you trace back your beliefs.*

In your DIHR worksheet, you identified what you thought was a core belief. Begin to peel back the layers by asking yourself the following questions. The core belief needs to use your words. **Share with the group.**

1. What do you think that your behavior means about you and the person you are involved with?
2. What feelings did you experience before, during and after the behavior you described?
3. What did it mean to you?
4. What visual images did you have about yourself, the other person? Were they present, past or future?
5. How do these thoughts or actions show up in other parts of your life?
6. What impact do these behaviors, thoughts or actions have on other parts of your life?
7. What does this say about you?





# H.E.A.L.

## Exploring Your Core Belief

**After you have identified your core belief complete the following:**

What other situations in my life are affected by this core belief?

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When was the first time I remember having this experience, thought or feeling?

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# H.E.A.L.

How old was I?

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Who else was around?

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Did they support or oppose my core belief?

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# H.E.A.L.

## Paradigm of Power

**It's not the decision. It's how the decision is made.**

Paradigm: a philosophical framework or discipline within which generalizations are formulated

Often individuals decide if a situation was accountable strictly by the outcome without factoring in the paradigm, they used to make their decision. Men who batter often think in power terms (either being in power or highlighting not having power).

Terms and phrases that are rooted in power include: let, allowed, gave in, bigger person, loser, winner, etc.

*Example:*

My wife wanted to go to the movies, and I wanted to stay home. I started to get upset and then I:

- 1 Decided to let her have her way.  
(*Power Thinking*)

**or**

- 2 Listened when she told me she was stuck in the house a lot of the time and enjoyed going to a movie theater with just me. It made sense to me, and I thought I could stay home and watch TV any time and agreed going to the movies would be a good idea.  
(*Respectful Thinking*)



# H.E.A.L.

## Paradigm of Power Exercise

**Describe two different situations where you used power terms in your thinking or speech and rephrase to reflect respectful terms.**

Example 1 with Power Terms

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Example 1 with Respectful Terms

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Example 2 with Power Terms

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Example 2 with Respectful Terms

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# H.E.A.L.

## Favorite Five

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**Complete the chart below for your five most frequently used tactics. Share with the group.**

<b>Tactics</b>	<b>Implementation</b>	<b>Purpose</b>	<b>Belief(s)</b>
<b>Emotional Abuse/Humor:</b>	Come here Baby, maybe you can charge more for your extra loving.	To make her feel bad about herself.	If other men find her attractive, she may leave me.

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# H.E.A.L.

## Recent Five

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**Complete the chart below for five tactics that you have used since beginning HEAL. Share with the group.**

Tactics	Implementation	Purpose	Beliefs(s)
<b>Emotional Abuse/Humor</b>	Come here Baby, maybe you can charge more for your extra loving.	To make her feel bad about herself	If other men find her attractive, she may leave me.







# H.E.A.L.

## Examples of Feeling Words

Abandoned	Accepted	Adamant	Adequate
Affectionate	Agonized	Almighty	Ambivalent
Angry	Annoyed	Anxious	Apathetic
Apprehensive	Ashamed	Astounded	Awed
Awkward	Betrayed	Bewildered	Bitter
Blissful	Bold	Bored	Brave
Burdened	Calm	Caring	Captivated
Challenged	Charmed	Cheated	Cheerful
Comfortable	Competitive	Concerned	Condemner
Confident	Confused	Contemptuous	Content
Contrite	Crushed	Defeated	Defensive
Defiant	Delighted	Depressed	Despairing
Despondent	Determined	Disappointed	Discontented
Discouraged	Distraught	Disturbed	Eager
Ecstatic	Embarrassed	Empty	Enchanted
Energetic	Envious	Exasperated	Excited
Exhausted	Exhilarated	Fascinated	Fearful
Flustered	Frantic	Frustrated	Frightened
Furious	Gay	Glad	Gratified
Greedy	Grief-stricken	Guilt	Happy
hateful	Helpful	Helpless	Hesitant
Homesick	Hopeful	Hopeless	Horrible
Hostile	Humble	Hurt	Hysterical
Impatient	Important	Impressed	Inadequate
Indifferent	Infatuated	Inferior	Infuriated
Intimidated	Irritated	Inspired	Isolated
Intolerant	Jealous	Joyous	Lonely
Loving	lustful	Maudlin	Melancholy
Miserable	Nervous	Numb	Obsessed
Outraged	Overwhelmed	Panic	Peaceful
Pity	Playful	Pleased	Pressured
Rage	Rapture	Refreshed	Regret
Relaxed	Believed	Reluctant	Remorseful
Resentment	Restless	Reverent	Righteous
Sad	Scared	Secure	Self-Pity
Settled	Shocked	Shy	Silly
Skeptical	Sneaky	Solemn	Sorrowful
Spiteful	Stingy	Strange	Stubborn
Stupid	Stunned	Stupefied	Successful
Superior	Surprised	Suspicious	Sympathetic
Sense	Tentative	Terrified	Threatened
Thwarted	Tranquil	Trapped	Troubled
Understood	Uneasy	Unsettled	Unsure
Vehement	Vulnerable	Vivacious	Warm
Weepy	Wicked	Witty	Wonderful
Worried	Worthy		



# H.E.A.L.

## Emotions Assignment

### How Do You Feel Today?

aggressive	agonized	anxious	apologetic	arrogant	bashful	blissful
bored	cautious	terrified	irritated	confident	curious	emphatic
determined	disappointed	angry	disbelieving	disgusted	distasteful	resentful
ecstatic	enraged	envious	exasperated	exhausted	frightened	frustrated
grieving	guilty	happy	horrible	fatigued	dazed	hurt
hysterical	idiotic	indifferent	innocent	interested	jealous	affectionate
lonely	lovestruck	meditative	mischievous	miserable	aggravated	obstinate
optimistic	proud	paranoid	perplexed	prudish	puzzled	regretful
relieved	sad	satisfied	sheepish	shocked	smug	surly
surprised	suspicious	sympathetic	content	turned-on	intimidated	withdrawn



## 10 Myths About Rape And Sexual Abuse

**Myth 1:** MEN RAPE IMPULSIVELY AND OUT OF BIOLOGICAL NEED.

**Fact:** Since most convicted rapists are married or have available sex partners, rape is not primarily a sexual experience. Men rape because it allows them to express hostility and to feel dominant over another person. Studies show that most rapes are planned, not impulsive. This supports the view that rape is learned behavior and does not arise from a biological need.

**Myth 2:** WOMEN "ASK FOR IT" BY THE WAY THEY DRESS OR BY BEING IN THE WRONG PLACE AT THE WRONG TIME.

**Fact:** Victims of assault do not fit one single description. In fact, they are of various ages and status. The idea that victims provoke assault by "being in the wrong place at the wrong time" assumes that they have no right to behave as though they were free. Men must learn that no one "deserves" to be raped or abused.

**Myth 3:** SINCE A HEALTHY, REASONABLY STRONG WOMAN CAN AVOID RAPE IF SHE TRIES, SOME WOMEN GET RAPED BECAUSE THEY ENJOY IT.

**Fact:** Since men are usually physically larger and have (so far) been taught to use their strength more effectively, they are in a powerful position at the beginning of the "encounter." In addition, there is the element of surprise and the fact that one-third of reported rapes also involve a weapon or the threat of the use of one. Given this presence of life-threatening violence, the notion that victims actually enjoy being raped is absurd.

**Myth 4:** A LARGE PERCENTAGE OF RAPES ARE INTERRACIAL.

**Fact:** F.B.I. statistics have shown that less than 10% of reported rapes are interracial, although the exact percentage varies according to the geographical area.

**Myth 5:** MOST RAPISTS ARE "INSANE".

**Fact:** Although rapists have been shown to have poor self-images and a tendency toward violence, they are average in other aspects of their lives.



# H.E.A.L.

**Myth 6:** WOMEN OFTEN LIE ABOUT BEING RAPED.

**Fact:** **Police statistics show that the number of falsely reported rapes is no greater than for other major crimes--about five percent.**

**Myth 7:** CHILDREN MAKE UP STORIES ABOUT MOLESTATION.

**Fact:** **When children are manipulated into sexual relations with an older person (who is often a relative), they usually become extremely confused. One consequence of this confusion is that children greatly under report incidents of molestation, sometimes keeping them buried for decades.**

**Myth 8:** MEN WHO RAPE OTHER MEN ARE HOMOSEXUAL.

**Fact:** **The vast majority of males who sexually assault other males (including children) are heterosexual. Men and women are assaulted for basically the same reasons: so, the assailant can vent hostility and feel a sense of power. Fear of homosexuality, ironically, leads some men to attack gay men.**

**Myth 9:** BECAUSE OF THE SPECIAL NATURE OF THE MARRIAGE RELATIONSHIP, IT IS NOT POSSIBLE FOR A HUSBAND TO RAPE "HIS" WIFE.

**Fact:** **Rape occurs whenever sex is not mutual. If a man disregards a woman saying (or meaning) "no," then it is rape. Some states (including Michigan) have incorporated this view into the law by legislating spousal rape laws.**

**Myth 10:** BECAUSE OF A FEW VIOLENT INCIDENTS, THE ISSUE OF RAPE TENDS TO BE OVER-DRAMATIZED.

**Fact:** **Over one-third of all women in this country will be sexually assaulted or abused during their lifetimes.**

*One out of every seven wives is raped by her husband.*

*In Michigan, rape in marriage was legal until June of 1988. At least 75% of battered women are also sexually abused.*

*One out of every three girls and one out of every eight boys will be sexually abused by an adult before they reach the age of 18.*

*Nine out of ten times, the perpetrator will be someone the child knows.*



## Sexism And "Rape Culture"

What is "rape culture?"

We live in a sexist society in which men have privileges and prerogatives unavailable to women. To support these sexist patterns men are taught to be dominant and women are taught to be submissive. In particular, men are encouraged to take whatever they want. Thus, women are no longer viewed as people. Instead, women are viewed as objects to please, men to be taken. It is these kinds of attitudes that define "rape culture." In a society that also tolerates widespread violence, the possibility of understanding and loving between human beings is drastically reduced.

Effects of "rape culture."

This "rape culture" distorts our view of human relationships, negatively affecting both women and men. As a result, women are fearful for their safety, but unfortunately are taught to depend on men for protection. History has shown that men have chosen to betray women's trust.

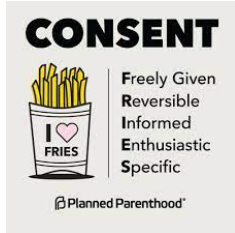
What is rape?

**Rape is an extreme form of sexist oppression from which ALL men benefit because it helps keep all women subjugated. Therefore, rape is an important tool of male dominance. However, this tool also works AGAINST men. As long as rape exists, most men will be condemned to lead lives of narrow awareness and undeveloped sensitivities. As a consequence, our relationships with BOTH women and men will be far less than what they could be.**



# H.E.A.L.

## Exploring Consent



Go To the following link

<https://www.youtube.com/watch?v=pZwvrXVavnQ> and watch the video on tea and consent. Create a presentation using the following outline.

How old were you when you first learned about consent? \_\_\_\_\_  
Where did you learn and/or who taught you about consent? What did they teach you?

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After watching the video what areas did you identify as things you have been confused about or never thought about in relation to consent?

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How do you know if someone is giving consent?

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What are your beliefs about consent in a comitted relationship?

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**Share your presentation with the group**



# H.E.A.L.

## Abuse Myths Worksheet

**Myth** - an ill-founded belief held uncritically especially by an interested group.

Society has always given excuses for men’s violence against women by creating mythology that supports, promotes, and condones violence against women. Examples of this include Anger causes violence, men have bad tempers, Love is a hurting thing.

**Write about the purposes and realities of these myths about why men batter and how you know it is a myth now. Share your top 2 in group**

**1. Anger**

“She made me mad.”

“I was so angry I didn’t know what I was doing.”

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**2. Provocation**

“It takes two to tango.”

“She provoked me.”

“Women like being battered because they won’t shut up.”

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**3. Spontaneous**

“It just happened.”

“It was a natural reaction.”

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**4. Responsible Men are not Batterers.**

“He’s a good worker.”

“He supports the family.”

“We would have to put everyone who has disagreements in jail.”

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# H.E.A.L.

## 5. Sexism/patriarchy

- "Someone has to be in control."
- "The Bible says women are subservient."
- "Women are supposed to obey."

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## 6. Loss of control, poor impulse control

- "I have a short fuse."
- "I have a bad/quick temper."
- "I snapped."

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## 7. Family history

- "My father/grandfather/uncle did it"
- "In my culture..."

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## 8. Drugs and alcohol, intoxication, disinhibition

- "I was drunk."
- "I was using drugs"

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## 9. Stress, unemployment, poor coping skills

- "I was stressed out."
- "I was worried about money."
- "I didn't have a job."

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# H.E.A.L.

## 10. Poor communication skills

"She doesn't listen to what I say."

"She can out talk me and so I was confused."

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## 11. Women batter, too

"What about her, she needs to be here."

"She hit me first."

"It was self-defense."

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# H.E.A.L.

## Gender Myths Worksheet

Myths about Women	Why is this a Myth
<b>Women are nurturing by nature.</b> Good with kids Like kids Emotionally supportive	
<b>Women are bad with money.</b> Waste money Buy impulsively. Can't budget	
<b>Women are too emotional.</b> Cry too easily Irrational Vindictive	
<b>Women like to talk</b> Talk too much. Gossip Nit pick	
<b>Women don't like sex.</b> Only sluts and whores like sex Don't initiate sex. Don't enjoy the act of sex	
<b>Women need to be protected.</b> Shouldn't go out alone Are weak. Can't take care of themselves	
<b>Women are homemakers.</b> Like to cook. Good at cleaning Like to decorate	
<b>Women just want to get married.</b> Every little girl plans her wedding. Trapping men into marriage The wedding is about the bride	
<b>Women can't be trusted.</b> Will be unfaithful. Will sleep with your friends. Teasing and flirting with other men	
<b>Women focus on their looks.</b> Want to be model skinny. Spend of hours on hair/make-up Obsessed with clothes	



# H.E.A.L.

Myths About Men	Why is This a Myth
<p><b>Men's value is determined by what he does or how much he earns.</b>            Rich men attract women.            Men are the providers.            Unemployed Men are slackers</p>	
<p><b>Men know how to handle money.</b>            Good at math            Good financial planners            Spend responsibly</p>	
<p><b>Men don't know how to express emotion or affection.</b>            Don't communicate well.            Don't cry.            Can't talk about their feelings</p>	
<p><b>Men don't ask for help.</b>            Don't ask directions.            Should be independent.            Should know what to do</p>	
<p><b>Men think about sex all the time.</b>            Think about sex every 7 seconds.            Always ready for sex            Will have sex with any woman</p>	
<p><b>Men are big brave and strong.</b>            They are rescuers.            Handle emergencies            Can take care of themselves</p>	
<p><b>Men are handy.</b>            good with tools            Like to tinker.            Fix cars.</p>	
<p><b>Men hate to commit.</b>            Need variety            Don't want to be tied down.            Are afraid of losing freedom</p>	
<p><b>Men shouldn't do housework.</b>            Can't do laundry right.            Aren't good cooks.            Should be praised for "helping".</p>	
<p><b>Men only care about women's looks.</b>            Strip clubs            Pornography            Only date hot women</p>	



# H.E.A.L.

## Gender Beliefs Exercise

Using your own words write 7 beliefs you have about men and women.  
Write one behavior or expectation that is reflective of each belief.

<b>Beliefs About Women</b>	<b>Women Should</b>
Example: "Some women are frigid"	Example: "Always be ready for sex"
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
<b>Beliefs About Men</b>	<b>Men Should</b>
Example: "A stiff dick has no conscience"	Example: "Have <b>NO</b> responsibility for the results of their sexual behavior"
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.



# H.E.A.L.

List words, which are widely used which describe the following:

Terms for women's genitals	Sexually assertive women	Woman who refuses sex with you
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.
6.	6.	6.
7.	7.	7.
8.	8.	8.

Write the names you use and why you use those names that have negative sexual connotations.

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# H.E.A.L.

How have men used pornography against their partners?

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How have men used "having affairs" against their partners?

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How is prostitution **sexual abuse** of women?

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# H.E.A.L.

## My Five

Write about the Five Myths you have used most often to justify your abuse and how you used them on your (ex)partner(s).  
Share with the group.



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Where did I learn these myths?

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How do I benefit from other men's use of myths?

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# H.E.A.L.

## Male Privilege

List examples of male privilege in the following areas

**Personal belief systems:**

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**Social systems:**

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**Economic system:**

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**Judicial system:**

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**Relationship system:**

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**Parenting system:**

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**Government:**

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# H.E.A.L.

**Job/career system/workplace:**

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**Religious systems:**

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**What does it mean to you when a man says someone...**

**Throws a ball like a girl.**

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**Acts feminine?**

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**Is emotional like a woman?**

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**Is soft like a woman?**

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**Is a pussy?**

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# H.E.A.L.

## Phrases/Quotes about Sexuality and Alcohol/Drugs Assignment

Discuss your current and past views on the following phrases with

Alcohol/Drugs	Sexuality
<ol style="list-style-type: none"> <li>1. I was in a blackout.</li> <li>2. I did it because I was drunk.</li> <li>3. Anyone can stop if they want to.</li> <li>4. Alcohol and other drugs make you lose your inhibitions.</li> <li>5. Beer is not as bad as the hard stuff.</li> <li>6. Pot is good for you.</li> <li>7. Marijuana should be legalized.</li> <li>8. It is ok to use drugs if it helps you to do things better.</li> </ol>	<ol style="list-style-type: none"> <li>1. If no sex you will get blue balls</li> <li>2. When women say no, they don't really mean it.</li> <li>3. If a woman comes on to you, you have to say yes.</li> <li>4. Men need variety.</li> <li>5. It is not rape unless you physically force her.</li> <li>6. Women like it when you are rough.</li> <li>7. Women who dress in a certain way are asking for it.</li> <li>8. Because your dick is hard does not mean you have to use it.</li> <li>9. If she looks over 18 then it is not your fault.</li> <li>10. Women who have sex outside the relationship are whores, men are players, studs, etc.</li> <li>11. If your wife/partner will not have sex with you, you will have to go outside the relationship.</li> <li>12. Masturbation is no longer acceptable when you are married.</li> </ol>

**Notes:**

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# H.E.A.L.

## How I Believe Alcohol/Drugs Affect Violent Behavior

How do people use alcohol/drugs to obfuscate their abuse?

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Everyone has beliefs about people who use alcohol/drugs. What are your beliefs about people who use alcohol/drugs?

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Our beliefs are usually rooted in experiences that we have had in the past. My beliefs about alcohol/drugs came from the following experience(s):

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# H.E.A.L.

## How Do Alcohol/Drugs Affect Violent Behavior?

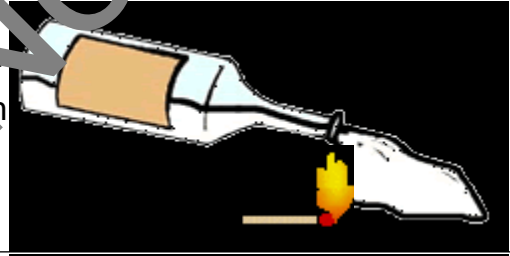
The three theories of the relationship between alcohol/drugs and domestic violence:

1. **Social Learning:** I learned to be violent through society.
2. **Disinhibition:** My inhibitions are lowered by alcohol/drugs to allow me to act in ways I normally would not find acceptable.
3. **Deviance Disavowal:** I'm excused for what I do because I was under the influence of alcohol/drugs.

A match may be ignited, if you add alcohol to it will burn brighter and hotter. Alcohol by itself will never ignite.

Your beliefs allow, support and condone your violence: if you add alcohol your violence can be intensified.

Alcohol alone never causes violence.



**Discuss the preceding pages in group.**

**Notes:**

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# H.E.A.L.

## Media Messages Assignment

Date: \_\_\_\_ / \_\_\_\_ / \_\_\_\_

**List 10 titles from Women’s Magazines or social media that promote poor self-image of women and/or women’s responsibility for men. Share 3 in group**

Source Name: \_\_\_\_\_

Article Title: \_\_\_\_\_

Source Name: \_\_\_\_\_

Article Title: \_\_\_\_\_

Source Name: \_\_\_\_\_

Article Title: \_\_\_\_\_

Source Name: \_\_\_\_\_

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# H.E.A.L.

## Gender Bias Assignment

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**List 5 incidences in the past week that you have seen on television, YouTube, streaming, social media or observed in your life that illustrated gender bias.**

Where Observed: \_\_\_\_\_

Description: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Where Observed: \_\_\_\_\_

Description: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Where Observed: \_\_\_\_\_

Description: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Where Observed: \_\_\_\_\_

Description: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Where Observed: \_\_\_\_\_

Description: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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# H.E.A.L.

## The Effects Of Domestic Violence On Young Children

WAYS OF BEING DRAWN IN	EFFECTS OF ABUSE
<b>0-1 Year Old</b>	
Seeing domestic violence Hearing domestic violence Being awakened by domestic violence Being injured by domestic violence Being ripped from mother's arms Having toys broken Being born prematurely Being hit while in Mom's arms Being thrown	Physical injury Death Fright Being traumatized by domestic violence Sleep disturbances Being colicky or sick Insecurity because of being cared for by a traumatized Mom. Not responsive or cuddly
<b>2-4 Years Old</b>	
Seeing domestic violence Hearing domestic violence Trying to stop altercation. Becoming abused themselves Being used as a physical weapon against the victim Being interrogated by perpetrator about victim's activities Being held hostage by perpetrator	Acting out violently Withdrawal Trouble with other kids Delayed toileting Eating problems Nervous/jumpy Sleep problems Insecurity, fear, and depression
<b>5-12 Years Old</b>	
Seeing and hearing domestic violence Picking one parent to defend Physically intervening Calling the police Running to neighbors for help Being used as a spy against Mom Forced to participate in attack on Mom. Being physically or sexually abused to control Mom. Being restricted from contact with others	Fear and insecurity Low self esteem Withdrawal/depression Running away Early drug/alcohol use School, behavior, and academic problems Bedwetting Sexual activity Becoming caretaker of adults Being embarrassed by one's family.





# H.E.A.L.

## The Effects Of Domestic Violence On Older Children Ages 12-18

Ways of Being Drawn in	Effects of Abuse
Killing/trying to kill perpetrator. Trying to stop the abuse. Hitting parent or siblings Becoming physically abused Being used as a spy Being used as a confidante Being coerced by perpetrator to be abusive to mom	School problems Social problems Sexual activity Shamed and embarrassed Truancy Super-achiever at school Tendency to get serious relationships too early to escape home. Depression Suicide Alcohol/drug use Confusion about gender roles
Effects Specific to Boys Only	Effects Specific to Girls Only
Learning that males are violent. Learning to disrespect women. Using violence in his own relationships Confusion or insecurity about being a man. Attacking parents or siblings Abusing teen partner Date rapist	Learning that male violence is normal Learning that women don't get respect. Accepting violence in her own relationships. Embarrassed about being female. Becoming pregnant Raped Abused by teen partner

### Group Profile of children who have been affected by domestic violence

	0-1 Yrs.	2-4 Yrs.	5-12 Years	Teens
Male				
Female				



## When Children Are Watching...

### ***Some Emotional Effects:***

**Guilt:** Feel responsible for the violence

**Shame:** It doesn't happen anywhere else but here

**Fear:** Of expressed feelings, of parents divorcing or separating, or of the unknown, or injury, or the world as not a safe place.

**Confusion:** Conflicted loyalties (love/hate).

**Anger:** About violence, chaos at home

**Depression/helplessness/powerlessness:** Can't change things.

**Grief:** Loss of being able to live with both parents, safety, innocence, etc.

**Burdened:** Takes on inappropriate roles of caretaker, parent, etc.

### ***Some Behavioral Effects:***

Act out

Withdraw from others

Overachiever or underachiever

Refuses to go to school

Caretaking: Filling adult roles

Aggressive or passive bullying or "formats"

Rigid defenses: Aloof, sarcastic, rigid, blaming, defensive (What am I learning here? What are you showing me?)

Attention seeking behaviors

Bed-wetting

Night terrors, nightmares

Unrealistic fears (makes no sense)

Self-destructive behaviors (cutting)

### ***Some Physical Effects:***

Complaining about feeling bad (headaches, stomachaches, asthma, etc.)

Actual physical problems related to stress.

Nervous, anxious, short attention span

Tired and lethargic

Often sick with colds, flu, etc.

Neglect of personal hygiene

Regression in developmental tasks (acting like a younger child)

No reaction, at times, to physical pain



# H.E.A.L.

## ***Some Social Effects:***

Isolated: no friends, distant in relationships  
Relationships with friends may start intensely but end abruptly.  
Difficulty trusting others.  
Poor conflict resolution skills  
May be excessively socially involved to avoid home life.  
Rescues peers who are having problems  
Tries to "fix" peers' problems.  
Gang involvement  
Instigates or set up peers to get into trouble.

## ***Some Cognitive Effects:*** (What the child is telling him/herself)

I am responsible for the violence.  
I blame others for my behavior.  
I believe it is ok to hit others.  
I have a low self-concept.  
I don't ask for what I need.  
I don't trust others (peers or adults)  
I believe anger is bad – (people get hurt in anger, so avoid solving conflicts, which leads to more conflicts in the long run.

**These reactions to watching violence between people who love each other can get carried over into adulthood; play out in adult relationships and in the workplace!**



# H.E.A.L.

## Impact on Children

***Children are impacted when adults are abusive. Think about the child/children in your life; Sons, daughters (birth, adopted, step), nieces, nephews, cousins, siblings, friends. Identify short term (crying running out of the room, etc.) and/or long-term effects (afraid to leave Mom, School trouble, withdrawal from activities, etc.)***

**Children in my life who have been affected by my abusive behavior:**

NAME	GENDER	AGE	RELATIONSHIP	EFFECT



# **H.E.A.L.**

## **Exit Criteria**

I have completed and had another group member sign off on the following assignments:

**Core Beliefs**

**Objectification**

**\*Negative Attitudes in Thinking**

**\*Positive Attitudes in Thinking**

**Awareness**

**Core Belief (Onion) Worksheet**

**Explore Core Beliefs**

**Paradigm of Power Exercise**

**\*Favorite Five**

**\*Recent Five**

**Emotions Assignment**

**\*Exploring Consent**

**\*Abuse Myths**

**Gender Beliefs**

**Gender Myths**

**\*My Five**

**Male Privilege**

**Phrases/quotes about Sex/alcohol/drugs**

**\*How I believe alcohol/drugs affect behavior**

**\*Media Messages**

**Gender Bias**

**Impact on Children**

**Challenge Presentation Date**

**\*Must be presented in group**

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# H.E.A.L.

## Challenge Presentation

- 1) Have another participant sign off that all assignments are completed.
- 2) Give your presentation a title.
- 3) Give a 10–15-minute presentation.
- 4) Identify what societal beliefs or myths you had or supported that influenced your use of abusive tactics.
  - Connect to how they influenced your use of specific tactics.
  - Include the development of your favorite tactics.
  - Explain how they contributed to the development of your core belief.
- 5) Explain what, if any, changes you have about these beliefs now. Include:
  - How you now understand it to be a myth or why you think it is true.
  - How this understanding has influenced your accountability.
- 6) Share the consequences your abuse, core belief and use of myths had on your interactions with partners, children, and others in your life.
- 7) Be sure to pre-prepare your presentation considering using a poster board, handouts, notes, video, music, poems, art etc. to illustrate your key points.

**Group votes that you are ready to exit to Sankofa.**

**Receive and record feedback from 3 group members and facilitator.**



# H.E.A.L.

## Group Feedback

Name of group member:    Said the following about me:

Facilitator	

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# H.E.A.L.

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**H.E.A.L.**

# Autobiography

"The final Mystery is oneself."

Oscar Wilde





# H.E.A.L.

## Autobiography

This is the story of how you got to this point in your life. In writing this, refer to and include the information you explored in your 5 histories.

Those include.

1. Relationship history
2. Abuse inventory
3. Violence history
4. Sexual history
5. Alcohol/drug history

You may want to divide it into your childhood, teens, adulthood. Include specific examples that illustrate the messages and beliefs of your parents and peers that influenced your beliefs and actions towards women, alcohol/drugs, parenting, monogamy, violence, etc.

Be sure to explore the relationship that you are involved in now and/or the one that lead to court involvement.

Other relevant issues to include in your story are your employment history, relationships with siblings (as children and adults), spirituality or religious experiences, educational choices, and experience, etc.

The minimum length of this assignment will be seven (7) pages if you are 25 years old or younger and ten (10) pages if you are 26 or older. This is due by session forty.



# H.E.A.L.

## Personal Violence History

What was your first awareness of violence (TV, saw, experienced?)

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When was the first time you became involved in violence (perpetrated or experienced?)?

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# H.E.A.L.

If you didn't participate in the violence what helped you to do that?

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Describe your violence against your partners:

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# H.E.A.L.

Under what circumstances do you believe violence is acceptable?

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Is this what you have always believed? Explain:

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# H.E.A.L.

## Substance Use History

1. Where and when was the first time you used alcohol/drugs?

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2. What were your family's beliefs about alcohol/drugs? (What did they actually do? What did they actually say?)

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3. What messages did you receive from society about use of alcohol/drugs? (TV, community, family, friends, etc.)

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# H.E.A.L.

4. When you were a teenager/young adult what did your friends do, think, and say about alcohol/drugs?

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5. Define the time in your life when you used the most alcohol/drugs? (Not a single episode, a period of weeks, months, or years)

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6. How much were you using and how often?

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7. Was there anything in particular going on at that time?

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# H.E.A.L.

8. Did you ever use alcohol/drugs to excuse your violence behavior? If yes describe:

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9. Did you ever use alcohol/drugs to try to get a woman to have sex with you? If yes describe:

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10. Did you ever use alcohol/drugs to excuse your sexual behavior? If yes describe:

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# H.E.A.L.

11. Did you ever use alcohol/drugs to take advantage of someone who was using? If yes describe:

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12. Do you think you have ever misused/abused alcohol/drugs? If so, how?

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13. Do you currently have a plan of recovery in your life? Explain

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14. Should you have a plan of recovery in your life? Explain

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# H.E.A.L.

## Abuse Inventory

Write the name of the women from your past relationships in the slot below. Then go through this list and put a check in the box of the tactics you have used against her.

<b>Woman's Name</b>					
Slapped					
Grabbed					
Pushed or shoved					
Kicked					
Hit her with an object					
Threw an object at her					
Beat her up					
Used a knife					
Used a gun					
Pinned her to the ground or the wall					
Bit her					
Pulled her hair					
Twisted her arm					
Spanked her					
Hit her with your fist					
Strangled her					
Abused children					
Broken objects					
Broken objects of hers					
Broken down doors					
Thrown food at her					
Punched walls					
Expressed intense jealousy					
Abused her in front of the children					
Verbally pressured her for sex					
Withheld sex from her					
Verbally pressured her to have sex with other people or objects or animals					
Threatened sexual abuse					
Made threats to leave the relationship					



# H.E.A.L.

## Abuse Inventory

Write the name of the women from your past relationships in the slot below. Then go through this list and put a check in the box of the tactics you have used against her.

<b>Woman's Name</b>					
Made threats to withhold money					
Made threats to take away the children					
Have taken the children					
Made threats to hit her					
Made threats to harm her with a weapon (gun, knife, etc.)					
Made threats to kill or do great bodily harm					
Made threats to commit suicide					
Made threats to harm children					
Made threats to harm family or friends					
Made threats to get drunk or high					
Ridiculed the traits you admire or value most in her					
Threatened to abuse the pets					
Abused the pets					
Manipulated her into doing something she didn't want to do					
Called her names with sexual connotations (such as "bitch" or "whore" or "cunt")					
Kept her up late yelling at her, or by accusing her of having affairs or accusing her of other things					
Intercepted her mail or telephone calls					
Drifted her about who called her or who wrote her a letter					
Felt that the decisions she makes and the opinions she has must meet my approval					
Slammed doors, broken things, driven off quickly, squealed tires, or thrown things					



# H.E.A.L.

## Abuse Inventory

Write the name of the women from your past relationships in the slot below. Then go through this list and put a check in the box of the tactics you have used against her.

<b>Woman's Name</b>					
Threatened to "punish her" or "teach her a lesson" if she does something you either don't like or don't want her to do					
Suggested that she is crazy or stupid					
Said that the hurtful things I do are because I love her.					
Become angry or upset if she wants to be with someone else and not with me					
Ridiculed her family or her friends					
Denied her access to the car or only let her go out if I drive her					
Requested that everything be done in a precise way, or it will not be acceptable to me					
"Checked up" on her throughout the day.					
Made promises that my abuse will stop, and things will get better.					
"Put my partner down" or criticized her and then showered her with affection or special care.					
Ignored her when she's talking to you.					
Complained or ridiculed her if she is upset or asks for emotional support.					
Discouraged my partner's plans.					
Request that she wear only clothing, jewelry, etc., that I have approved.					



# H.E.A.L.

## Relationship History

Fill out the chart below for every person you've had a relationship with. This includes dating relationships that were not sexual and sexual relationships that did not include dating.

Partner's name	Your age when you first met	Her age when you first met	Her race/culture	Where did you meet?	Either one of you use alcohol/ drugs in the relationship	How long before you had sex?	Did you live together?	How long did you date before living together?

Section continued on the opposite page



# H.E.A.L.

Did you get married?	Do you have children together?	Were there stepchildren?	Did you use physical violence?	Did you use other tactics?	How and why the relationship ended?	How often were you when the relationship ended?	Whose idea was it to end the relationship?	Current Contact?

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# H.E.A.L.

## Sex History

1. What were your family's beliefs about sex?

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2. How did you know that this was your family's beliefs?

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3. What does your religion (if any) say about sex (masturbation, same sex, extra marital affairs, virginity, etc.)?

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# H.E.A.L.

4. Where/how did you first learn about sex? Who told you? (Babysitter, etc.)

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5. Describe your first sexual experience (masturbation, etc. this is not necessarily intercourse)

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6. How old were you when you first engaged in consensual intercourse?

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# H.E.A.L.

7. Did an adult or older child engage (or try to engage) you in sex before you were 18? If yes, explain:

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8. If yes, what are your feelings and thoughts about it now?

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9. What impact does it have on your life choices?

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# H.E.A.L.

10. How many sexual relationships have you had?

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11. Have you ever engaged in sex acts with a prostitute? Why/why not?

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12. How did you know to use a prostitute?

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13. How old were you when you first saw/used pornography?

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# H.E.A.L.

14. When was the last time you saw/used pornography?

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15. What type of pornography have/do you use?

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16. Do/have you gone to strip clubs or topless bars?

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# H.E.A.L.

17. Have you been faithful in your present relationship? If yes/no, describe why and how.

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18. Have you been faithful in any of your relationships? If yes/no, describe why and how.

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19. What kind of sexual relationship do you want your son to have?

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# H.E.A.L.

20. What kind of sexual relationship do you want your daughter to have?

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21. What are your beliefs about men's sexuality (blue balls, buying dinner means...?)

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22. What are your beliefs about women's sexuality?

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# H.E.A.L.



## Sankofa





# H.E.A.L.

## Sankofa Weekly Introduction

- Your name (first name only)
- All people you have battered/abused.
- One of the reasons from your sheet; rotate reasons each week.
- Why you did this.
- Core belief
- Choose one (**preferably the most significant**) example from the preceding week of how you were either accountable or not accountable.
- Identify what domain(s)
- Identify Base

"My name is \_\_\_\_\_ and I have battered/abused \_\_\_\_\_ (list all that apply). Yes, I have a reason to be here, I \_\_\_\_\_ (reason from sheet). I did this because \_\_\_\_\_. The core belief that allowed me to be abusive is \_\_\_\_\_, the core belief I am working to live by is \_\_\_\_\_. One way I was accountable/not accountable this week was \_\_\_\_\_. This was in the domain of \_\_\_\_\_ and was \_\_\_\_\_ base."





# H.E.A.L.

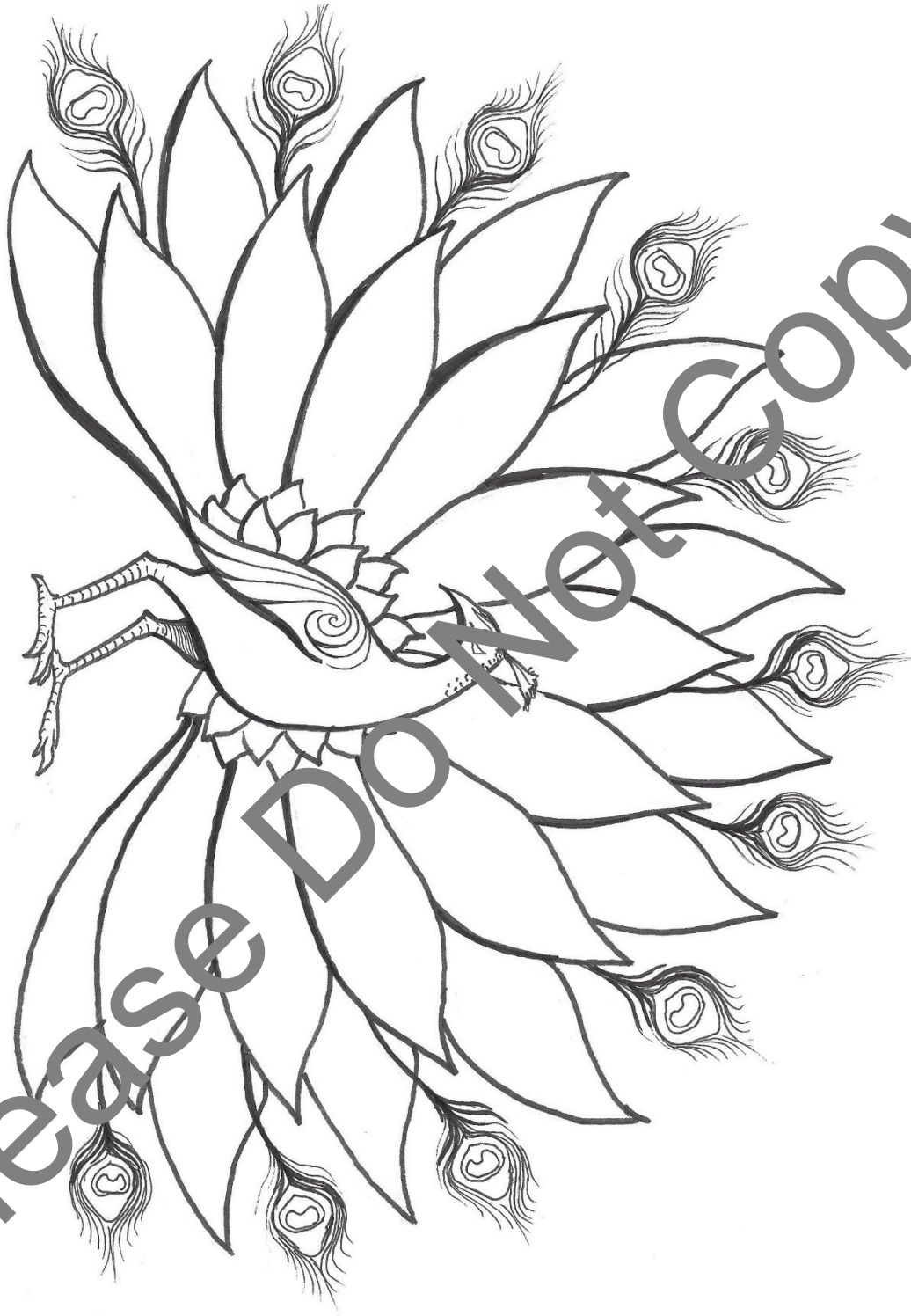
## Updating Peacock Symbol of Integrity

- Go back to your ACES lists and see what words you have added.
  - Identify and code any words that apply to you and add to your 'I am...' sheet.
  - Decide what color you want each word to be.
  - Place the words on the peacock in the way that you feel accurately reflects who you are now.
  - Remember all words from previous peacock should be included but may change order or color.
  - Presentation to group
    - Share what words you added to ACES since Challenge
    - Share what words you added to 'I am..' since Challenge.
    - Explain the placement and color choices of key words.
    - Show how your peacock has changed over time.
    - Identify what you are hoping to see more/less of in the future
- Due first session after entering Sankofa.**





# H.E.A.L.





# H.E.A.L.

## New Core Belief

Instructions: **Using your "Do I Have A Reason?" worksheet, write down each of your five reasons and why you believe you did each of them. Then write the belief that you feel allowed you to make the abusive choice. The core belief I want to live by**

1. a. **Behavior #1 from DIHR sheet:**

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b. **I did this because:**

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c. **The core belief that allowed me to be abusive is:**

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**The core belief that I want to live by is:**

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# H.E.A.L.

2. a. **Behavior #2 from DIHR sheet:**

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b. **I did this because:**

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c. **The core belief that allowed me to be abusive is:**

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d. **The core belief that I want to live by is:**

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# H.E.A.L.

3. a. **Behavior #3 from DIHR sheet:**

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b. **I did this because:**

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c. **The core belief that allowed me to be abusive is:**

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d. **The core belief that I want to live by is:**

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# H.E.A.L.

4. a. **Behavior #4 from DIHR sheet:**

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b. **I did this because:**

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c. **The core belief that allowed me to be abusive is:**

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d. **The core belief that I want to live by is:**

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# H.E.A.L.

5. a. **Behavior #5 from DIHR sheet:**

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b. **I did this because:**

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c. **The core belief that allowed me to be abusive is:**

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d. **The core belief that I want to live by is:**

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# H.E.A.L.

## Sankofa - Go Back and Retrieve

Symbol of WISDOM, KNOWLEDGE, and the PEOPLE'S HERITAGE

From the aphorism: *Se wo were fi na wosan kofa a, yenkyi.*

Literal translation: There is nothing wrong with learning from hindsight.

The word SANKOFA is derived from the words SAN (return), KO (go), FA (look, seek and take). This symbolizes the Akan's quest for knowledge with the implication that the quest is based on critical examination, and intelligent and patient investigation.



The symbol is based on a mythical bird that flies forwards with its head turned backwards. This reflects the Akan belief that the past serves as a guide for planning the future, or the wisdom in learning from the past in building the future.

The Akan believe that there must be movement with times but as the forward march proceeds, the gems must be picked from behind and carried forward on the march.

In the Akan military system, this symbol signified the vanguard, the section on which the survival of the society and the defense of its heritage depended.

Information from: [http://www.africawithin.com/akan/akan\\_knowledge.htm](http://www.africawithin.com/akan/akan_knowledge.htm)

Likewise, we must take care of what is behind us...that is, our past. The lesson of "Sankofa" is that each of us is the product of our past and the past must be cared for if we are to "fly" toward the future. So we look after past things. We pay our debts, we finish things left incomplete, we forgive and ask for forgiveness, we maintain and reaffirm our relationships. We put our past in order so we can approach the future with clear minds and clean hearts.

Information from: <http://www.brushwood.com/sankofa.htm>

### Samples of Symbols Relating to Akan Views about Knowledge

#### NEA ONNIM - THE ONE WHO DOES NOT KNOW

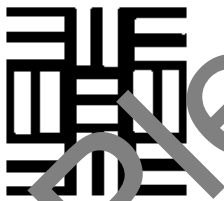
Symbol of KNOWLEDGE, LIFE-LONG EDUCATION, and CONTINUED QUEST FOR KNOWLEDGE

From the maxim: *Nea onnim sua a, ohu; nea odwen se onim dodo no, se ogyae sua a, ketewa no koraa a onim no firi ne nsa.*

Literal translation: He who does not know can become knowledgeable from learning; he who thinks he knows and ceases to continue to learn will stagnate.

To grow is to live, to stagnate is to die. Only as one continues to search for knowledge will one grow wiser. Education is a life-long process.

Information from: [http://www.africawithin.com/akan/akan\\_knowledge.ht](http://www.africawithin.com/akan/akan_knowledge.ht)



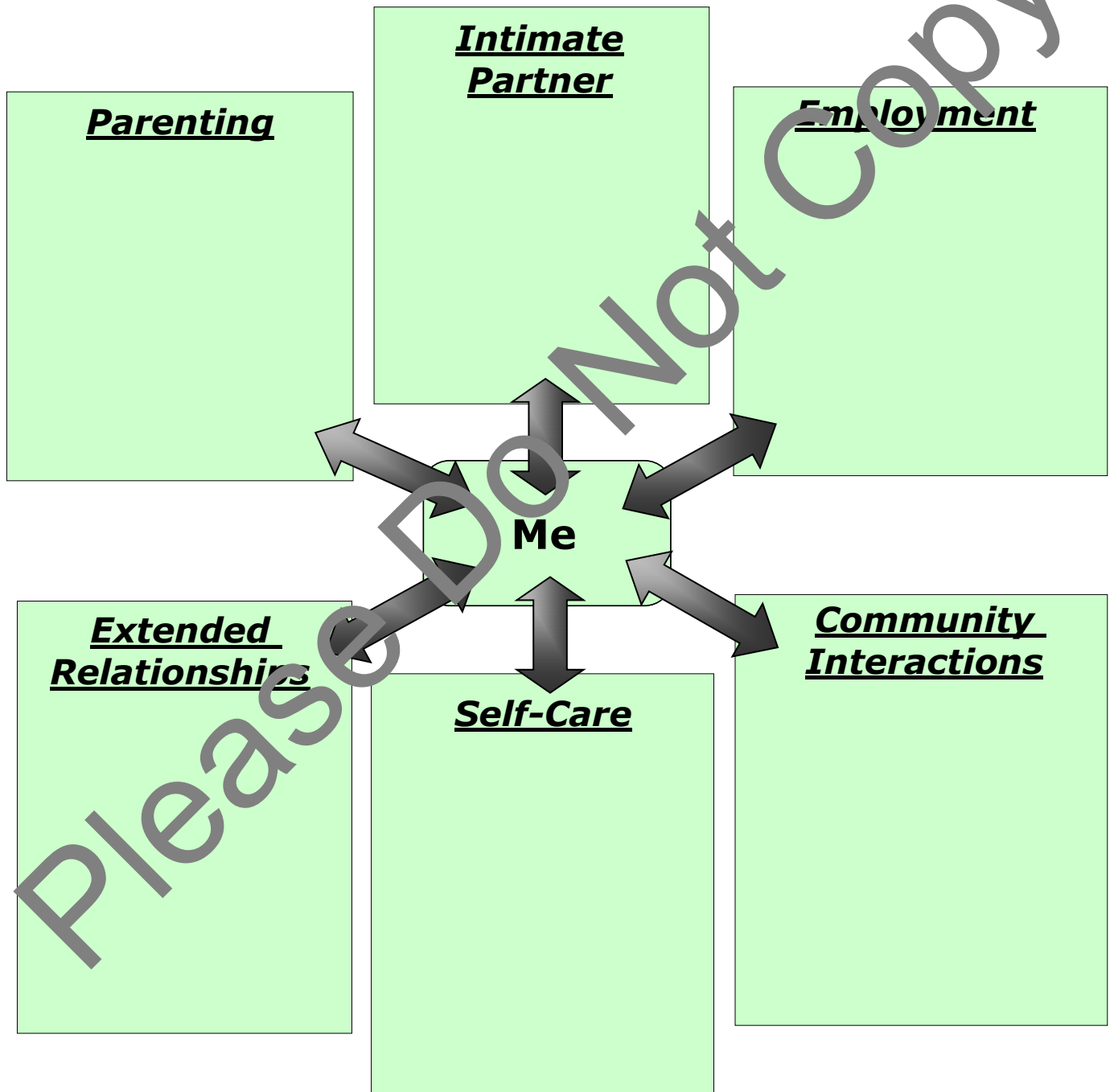




# H.E.A.L.

## Personal Domains of Accountability

**Write in the names of all the people in your life who fit into each domain. Share with group.**





# H.E.A.L.

## Respect Letter

**This letter is to be written as if you are writing to the person you battered. Do not give this to that person. Present to the group the 2<sup>nd</sup> session you are in Sankofa.**

Dear \_\_\_\_\_,

When I was a little boy, what I learned about respect was

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I used to think respect meant

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Now I know

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# H.E.A.L.

I'm sorry for

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In the future I will

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I want you to know how much.

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# H.E.A.L.

I want our (my) children to learn from me.

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I respect you for

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I respect myself for

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Signed \_\_\_\_\_

Date \_\_\_\_\_

Please Do Not Copy



# H.E.A.L.

## Trapped in Masculinity Expectations

Families, Friends, society, communities often have both obvious and subtle expectations for what is expected and/or acceptable for each gender.

Go to this link

[https://www.ted.com/talks/tony\\_porter\\_a\\_call\\_to\\_men?language=en#t-9832](https://www.ted.com/talks/tony_porter_a_call_to_men?language=en#t-9832) which has a Ted talk by Tony Porter where he shares a story about feeling trapped by masculinity expectations. After watching the video reflect on your own life. Choose a time when you felt trapped by expectations of how you were supposed to behave as a man or a boy.

Create a presentation using the following outline:



Describe when and where this occurred, your age, where you were, who else was around.

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Identify the dilemma or conflict.

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What were you thinking?

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What were you afraid would or would not happen?

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# H.E.A.L.

What did others say or do?

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What beliefs, experiences or messages influenced your choice?

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What did you decide to do?

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How did you feel afterward?

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What would you like your children to know about this issue?

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How do you feel about this issue now?

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# H.E.A.L.

## Obfuscation Exploration

Obfuscation includes a broad category of behaviors that make it harder to see what is actually going on. Obfuscation is often combined with other tactics. There are many ways to obfuscate below are some common ways. In cooking people often take ordinary spices and create their own unique blend. The same is true for obfuscation individuals rarely use just one. They create their own combinations that work strategically for them. Review the different strategies and identify which ones you like to use the most, how you use them, the benefits of each and how you combine them together. Create your special blend in the graphic spice jar and share your reflections in group.



**Justifying** Explaining to self or others why actions were necessary or reasonable. i.e., "yea but..."

**Hiding in the crowd** Using language that includes a larger group of people when speaking about self. Examples: anybody, everyone, all men

**Distancing** Pronoun switching, using you/we when mean me/I or referring to self by name.

**Blame Shifting** Directly or indirectly making victim responsible for what happened to them.

**Minimizing** Language that makes it, so something seems less than it is. Examples: just, only, allegedly, little, kind of, sort of, maybe, basically

**Exit strategy** Language that makes it appear as if committing to something but then allows escape: Examples: try, probably, likely I guess I don't know, parenthetic speaking, kind of, sort of

**Lost in the shuffle** Giving too many details, many of which are irrelevant, going off in tangents.

**Not my fault** Directly or indirectly blaming other people or circumstances for own choices and/or presenting as the victim. Examples: "I was drunk", "I can't help it", "it's a natural reaction", "I come from a messed up family"





# H.E.A.L.



**Omission** Leaving out key details or points that change the meaning.

**Loopholes** Looking for and/or using language of self or others to avoid responsibility or commitment by using technicalities often out of context. Preemptive agreement. Inappropriately literal

**Humor** Covering up mean or hurtful statements by relabeling them as 'jokes' or 'playing.'

**Misdirection** Talking about other person's motivation or some other side issues includes lies of commission.



**Vagary** Providing information in general terms making it difficult to know exactly what happened or what was said.

**Feigned Confusion** Acting as if don't understand or lowering the bar by statements that indicate the individual should not be held to the same standard as others. usually when haven't put much or any effort into it. Example "This is my first..." This is too hard...

**Dazzling Jargon** Using professional or impressive sounding language or phrases that create the impression of sharing while remaining vague.

**Uniqueness** Using language that separates an individual from the norm either by 'special circumstance' and/or entitlement.

Examples: "In my situation I deserve/need/expect..." "my situation is different..." , "you need to understand..."





# H.E.A.L.

## *My Special Obfuscation Blend*

In the jar below fill in your favorite obfuscation strategies and how you use them.



**Share with group your favorite way(s) to obfuscate.**



# H.E.A.L.

## Accounting Systems

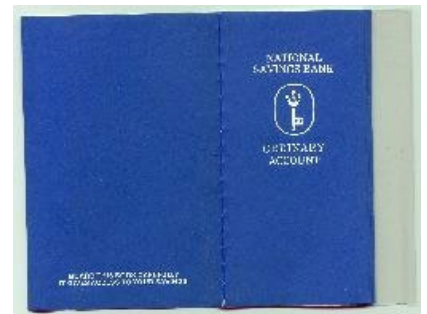
Many abusive men keep track of the things that they believe their partners (and sometimes others) owe them. These can be simple things like who did or did not do what household chore, who chose what they had for dinner or which movie they watched or complicated things like how much time they spent with each family, who works more, who takes care of the children, etc. Anything can be banked, charged, or recorded.

The beauty of these accounting systems is that the person who opens the account gets to decide how much everything is worth.

The key feature of all these accounting systems is that the partner (or other person) does not usually know the account exists until a withdrawal is made or the bill is presented.

There are three systems.

- 1 Savings account
  - a. Deposits are things done for or by their partner.
  - b. Only "balance" is recorded.
  - c. Balance earns interest.
  - d. Withdrawals can be made at any time.
- 2 Credit Card
  - a. A variety of items can be charged.
  - b. There is a detailed accounting.
  - c. Interest on outstanding balance
- 3 Ledger
  - a. 4 columns
    - i. Ingoing and outgoing for him
    - ii. Ingoing and outgoing for her
  - b. Reconciled on a regular basis.





# H.E.A.L.

Which system(s) do you use?

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How do you use the system(s)?

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How does the system(s) benefit you?

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What needs to be done to close out the system?

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**Share with the group your favorite accounting strategy and how you have used it**

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# H.E.A.L.

## Superhero

**Benefits:** rescue people, glory. Pseudo self-esteem, gratitude, recognition

**Drawbacks:** secrecy, someone has to stay the victim (if person gets better, I have to find someone else who needs me)

All superheroes are formed from vulnerability. Always have a moral message about the greater good (reflective of societal values).

Superheroes wear masks (benefit and a drawback) Desire to make the world right or rid it of evil. They have lousy love lives

Linking this to society: reinforcing that this is an appropriate way for men to behave despite the personal cost. (I worked at a job I hated so she could stay home). This impacts who you pick for a partner, choose someone who wants or needs to be rescued.

Who were your favorite superheroes and why?

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Define a superhero

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# H.E.A.L.

Write a superhero job description.

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Reflect on how your thoughts about superheroes have influenced your perspective and choices:

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**Share assignment with group**



# H.E.A.L.

## What Role Does She Play in My Life?

In Mary Poppins, Jane and Michael Banks have a very specific job description in mind for their nanny and at the end they make a few promises of what the nanny can expect from them. it is excerpted here:

If you want this choice position,  
Have a cheery disposition.  
Rosie cheeks, No warts,  
Play games, all sorts  
You must be kind, you must be witty.  
Very sweet and fairly pretty  
Take us on outings, give us treats  
Sing songs, bring sweets.  
Never be cross or cruel,  
Never feed us castor oil, or gruel.  
Love us as a son and daughter,  
And never smell of barley water.  
If you won't scold and dominate us,  
We will never give you cause to hate  
We won't hide your spectacles so you can't see.  
Put toads in your bed and pepper in your tea.  
Hurry nanny, many thanks



Sincerely, Jane and Michael Banks

**Write your original job description for a significant partner.**

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# H.E.A.L.

**Looking at the job description you wrote, were there parts that were unrealistic, unfair, or self-serving?**

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**What are the roles that you want a current partner to have in your life?**

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**Share this with the group when completed.**

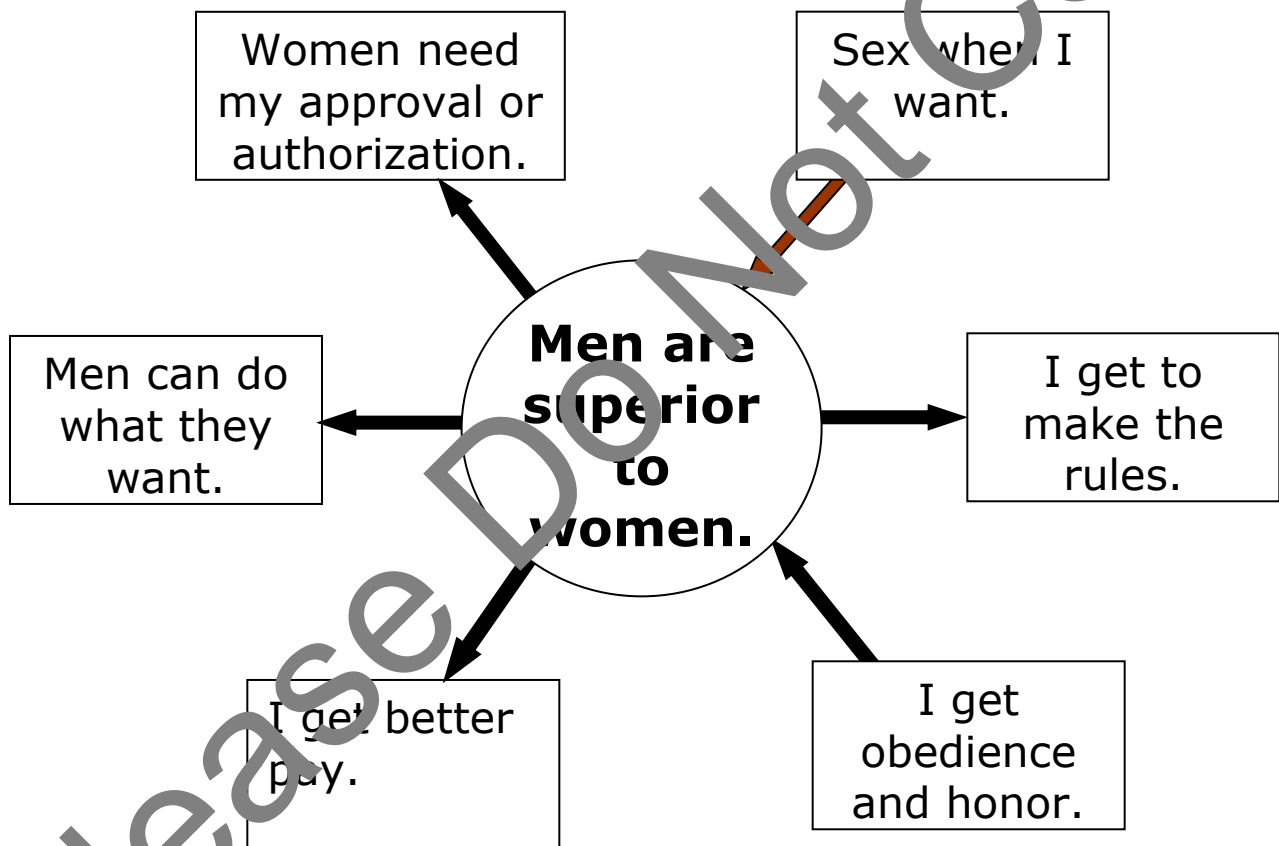
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# H.E.A.L.

## How My Beliefs Have Benefitted Me

Living by a certain belief system has certain benefits. It means you are entitled to receive and entitled to do certain things. Below is an example. The arrows that point toward the belief are things you are entitled to receive and those pointing away are things you are entitled to do.



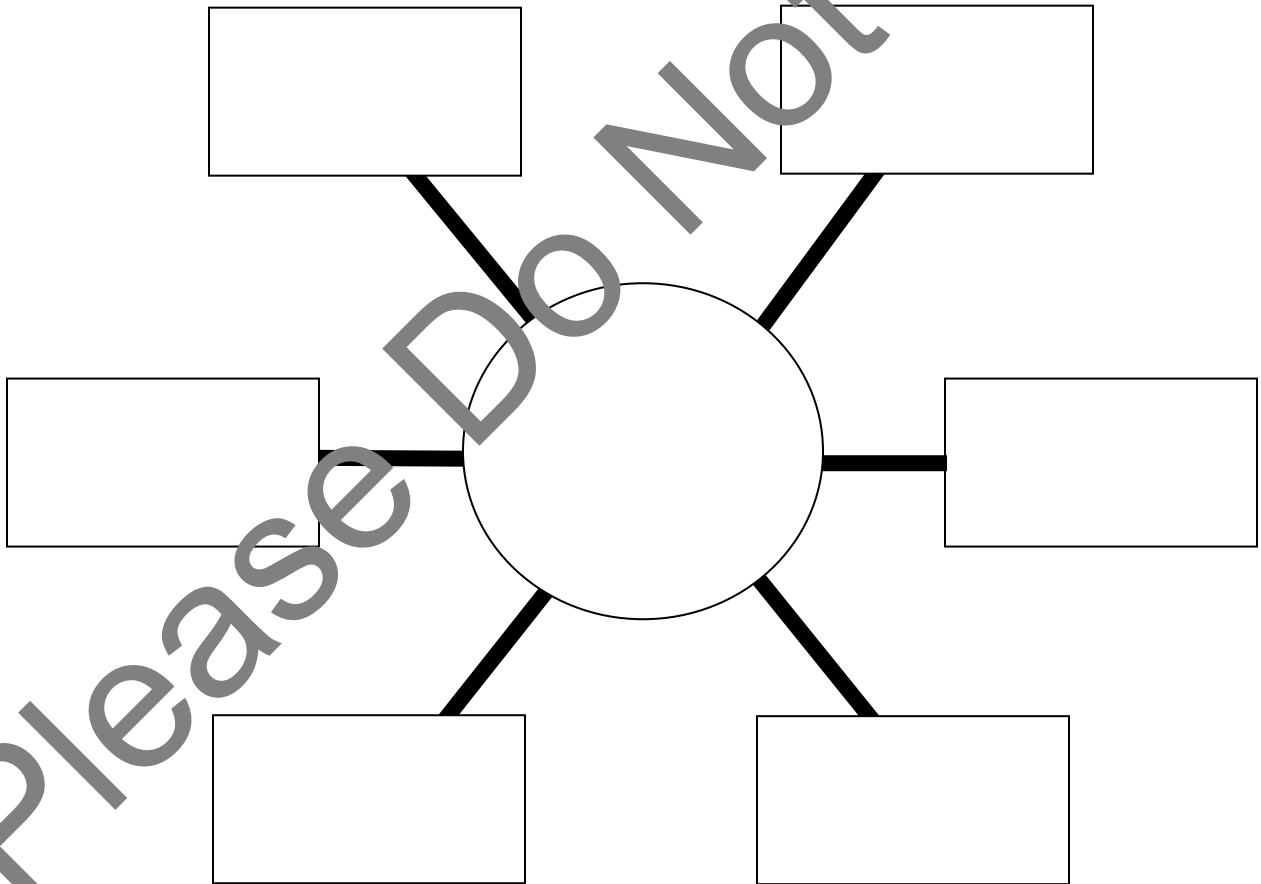




# H.E.A.L.

## How My Beliefs Have Benefitted Me

Fill in your belief in the circle and then identify what you are entitled to receive and to do as a result of living by this belief. Make the line into an arrow that points toward the belief when identifying what you are entitled to receive and one that points away from the belief when identifying what you are entitled to do. **When completed share with the group.**





# H.E.A.L.

## My New Core Belief

Having identified the core belief that has allowed you to choose to be abusive it is now time to decide if you want to develop a core belief that will help you to be accountable and non-abusive in the future.

What is your new core belief?

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What do you have to give up?

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# H.E.A.L.

What do you have to do to support this new core belief?

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What will the benefits be of living by this new belief?

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**Present to group after completion.**



# H.E.A.L.

## Money Values

Money is symbolic and for many couples there are disagreements about money and how it is spent. Sometimes the actual argument is about something else and other time it reflects differences about what money means. The questions below will provide you with an opportunity to explore your beliefs, priorities and values about money. Focus on your current relationship but if you are not in a current relationship use your most recent significant relationship.

Who is employed outside the home in your relationship

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Does one of you earn more than the other? \_\_\_\_\_ If so how/when does this come up in discussions

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Do you and your partner know how much each of you earns? Why/Why not?

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What do you consider major purchases?

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How do you decide about making major purchases?

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Do you and your partner budget? \_\_\_\_\_ If so, how well does it work and how do you track money spent?

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If not, why not? How do you keep track of money?

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Do you and your partner have discretionary money to spend? \_\_\_\_\_  
How/who decided how much and what if any rules there are about spending it \_\_\_\_\_

How do you and partner decide how and how much to save? \_\_\_\_\_

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# H.E.A.L.

Do you spend money on anything your partner feels is too expensive or unnecessary? Explain \_\_\_\_\_

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Does your partner spend money on anything you feel is too expensive or unnecessary? Explain \_\_\_\_\_

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How are monthly bills paid in your household?

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If bills are paid late how does that happen? \_\_\_\_\_

Do you combine your money, keep separate accounts, or do a combination? How was the decision made?

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Describe a major argument you had with your partner about money. Include: What it was about. If it was resolved, how was resolved? What happened? \_\_\_\_\_

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What are your priorities regarding money? Where did they come from?

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What is the biggest mistake you ever made with money?

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What's the best decision you've ever made with money?

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# H.E.A.L.

**Looking at the answers written above. Prepare a presentation regarding patterns you noticed about money. Things you think are important to continue with partners regarding money and things that you feel need to change and what you need to do to make those changes.**

Please Do Not Copy



# H.E.A.L.

## P.A.U.S.E. Update

You have been using your accountability plan for a while. Now it is time to take some time to update and make sure you have recorded all the things that are working for you. **Share the highlights with the group**

### 1. POSITIVE SELF-TALK I will use (Check at least 6, then write 2 more)

- We can resolve this situation
- She has a right to her feelings/thoughts
- I'm not GOD
- I can understand her opinion
- I must be missing what she really wants or is saying
- I will listen carefully
- I will consider the benefits of taking this P.A.U.S.E.
- It's not the end of the world
- I don't have to have my way
- I may be wrong

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### 2. POSITIVE MENTAL PICTURES I will use (Check at least 6, then write 2 more.)

- See myself doing a relaxing activity
- See myself listening to my partner
- Remember myself the last time I was successful being accountable.
- See myself sitting down and talking calmly with my partner.
- Recall pleasant memories of life with my partner/family.
- See myself negotiating an agreement with my partner.
- See myself calling somebody for support.
- See myself enjoying my favorite pastime
- See myself as the partner/father I want to be.

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# H.E.A.L.

### 3. I CAN ACKNOWLEDGE AND UNDERSTAND MY FEELINGS BY ASKING MYSELF: *(check at least 3, then write in two more):*

- What am I feeling right now?       Am I covering up another feeling (with anger)?
- Why am I feeling this way?       Am I ready to discuss my feelings right now?
- Maybe discussing this now will help me understand my feelings
- How can I discuss my feelings without being abusive?

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

### 4. BEFORE I SAY ANYTHING I SHOULD CHECK: *(Check at least 3, then write in two more)*

- What is the tone of my voice?       Do I know what I want about this?
- How clear am I being?       Do I want feedback?
- Would it be best to say something now?
- If I'm not going to say something now, will I say something later?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### 5. THINGS THAT HELP ME RELAX *(check at least 6, then write in 2 more)*

- Silently take deep breaths, letting them out slowly.       Stretch
- Notice where I am feeling tension in my body.       Sit down
- Massage the tense areas in my body.       Yawn
- Close my eyes for a moment.       Use positive mental pictures
- Focus on the nearest pleasant sound for 10 seconds.
- Count the number of things in my environment that are one particular color.
- Take a moment and identify how many smells there are in my environment.
- Focus on the temperature of where I am, compared to my body temperature

\_\_\_\_\_

\_\_\_\_\_





# H.E.A.L.

## 6. QUESTIONS I CAN ASK MYSELF TO FIND OUT WHAT I AM DOING (check at least 3, then write in two more)

- What do I want to have happen?
- How am I being controlling?
- What are my intentions?
- How well am I listening to her?
- How am I setting myself up to become abusive?
- Is my priority now to control or to be accountable?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

## 7. POSITIVE WAYS TO CHANGE MY BEHAVIOR (check at least 3, then write in two more)

- Change eye contact to \_\_\_\_\_
- Sit down
- Change my posture to \_\_\_\_\_
- Change my voice tone to \_\_\_\_\_
- Turn off television, radio, stereo, video game, computer, etc.
- Put down what I have in my hands that is distracting me
- Move away from her if I'm too close
- Count to ten
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

## 8. QUESTIONS THAT HELP ME FOCUS ON LISTENING (check at least 3, then write in two more)

- What is she really saying to me?
- What do I think she needs from me?
- What am I really communicating right now?
- What do I really want?
- If I'm unsure what she is saying to me, I need to tell her that I don't understand and ask clarifying questions.
- How have I successfully resolved this before?
- How have I not listened before in situations like this?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_



# H.E.A.L.

## Relationship Review



Using the relationship history from the autobiography section identify any patterns from your relationships. (How quickly you move in, use of alcohol /drugs, how relationships start/end) **Share with the group.**

Lined writing area for notes and responses.

Please Do Not Copy



# H.E.A.L.

## Intimacy Introspection

Sex and intimacy can often be a source of stress in an intimate relationship. They are two separate things. Using the sexual history worksheet from the autobiography section and the questions below create a written reflection of things you need to pay attention to regarding sex and intimacy. Be sure to highlight your understanding of the difference between romantic intimacy and sex. Identify areas where you have and/or need to grow. Specifically identify at least one lesson you have learned about yourself in relation to intimacy and sex. Share in group.

Define what you consider a sexual relationship.

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What do you consider an emotionally intimate relationship?

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How often do you think is appropriate to have sex? Are there circumstances when you think it should be more or less?

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How have you navigated differences in desire with partners?

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# H.E.A.L.

What are your thoughts on monogamy? Has your position changed over time?

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Have you ever been unfaithful to a relationship? If so, what made you think it was good idea? What impact did it have on your relationship?

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Have you ever had a partner be unfaithful in a relationship? How did you feel? What impact did it have on your relationship?

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What role does social media, technology and apps play in your intimate relationships? Have the use of them by either you or a partner ever caused conflict in your relationships if so, how was it addressed.

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# H.E.A.L.

What happens if you and your partner don't match up in terms of frequency of desire?

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What is your use of pornography? Has it ever caused conflict between you and a partner? Explain the issue(s) and how it was addressed? Do you or your partner have any issues about pornography and its role in your relationship?

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Romantic/Emotional attachments are often connected to sex and sometimes are separate. Think about who you go to for advice, support and/or sharing of your hopes and dreams. Have you and your partner ever had conflict about who either of you use for emotional intimacy? Describe

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What are your thoughts about public and private affection? Have you ever had conflict with a partner over either of you showing or not showing affection? Explain

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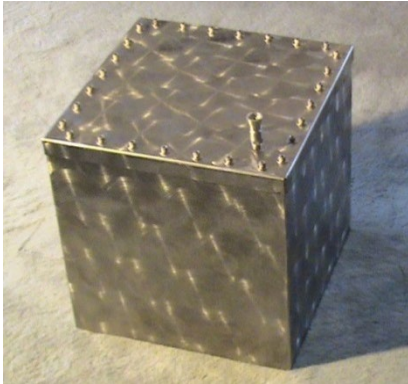
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# H.E.A.L. Time Capsule



**Directions:** Write a letter to be put in a time capsule and opened by others in the future. What would you want them to know about you and about relationships? Decide what year you would want the time capsule opened.

**Share With The Group When Completed**

Dear \_\_\_\_\_,

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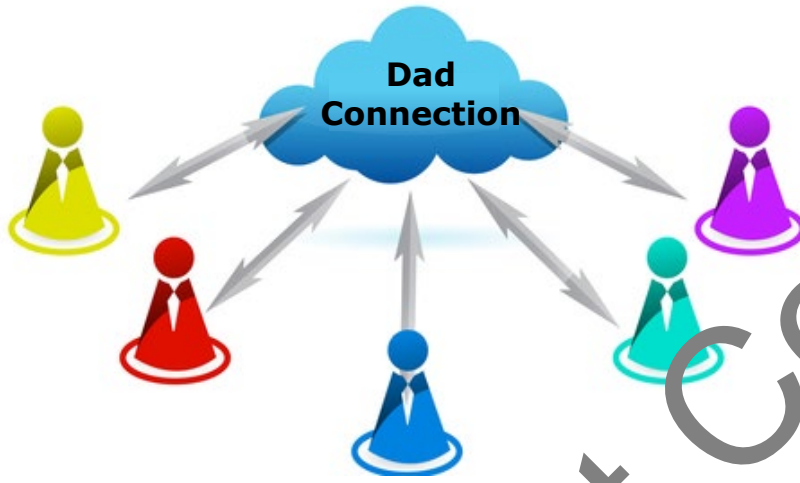
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# H.E.A.L.

## Dad Connection



Most Significant memory about my Dad

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Most Significant memory about being a Dad (hope about being a Dad)

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How I want to be like my Dad.

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# H.E.A.L.

How I do not want to be like my Dad.

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How I want my children to be like me.

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How I don't want my children to be like me.

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What do I need to do to make the above happen?

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**Share a summary of your Dad Connection with the group**

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# H.E.A.L.

## Hidden Toll on Children



Often the focus in homes where there is domestic violence is on what is going on for the adults and much of the impact on children is hidden from view and not considered by the significant adults in their lives. Below are some experiences that children may have that impact them. Carefully go through the list and mark if any of your children has had the experience. For every experience look at last 2 columns and choose whether or not you had an awareness that this could be an issue before seeing this exercise. If you do not have any children just pick from the last 2 columns. At the bottom there are spaces for you to add additional experiences, these can come from your history, your children, friends or family that you have observed.

Experience	Yes child(ren) experienced	No child(ren) experienced	Aware this could be an issue	Never thought about this as an issue
Missed school due to chaos in home, disrupted living arrangements, lack of transportation				
Kept back a grade				
Decline in school grades				
Behavior changes in school				
Changed schools				
Moved out of family home				
Split up living time between homes during the week				
Missed practice for sports teams or activities (dance, music, etc.)				
Had to quit extracurricular activities due to finances and/or logistics (Transportation, parenting time conflicts etc.)				



# H.E.A.L.

Experience	Yes child(ren) experienced	No child(ren) experienced	Aware this could be an issue	Never thought about this as an issue
Withdrawn				
Unable to bring or use clothes, toys, or electronics because they belong at another house				
Unable to use or have favorite toy because it was forgotten				
Unable to fully participate in parties or activities with friends or family (not attend at all, leave early. Arrive late)				
Worried about ability to see one parent or both parents				
Spoke to CPS worker				
Gotten in trouble for leaving something at the wrong house				
Had to split birthday celebrations and or limit who could attend				
Anxiety				
Lack of interest and/or excitement about things they used to enjoy				
Worried about their ability to attend a family celebration				
Missed all or part of holidays with some or all family members from one or both sides of family				
Lost time with sibling(s) (different mother or father)				

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# H.E.A.L.

Experience	Yes child(ren) experienced	No child(ren) experienced	Aware this could be an issue	Never thought about this as an issue
Visually witnessed abusive or harmful behavior				
Heard abusive or harmful behavior ( in another room, in bed, outside)				
Expressed concern about their own safety				
Expressed concern about safety for one or both parents				
Has felt or expressed the need to protect a parent from the other or from another adult				
Has been physically harmed accidentally				
Has been physically harmed intentionally				
Crying				
Concerned about where they will live				
Become overly attached to a toy or object for security purposes				
Expressed concerns about finance beyond age-appropriate understanding				
Had to move out of family home and stay temporarily somewhere else				
Separated from both parents				



# H.E.A.L.

Experience	Yes child(ren) experienced	No child(ren) experienced	Aware this could be an issue	Never thought about this as an issue
Watch a parent be arrested				
Visit a parent at the jail				
Seen police at the house				
Had to be interviewed by police officers				
Had to appear in court				
Missed even one sports game or practice				
Sent to live with extended family (aunts, uncles, cousins, grandparents, older siblings)				
Saw parent with bruises or other injuries from abuse				
Witnessed gun aimed at parent				
Witnessed knife pointed at parent				
Acted out through play verbal and or physical abuse				
Flinch when a parent raises their voice (even being cheering for sports team)				
Unable to keep a pet				
Only able to be with a pet part time				
Confused about different rules at different homes				
Bed Wetting				
Regression in toilet training				



# H.E.A.L.

Experience	Yes child(ren) experienced	No child(ren) experienced	Aware this could be an issue	Never thought about this as an issue
Extended period of time with no contact with one or both parents				
Woken up in the middle of the night to leave the house				
Limit social media posts to keep whereabouts hidden in ways that are outside of social norm for age				
Disrupted friendships, less access, lost contact,				
Gotten confused by parenting schedule.				

### Reflection Questions:

What impact do you think any of the experiences above have on the community? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Which of the experiences were you surprised to see on the list and what thoughts do you have about them \_\_\_\_\_

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\_\_\_\_\_



# H.E.A.L.

Reflect on the experiences you identified for your children and how you think they have impacted their lives \_\_\_\_\_

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What things do you think you have to keep in mind in parenting considering the information from the charts. \_\_\_\_\_

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**Share your reflections with group.**











# H.E.A.L.

## Exit Criteria

I have completed and had another group member sign off and date the following assignments after I presented them to the group:

	<b>Signature</b>	<b>Date</b>
<b>Update Peacock</b>	_____	_____
<b>Personal Domains of Accountability</b>	_____	_____
<b>Respect Letter</b>	_____	_____
<b>Trapped in Masculinity Expectations</b>	_____	_____
<b>Obfuscation Exploration</b>	_____	_____
<b>Accounting systems</b>	_____	_____
<b>Superhero</b>	_____	_____
<b>What Role does She Play in My life?</b>	_____	_____
<b>How My Beliefs Benefitted Me</b>	_____	_____
<b>My New Core Belief</b>	_____	_____
<b>Money Values</b>	_____	_____
<b>PAUSE Update</b>	_____	_____
<b>Relationship Review</b>	_____	_____
<b>Intimacy Introspection</b>	_____	_____
<b>Time Capsule</b>	_____	_____
<b>Dad connection</b>	_____	_____
<b>Hidden Toll for Children</b>	_____	_____
<b>My Legacy</b>	_____	_____

**Additionally: Your autobiography and all addendums must be completed and accepted  
Must have Zero Balance**



# H.E.A.L.

## **Yes, I'm Ready to Stop Attending HEAL**

List ten reasons, which make you, believe you are ready to leave the HEAL Program. **Have this list and mentoring log completed so you can discuss it at your 50<sup>th</sup> (or 2 weeks before Sankofa) group session.**

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
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3. \_\_\_\_\_  
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4. \_\_\_\_\_  
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5. \_\_\_\_\_  
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6. \_\_\_\_\_  
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7. \_\_\_\_\_  
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8. \_\_\_\_\_  
\_\_\_\_\_
9. \_\_\_\_\_  
\_\_\_\_\_
10. \_\_\_\_\_  
\_\_\_\_\_

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# H.E.A.L.

## Sankofa Presentation Worksheet



**Start filling out this section beginning on your 50th session. Use the information to help with your Sankofa presentation.**

The approximate date I will be fulfilling my requirements with the HEAL Program is: \_\_\_\_/\_\_\_\_/\_\_\_\_.

**I understand I will also be expected to respond to questions and comments from my group members.**

1. What I did that brought me to the HEAL Program:

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2. When I first got here, I described what brought me to the HEAL Program by saying:

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# H.E.A.L.

3. How I describe that today:

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4. I wish I came to HEAL when I:

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5. What I thought about HEAL when I first came here:

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# H.E.A.L.

6. What I learned about myself in HEAL (include my core beliefs, tactics, behaviors, legacy, etc.):

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7. How I demonstrate accountability in my life now (give specific examples):

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8. Resources I have in my life to support my commitment to accountability:

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# H.E.A.L.

9. If I could change one thing about HEAL, what would that be?

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# H.E.A.L.

## **Sankofa Presentation**

At your final group  
(Must be home group)

Using the Sankofa worksheet and peer feedback, describe what you thought and believed when you entered HEAL and what changes you have made in your life. Include:

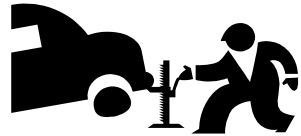
1. When these changes occurred
2. What peers and facilitator said about you during the program
3. How you have used your accountability plan
4. If others in your life have noticed changes in you
5. What was the hardest part for you?
6. What do you have to focus on in the future?
7. Your new belief system
8. Any particular assignments or group members who influenced you.
9. What did you learn from mentoring?
10. What advice do you have for other group members?

You are welcome and encouraged to pre-prepare your presentation materials. For example, designed poster boards, handouts, notes, video, music, poems, art etc.

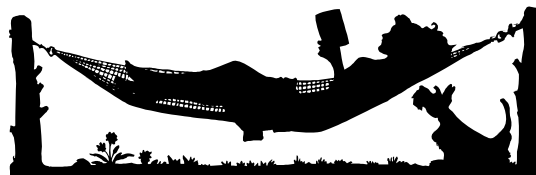
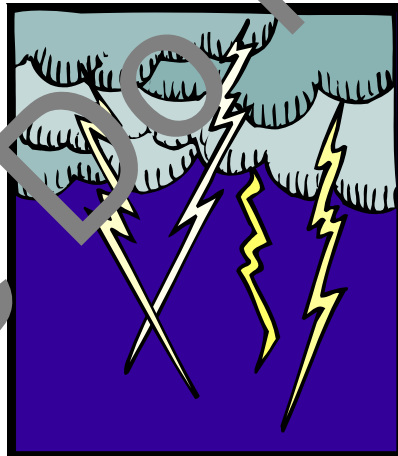




# H.E.A.L.



## Supplemental Materials





# H.E.A.L.

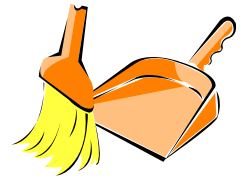
## The Elephant in the Living Room



Imagine there is a great big, huge elephant living in your living room. Everybody sees it, everybody moves around it, everybody accommodates it, but nobody talks about it. After a while you start to wonder if there really is an elephant in the living room, because if there was, wouldn't somebody else say something? And if nobody else is saying anything about it, well maybe you're just crazy and the elephant isn't really there. This is a story written

by Claudia Black to help children understand what it is like to grow up with a parent who is using alcohol or drugs and the elephant is the "alcohol or drugs."

However, some of us in the field have said the elephant could be more than just the alcohol or drugs. The elephant could be physical abuse, sexual abuse, domestic violence, mental illness, physical illness, adoption, abortion, it could be anything that is central to a family, that gets called something else, or it gets called nothing at all. Elephants are pretty big. There are some rules that you have to keep in order to stay safe. The rules are 1) "Don't talk", 2) "Don't Trust", and 3) "Don't feel". Because if somebody got close, they might say..." you know there is an elephant in your living room? What might you have to do? Well, you might have to get rid of it, and that is a big job. You might not want to do that. On the other hand, if they were close and they didn't say anything about the elephant, well that might just be further proof, that you were just plain crazy. So, what happens is that people grow up with the elephants and they just don't talk about it. Now sometimes something happens, and they get a drunk driving ticket or arrested for domestic violence and sent to jail or leave the relationship. They say, "you know what...that's it, I'm not doing that behavior anymore!" thereby putting the "elephant" outside the living room.



If you have ever seen an elephant at the zoo, you know exactly what they leave behind...Great Big Piles of it! So, if those piles are in the living room, can you walk across it? Can you have people come over? The answer is "NO". Basically, you have to live your life exactly the same way that you did when the elephant was there, except now the elephant isn't there. In drug and alcohol recovery, we call that "dry drunk". Here we call that playing at accountability.



# H.E.A.L.

Basically, to make it different, what do you really need to do? The answer is, clean the mess up! Now that is really smelly work, nobody really wants to do it. You clean up one pile and you say "Wow! that was really hard work! That was really stinky. I don't think I want to do it anymore." The problem is that you can't change unless you clean it ALL UP! The legacy of living with elephants that if you grow up with them or you live with them for a period of time, what you learn is to not trust yourself or others, as anything could be the elephant. Often, this is what leads to making assumptions. One of the things we do in HEAL is to assist you by providing you with the shovel, broom, bucket, and other tools to clean up the piles. Often times we point out where the piles are that you might have missed. The work is yours to do. We will be there to support you doing it. The choice to do it remains yours.

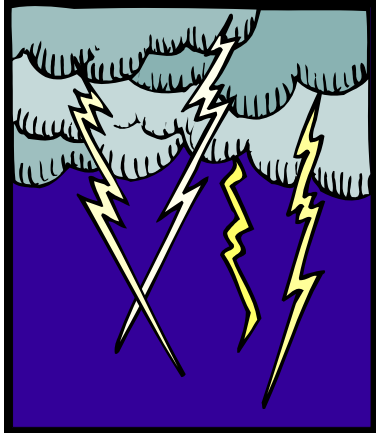


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# H.E.A.L.

## The Lightning Story



This is a story about a man, who one day was out on the golf course, enjoying his usual game of golf. The man liked to golf and was a good golfer. He spent most of his free time golfing. One day it started to rain. He could hear the thunder and see the lightning fill the sky. He stood still with the golf club clutched in his hand, his head pointed at the sky. Suddenly, he was struck by lightning. A bolt sent him to his knees. After a while he regained consciousness and went home. He told

his friends what had happened. He said, "Can you believe how unlucky I am? I got hit by lightning! But I **GUARANTEE YOU THIS, IT WILL NEVER HAPPEN AGAIN!!!**" Just to be on the safe side, the man decided to give up his golfing.

Since the man used to spend a lot of his time golfing, he now had extra time on his hands. He decided to take a part-time job installing flagpoles. He liked his job. He liked the boss. The boss liked him. He liked having the extra money. Everything was going along well. One day when he was doing an installation it started to rain, thunder and lightning filled the sky. He stood still watching the storm while he held onto the flagpole. Suddenly, he was struck by lightning. This time the bolt sent him flat on his face. After a while he regained consciousness and went home. He told his friends what had happened. He said, "Can you believe how unlucky I am? I got hit by lightning! But I **GUARANTEE YOU THIS, IT WILL NEVER HAPPEN AGAIN!!!**" Just to be on the safe side, the man decided to give up his part time job.

He decided to spend more time at home. He got a little bored at home, so he decided to get a dog. The dog would run into the street, into the neighbor's yard. The man started thinking "I have all this experience putting in flagpoles, I bet I could put in my own chain link fence". SO, he calls Home Depot and has the chain link fence delivered. As he was doing the installation it started to rain thunder and lightning filled the sky. The man watched the storm while he leaned on the metal fence. Wouldn't you know it; he was struck by lightning again, a third time. After a while, like in the past, he regained consciousness and went into his house. He sat on the



# H.E.A.L.

couch, he wondered how unlucky could a man be? This time he not only didn't have a golf club in his hand, but he was not carrying the flagpole. He asked himself inside his head the question, "What the heck is going on in my life?" "The same thing keeps happening over and over and over again! What am I missing?"

Consider:

The man does not like getting hit by lightning and he does make changes in his life after each incident. But he tells his friends that he is getting hit by lightning because he is unlucky. He thinks he knows what changes he needs to make and then he guarantees his friends that he will never happen again.

He never asks his friends why they think he is getting hit by lightning; he does not go to a bookstore or a library and get a book on lightning. He does not contact a university or weather station to find an expert on lightning to get some advice. He does not go on the internet and look up lightning. He assumes that he knows what the problem is and makes his changes based solely on that understanding.

In order to guarantee something, a person has to first know how it is happening and there has to be something that is within his control that he can change that will prevent it from happening in the future. Once he makes the connection between metal and lightning, he can begin to make choices that will truly promote safety.

This program believes that the use of abusive tactics is learned and a choice. Now this is good news and bad news. The good news is: You can learn something new and make different choices. The bad news is: You learned whatever got you in this program and made abusive choices.

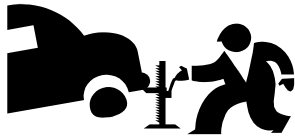
The purpose of the program is to help participants about 'lightning', but the 'lightning' we are focused on is abusive tactics found in the power and control wheel.



# H.E.A.L.

## The Jack Story

A man is driving down the road. He gets a flat tire. He pulls his car to the side of the road and opens up the trunk and realizes he does not have a jack. He also doesn't have a cell phone. The road he is on is perfectly flat. He can see for miles and miles in all directions and can tell that there are no cars, trucks, buses, or bicycles coming. There are no stores, minimarts, businesses, or houses. All he can see is way up ahead one



house with a light on and smoke coming out of the chimney. He thinks to himself, "It looks like there is somebody home there. It's out in the middle of nowhere so they probably have a car and a jack. I'll just go up to the house and ask if I can borrow the jack".



So, he starts walking, as he's walking, he is thinking to himself, "I'll just go right up to the door and ask if I can borrow his jack." Then he thinks to himself, "the guy will probably want a deposit to know I will bring it back". He continues walking and thinks "How much would the guy want? \$20.00 would be reasonable". He takes out his wallet and he only has \$5.00. So he thinks, "ok, ok, I only have \$5 but, I'll go up to the door and tell the guy he can watch me and I will go down change my tire, put the jack in the back of my car and bring it back up". Then he thinks the guy will say, "How do I know you won't take my jack, change your tire, put the jack in your car and drive away?". "The man says to himself, "You know this guy has a lot of nerve! I've never stolen anything in my life! Does he really think I would drive out here to the middle of nowhere and walk all this way just to steal his jack, which he probably doesn't even use anyway, so even if I took it what would be the big deal!" At this point the man finally reaches the door of the house, he knocks on the door. When the homeowner opens the door, the man needing the jack yells at the homeowner...



**"AND YOU CAN KEEP YOUR DAMN JACK!"**

**Consider:**

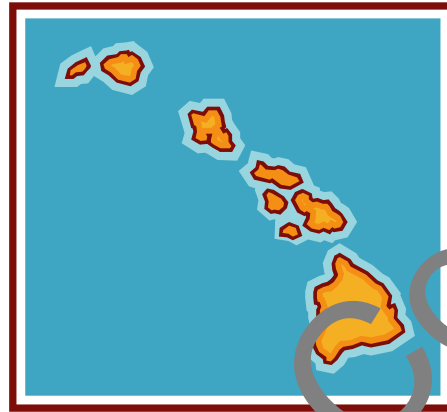
Sometimes we think we know how situations are going to turn out and act on our thoughts without ever really giving the other person a chance to respond.



# H.E.A.L.

## "But I always did it this way."

Alaska and Hawaii



Imagine that you lived in Alaska all your life. Every winter you order a warm parka, boots, mittens, and a warm hat. When they arrive, you begin to wear them. You need these things in order to survive the cold, long Alaska winter.

Then one day your job offers you a transfer to Hawaii. This is a change that you want to make, and you move there. In the fall you go online and order your warm jacket, boots, and mittens, because this is what you always do. When everything arrives, you start to wear it. In the warm temperatures of Hawaii, you start to sweat. When people question why you are wearing all this warm clothing in Hawaii, you reply, "I always do it this way". In fact, if you continue to wear all this warm clothing you risk the possibility of developing heat stroke.

### **SO... What kept you alive in Alaska could potentially kill you in Hawaii!!**

In our lives we often develop strategies and behaviors for very good reasons, usually survival based (emotional and/or physical). But when we get older, and our lives change, those exact same strategies can cause us serious problems.

In order to survive in Hawaii, you have to evaluate why you bought the warm clothing when you lived in Alaska. You have to decide if it is still appropriate and you might also have to buy some different things that you didn't need when you lived in Alaska, like shorts, lighter shirts, sandals, etc.

#### **Consider:**

In our lives we have to go through the same evaluation of our choices. Just because we always did something a particular way doesn't make it a good reason to continue to do it. It wasn't wrong to buy and wear the parka and warm clothing when living in Alaska, and many behaviors and strategies weren't wrong when you first used them, but as your life circumstances change these strategies are no longer necessary or useful and sometimes may even be harmful. Then it is time to go back and acknowledge why you chose these things and figure out what might be more effective in your current circumstances.



# H.E.A.L.

## The Roast Story "But it's tradition!!"

There is a family, and they had a special tradition at every holiday. The woman would make a special roast. She made a special blend of spices that she rubbed on the roast and then she folded the roast under, put it in the pan and put it in the oven. It was Delicious!!!

Her daughter grew up watching her make the roast this way and when she grew up and she had a family of her own, she also made the special roast. She would mix up the blend of spices, rub them on the roast, fold the roast under, put it in the pan and put it in the oven. She made this roast for every holiday; family get together or other special occasion. It was delicious and everyone loved it.

Her daughter grew up watching her make the roast and when she got older and was newly married, she decided that she would make the special roast when the whole family came over. She mixed up the blend of spices, rubbed them on the roast, folded the roast under, put it in the pan and just as she was getting ready to put it in the oven, her husband came in.

He noticed that she was making the special roast and he had had it several times at family gatherings. He said to her "I understand about the special spices but why do you fold the roast under??" The young woman became very agitated and immediately started yelling "What do you mean why do we fold it under?!?! This part of the family tradition is the way my grandmother made it all the years my mother was growing up. This is the way my mother made it all the years I was growing up. Folding it under is the tradition, it is part of what makes the roast so special!! What do you mean Why do we fold it under!!!"







# H.E.A.L.

Her husband looked at her said "I was just wondering what the folding under does?" "Oh" said the young woman "I don't really know; I'll have to call my mom."

So, she calls her mother and says, "Mom, I was making the special family roast and I was wondering why we fold the roast under?." Before she had fully completed her sentence her mother was yelling "What do you mean why do we fold the roast under!!?? This is an important part of the family tradition!! This is the way I made the roast all the years you were growing up and this is the way grandma made it all the years I was growing up. It is tradition!! What do you mean why do we fold it under?!?" The young woman said. "Well, I was just wondering, what does folding the roast under do??"

Her mother thought for a moment and replied, "You know, I'm not sure, I'll call grandma". So, she calls her mother and says "Mom you know the special family roast that we make? Why do we fold it under?" Her mother did not hesitate in her response she said

**"I don't know why you do it, my pan was too small"!!!**

**Consider:**

The young woman and her mother both were very defensive when they felt that tradition was being questioned, even though neither of them actually knew the origins of the tradition. When the actual origin was identified it was for a very practical reason that might no longer apply, but both women felt a strong emotional attachment to the tradition.

Sometimes when we grow up with things a certain way, we put emotional importance on them without exploring fully where the tradition came from and whether or not it makes sense to continue it. The young woman in the story may continue to fold her roast under, but when her children ask her why she can respond "because that is the way my grandmother did it because her pan was too small."

At this point the tradition is carried on for personal reasons rather than the belief that there is a practical or sacred basis for it. So, in our lives we have to look at some of the things we think of as 'traditions', not to be questioned, and explore the origins and see if it is something we really want to continue to carry on or if needs to be modified or even eliminated.



## **Batterer's Accountability Statement**

**As a batterer, I understand and accept that my personal accountability must include the following realities:**

1. I was violent and abusive in order to dominate and control my partner.
2. My abusiveness was the result of choices I deliberately made.
3. I battered because of the advantages it gave me and because there were few, if any, consequences.
4. I have assaulted, abused, and controlled my partner.
5. I battered by committing specific acts of violence and using patterns of coercive control.
6. My battering was built on a foundation of male privilege and took advantage of my community's pervasive oppression of women.
7. I was NOT provoked.
8. My behavior was NOT caused by stress, childhood trauma, jealousy, intoxication, drug or alcohol problems or addiction, bad relationships, loss of control, bad temper, family history of violence, anything she did, or any other myth, justification, excuse, or oppression.
9. My battering is inexcusable.
10. I made the choice to batter my partner and I, alone, am responsible for my actions.
11. I was NOT out of control.
12. I can always choose to be non-abusive.
13. It is my responsibility to be aware of and stop my battering.
14. I must remain vigilant and sensitive to my own decision-making process and the far-reaching consequences of my battering.
15. I have committed criminal offenses by the use of some of my tactics.
16. I deeply regret my actions, and I am horrified that I have inflicted pain and suffering upon my partner and/or children.
17. I am not entitled to, nor would I benefit from, forgiveness from those whom I battered, or from anyone else.
18. I understand that my partner may be terrified of and/or intimidated by me now, and possibly forever, and that she may never trust me again.
19. I accept that all of the legal, social, reputational, emotional, psychological, and other consequences to me of my battering are totally deserved and a necessary aspect of my accountability.
20. I understand that batterers come from all religions, races, income levels, education levels, ethnicities, regions, age levels, and occupations.
21. I am a batterer/abuser.



# H.E.A.L.

Regarding the woman(en) I battered, I understand and accept that:

1. I can be accountable to the woman(en) I battered even if I never have contact with her/them again.
2. Accountability is an ethical task, which does not require acknowledgement or response from anyone I battered.
3. The woman(en) I battered need never know of my accountability efforts.
4. I will not expect that the woman(en) I battered will respond in a favorable manner to me because of my accountability.
5. The scope of my accountability must reach beyond the woman(en) I battered, and I must model nonviolent and anti-sexist behavior, and wherever I go, I must disapprove of violence and control of women and children and intervene when I witness either.

In order to further my accountability, I need to:

1. Find significant others to support and enforce my nonviolence.
2. Leave the woman I battered alone if that is her choice, if she chooses to live separately from me, I will:
  - A) Recognize that I must leave her alone so she may move out of the isolation I created and back into the community.
  - B) Discontinue gathering information about her from family, business associates and friends in order to use the power of information about her life over her.
  - C) Pay support for the children and women I battered.
3. Pay restitution, including out-of-pocket expenses, for safe housing, moving costs and medical, psychological and shelter services, as well as loss of earnings and the cost of replacing the property I destroyed.
4. Continue the development, implementation and evaluation of my Accountability Plan.
5. Divest myself of my use of power over others.

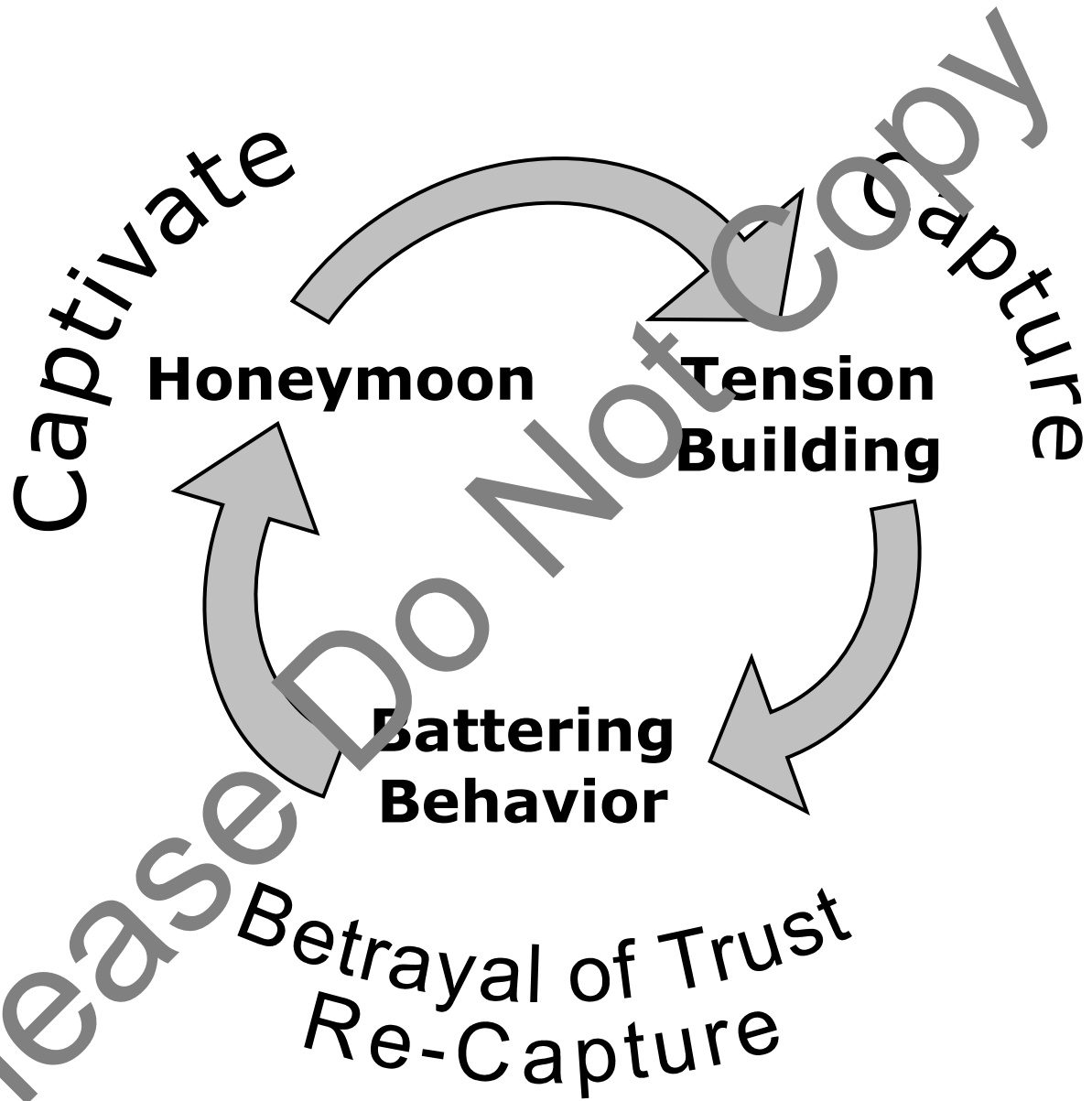
Adapted from "Accountability: Program standards for Batterer Intervention Services" Pennsylvania Coalition Against Domestic Violence 524 McKnight Street Reading, PA 19601

by Catholic Social Services of Washtenaw County Alternatives to Domestic Aggression



# H.E.A.L.

## \*Revised Cycle of Violence





# H.E.A.L.

## The Problem With "Time-Outs"

Why We Don't use "Time-Outs" In the HEAL Program,

The HEAL program was initiated hoping to offer accountable intervention services to men who use intimate violence and, like most programs, looked for tools that were already in use at the time. One of the most popular and prized (even to this day) was the "Time-out". The following statements are some of the reasons, historic problems and theories behind our collective decision to move away from the use of "Time-outs".

1. "Time-outs" are batterer intervention service endorsed isolation of the survivor/victim.
2. "Time-outs" perpetuate the *myth* that excited emotional states are to blame for battering behavior.
3. "Time-outs" perpetuate the *myth* that men need to do something other than make a choice to be non-abusive regardless of their surroundings or circumstances.
4. "Time-outs" set up the dynamic that if he "doesn't cooperate" with his "Time-out" then she is "uncooperative" and becomes identified as "the aggressor", as "not cooperative with the program" and not cooperative with his "recovery".
5. "Time-outs" reward the man who uses intimate violence for believing that his abuse is inevitable by giving him a consistent, repeated "vacation" from the interaction that was occurring before the "Time-out" and all other household/family responsibilities are then foisted upon the survivor/victim while he is off having his break.
6. "Time-outs" ignore the fact that all men who use intimate violence have had success remaining in stressful and unpleasant situations without choosing to be abusive. Examples would be a batterer who remains nonviolent when he is stopped and harassed by a police officer or being talked to by a boss in a manner that he considers demeaning. There is absolutely no accountable argument that can be made why a man can exhibit non-abusive skills in one setting and not in another. Hence, what argument can be made that a man who uses intimate violence needs a "Time-out" at home when he doesn't need them in other situations?
7. A "Time-out" is literally a "Time-out" *from* accountability. "Time-out" is considered a safe option for a batterer to use instead of being abusive. In fact, it is another tool to control and manipulate survivor/victims. It is reflective of our desire for quick fixes and easy solutions without careful and thoughtful analysis of the dynamics involved.



# H.E.A.L.

8. The dynamics that are created when a batterer *returns* from a "Time-out" need to be considered.
  - a. What are the implications if he does talk about why he took the "Time-out"?
  - b. What are the implications if he does not talk about why he took the "Time-out"?
  - c. Does it matter which he does from the survivor/victim(s) perspective regarding how intimidated she will feel.
  - d. Does it matter which he does from the survivor/victim(s) perspective regarding how grateful he/we expect her to be?
9. Batterers primarily use "Time-outs" as a tool to manipulate their survivor/victims. "Time-outs" are useful when they are "losing an argument" and need a stalling technique or to plan their strategy for "winning" an argument or discussion. Batterer's use "Time-outs" to escalate their "victim self-talk" in order to justify their belief that they are righteous in their battering.

Critically analyzing the premise upon which the "Time-out" is based reveals that "Time-outs" are inappropriate and destructive tools based upon faulty concepts. If providers are thinking about using "Time-outs" with batterers, they have a responsibility to at least consider the conceptual basis for using them.

*Examples of beliefs that underlie providers promoting the use of "Time-outs":*

- a. Batterers will be abusive when they become emotionally excited.
- b. Batterers will be abusive because they are feeling victimized.
- c. Batterers will be abusive because they don't have the "communication" or "emotional skills" necessary to act otherwise.
- d. Batterers must be separated from the survivor/victim(s) so as not be abusive?
- e. Batterers need some given amount of time to "collect their thoughts" so they won't "do something they wish they wouldn't"?
- f. A "Time-out" is tangible evidence to the survivor/victim must acknowledge that her batterer is "working productively to end his abuse"?

Batterers who are struggling to learn how to live in a non-violent, non-abusive, accountable manner, report they don't use "Time-outs" because of their belief that "Time-outs" are inconsistent with living an accountable life.

*Thanks to Phyllis Frank for challenging our thinking with regard to using "Time-outs".*



# H.E.A.L.

## How Do I Stay Issue Focused?

This chart shows a progression escalating from the issue to the personality and then to the relationship. Having a clear and conscious understanding of this pattern, you can watch for this escalation and commit to remaining on the issue at hand.

ISSUE FOCUSED	PERSONALITY FOCUSED	RELATIONSHIP FOCUSED
<b>Accountable</b>	<b>Abusive</b>	<b>Abusive</b>
<ul style="list-style-type: none"> <li>◆ Present Now</li> <li>◆ Mutual Ownership</li> <li>◆ "We..."</li> <li>◆ "How" Questions</li> <li>◆ Problem Solving Directed</li> <li>◆ Specific</li> <li>◆ One Issue at A Time</li> </ul>	<ul style="list-style-type: none"> <li>◆ Past/Then</li> <li>◆ Blame</li> <li>◆ "Why" Questions</li> <li>◆ Over Generalized</li> <li>◆ No Compromise</li> </ul>	<ul style="list-style-type: none"> <li>◆ If We Are Both So lousy... why stay Together?</li> <li>◆ "If You Love Me..."</li> <li>◆ "You Always... You Never..."</li> <li>◆ Issue Expansion Not Focused- Issue Is Getting Larger</li> <li>◆ Making Selected Issue crucial</li> </ul>

### Eight points to keeping focused on the issue.

1. Problem solving is a collaborative effort.
2. "Two winners" tactics must be used.
3. Follow the "**I'll change first**" principle. Be the change you want to see!
4. Problem definition should be:
  - ◆ Brief
  - ◆ Positive
  - ◆ Specific
  - ◆ Present (now) oriented
5. One problem at a time
6. Use skills of:
  - ◆ Listening
  - ◆ Positive expression
  - ◆ Validation
  - ◆ "I" statements
7. Problem solving is present (now) oriented
8. Conclusions must be:
  - ◆ Detailed,
  - ◆ Concrete,
  - ◆ Specific.



# H.E.A.L.

## What must Happen for the Abuse or Violence to Stop?

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

### “God” Exercise & The Benefits (to the batterer) of battering

**Directions:** In the left column please write what you believe the characteristics of GOD to be or what you believe others might say in response to this question.

<u>GOD</u>	<u>BATTERER</u>

How have I benefited from my battering?

How do all men benefit from some men’s violence?

Notes:

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# H.E.A.L.

## Male Privilege (poem)

*A poem for men who don't understand what we mean when we say men have it. -D.A. Clarke from Banishee, 1981*

Privilege is simple.

Going for a pleasant stroll after dark. Not checking the back of your car as you get in, sleeping soundly, speaking without interruption and not remembering dreams of rape, that follow you all day, that woke you crying, and Privilege is not seeing your stripped, humiliated body plastered in celebration across every magazine rack. Privilege is going to the movies and not seeing yourself terrorized, defamed, battered, butchered seeing something else.

Privilege is, Riding your bicycle across town without being screamed at or run off the road, not needing an abortion, taking off your shirt on a hot day, in a crowd, not wishing you could type better just in case, not shaving your legs, having a decent job and expecting to keep it, not feeling the boss's hand up your crotch, dozing off on late-night busses, Privilege is being the hero in the TV show not the dumb broad, living where your genitals are not denied, knowing your doctor won't rape you.

Privilege is being smiled at all day by nice helpful women. It is the way you pass judgment on their appearance with magisterial authority, the way you face a judge of your own sex in court and are over-represented in Congress and are not strip searched for a traffic ticket or used as a dart board by your friendly mechanic. Privilege is seeing your bearded face reflected through the history texts not only of your high school days but all your life, not being relegated to a paragraph every other chapter, the way you occupy entire volumes of poetry and more than your share of the couch unchallenged.

It is your mounting smug, atrocious insults at woman who blink and change the subject politely. Privilege is how seldom the rapist's name appears in the papers and the way you smirk over your

It's simple really, Privilege means someone else's pain, your wealth is my terror, your uniform is a woman raped to death here or in Cambodia or wherever your obscene Privilege writes your name in my blood, it's that simple, you've always had it, that's why it doesn't seem to make you sick to your stomach, you have it, we pay for it, now do you understand?



# H.E.A.L.

## Relaxation Script

Learning relaxation skills is very much like learning any other kind of skill such as swimming, golfing, or riding a bicycle; for you to get better at relaxing, you need to practice doing it just as you would other skills. It is very important that you realize that relaxation training involves learning on your part, there is nothing magical about the procedures. This, without your active cooperation and regular practice of the things you will learn the procedures are of little use.



Make yourself as comfortable as possible, loosen any tight clothing that you can, and become relaxed in your chair. Just focus on your body and become aware as you feel the tension flow out as you relax more and more. Now, stretch out your legs, lift them slightly off the floor, point your feet back towards your face as much as you can. Tighten your toes, your ankles, your calves, and your thighs-tighter and tighter, as tense as you can. Now relax, feel the warmth of relaxation in your legs and feet as you relax more and more. Feel how pleasant it is to feel that warmth as it flows down through your legs into your toes.

Now tighten the muscles in your butt and stomach as hard as you can, tighten more and more, now relax those muscles. You can become aware of the pleasant contrast between the tension and the relaxed feeling that you now have. Take a deep breath now and hold it... and as you slowly let it out, also let out the remaining tension in your stomach, butt, legs, and toes. Continue to take deep breaths slowly as we go on.

Now tighten your back muscles, your chest, and the muscles just under your armpits, harder, hold it just a little bit longer, now you can let go, relax, and yourself feel the tranquil flow of relaxation as it moves up your body into your back and chest. Take three slow deep breaths and release them one at a time. Imagine the words calm and relax and think those words to yourself ten times. Take a deep breath and let it out slowly as the tension drains away.

Extend your arms and make two fists, tighten your triceps, your forearms, and your fists, hard really hard. Imagine that your arms are being held up with strings that are slowly letting your arms down into your lap, slowly letting them go. You may become of the tingling in your arms and fingers, feel the warmth.



# H.E.A.L.

Now, hunch up your shoulders as if you are trying to touch them to your ears. Tighten your neck too, tighter and tighter, hold it a little more until your neck shakes, now relax. Feel the heaviness in your shoulders and the warm feeling of relaxation. Take a deep breath and slowly let it out. Imagine saying to yourself I feel calm and peaceful Enjoy the comforting feeling of feeling tension free.

Now open your mouth as wide as you can, wider now hold it. Now relax, feel the tingling in your face, let your mouth hang open as it relaxes. Take a deep breath and slowly let it out. Now furrow your brow, tighten your cheek, and face muscles into a tight grimace. Tighter. Hold it now relax, let it go, feel the warmth flow into your face. Enjoy the wonderful feeling of relaxation throughout your entire body.

Now take a deep breath and hold it, as you let it out fully let any tension drain away from your body. Imagine that your body is floating in warm water, which absorbs any remaining tension. Feel your body float in this water without effort as the water supports you. Now imagine a chalk board, and slowly walk up to it and write the number one, now erase it and write the number two, and as you erase that and write the number three, slowly open your eyes and feel refreshed and relaxed.



# H.E.A.L.

## P.A.U.S.E. Journal Example

(**P**rotecting **A**ccountable **U**nderstanding of **S**elf- **E**very time)

**My name:** Johnny Desoto

**Date:** 12/15/02

**Time:** 9:00 p.m.

**Place:** Home

**Person(s) involved:** Johnny and Carla

**My self-watching clues when I decided to take the P.A.U.S.E.:** Money, anxious, nervous and angry. "What does she want from me?"

**The P.A.U.S.E. skills I used include** We can resolve this situation, thought to myself what am I feeling right now? I took a hot shower.

**The result of the skills I used was** I remained calm and did not escalate to abuse of Carla. I saw that I really do have the ability to not abuse Carla.

**My name:** Johnny Desoto

**Date:** 12/31/02

**Time:** 11:00 p.m.

**Place:** Party

**Person(s) involved:** Carla and Johnny

**My self-watching clues when I decided to take the P.A.U.S.E.:** Heart pounding, pictures of Carla in my head with another man.

**The P.A.U.S.E. skills I used include** Carla has the right to hug another man if Carla chooses, I am sure I am wrong about what I am thinking.

**The result of the skills I used was** I stayed cool and didn't say or do anything about Carla hugging that other man.



# H.E.A.L.

## P.A.U.S.E. Journal

(Protecting **A**ccountable **U**nderstanding of **S**elf- **E**very time)

**My name:** \_\_\_\_\_ **Date:** \_\_\_\_/\_\_\_\_/\_\_\_\_

**Time:** \_\_\_\_\_ **Place:** \_\_\_\_\_

**Person(s) involved:** \_\_\_\_\_

**My self-watching clues when I decided to take the P.A.U.S.E.:** \_\_\_\_\_

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**The P.A.U.S.E. skills I used include:**

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**The result of the skills I used was:**

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# H.E.A.L. P.A.U.S.E. Journal

(Protecting **A**ccountable **U**nderstanding of **S**elf **E**very time)

**My name:** \_\_\_\_\_ **Date:** \_\_\_\_/\_\_\_\_/\_\_\_\_

**Time:** \_\_\_\_\_ **Place:** \_\_\_\_\_

**Person(s) involved:** \_\_\_\_\_

**My self-watching clues when I decided to take the P.A.U.S.E.**

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**The P.A.U.S.E. skills I used include:**

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**The result of the skills I used was:**

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# H.E.A.L.

## P.A.U.S.E. Journal

(Protecting Accountable Understanding of Self Every time)

**My name:** \_\_\_\_\_ **Date:** \_\_\_\_/\_\_\_\_/\_\_\_\_

**Time:** \_\_\_\_\_ **Place:** \_\_\_\_\_

**Person(s) involved:** \_\_\_\_\_

**My self-watching clues when I decided to take the P.A.U.S.E.:**

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**The P.A.U.S.E. skills I used include:**

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**The result of the skills I used was:**

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# H.E.A.L.

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**H.E.A.L.**

# Resources and Statistics

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# H.E.A.L.

## Domestic Violence Facts

Domestic Violence is a Serious, Widespread Social Problem in America: The Facts (<http://endabuse.org/>)

### **Prevalence of Domestic Violence**

- Estimates range from 960,000 incidents of violence against a current or former spouse, boyfriend, or girlfriend per year<sup>1</sup> to three million women who are physically abused by their husband or boyfriend per year.<sup>2</sup>
- Around the world, at least one in every three women has been beaten, coerced into sex or otherwise abused during her lifetime.<sup>3</sup>
- Nearly one-third of American women (31 percent) report being physically or sexually abused by a husband or boyfriend at some point in their lives according to a 1998 Commonwealth Fund survey.<sup>4</sup>
- Nearly 25 percent of American women report being raped and/or physically assaulted by a current or former spouse, cohabiting partner, or date at some time in their lifetime, according to the National Violence Against Women Survey, conducted from November 1995 to May 1996.<sup>5</sup>
- Thirty percent of Americans say they know a woman who has been physically abused by her husband or boyfriend in the past year.
- Intimate partner violence is primarily a crime against women. In 1999, women accounted for 85 percent of the victims of intimate partner violence (671,110 total) and men accounted for 15 percent of the victims (120,100 total).<sup>7</sup>
- While women are less likely than men to be victims of violent crimes overall, women are five to eight times more likely than men to be victimized by an intimate partner.<sup>8</sup> From 1993 to 1998, victimization by an intimate accounted for 22 percent of the violence experienced by females. It accounted for three percent of the violent crime sustained by males.<sup>9</sup>
- Women of all races are about equally vulnerable to violence by an intimate.<sup>10</sup>
- Male violence against women does much more damage than female violence against men; women are much more likely to be injured than men.<sup>11</sup>
- The most rapid growth in domestic relations caseloads is occurring in domestic violence filings. Between 1993 and 1995, 18 of 32 states with three-year filing figures reported an increase of 20 percent or more.<sup>12</sup>
- Women are seven to 14 times more likely than men to report suffering severe physical assaults from an intimate partner.<sup>13</sup>

### **Domestic Homicides**

- On average, more than three women are murdered by their husbands or boyfriends in this country every day. In 1999, 1,642 murders were attributed to intimates; 74 percent of the murder victims (1,218 total) were women.<sup>14</sup>
- Male murder victims are substantially less likely than female murder victims to be killed by an intimate partner. In 1999, intimate partner homicides accounted for 32 % of the murders of women and approximately four percent of the murders of men.<sup>15</sup>



# H.E.A.L.

## Health Issues

- About half of all female victims of intimate violence report an injury of some type, and about 20 percent of them seek medical assistance.<sup>16</sup>
- Thirty-seven percent of women who sought treatment in emergency rooms for violence-related injuries in 1994 were injured by a current or former spouse, boyfriend or girlfriend.<sup>17</sup>

## Domestic Violence and Youth

- Approximately one in five female high school students' reports being physically and/or sexually abused by a dating partner.<sup>18</sup>
- Eight percent of high school age girls said "yes" when asked if "a boyfriend or date has ever forced sex against your will."<sup>19</sup>
- Forty percent of girls, aged 14 to 17, report knowing someone their age who has been hit or beaten by a boyfriend.<sup>20</sup>
- During the 1996-1997 school year, there were an estimated 4,000 incidents of rape or other types of sexual assault in public schools across the country.<sup>21</sup>

## Domestic Violence and Children

- In a national survey of more than 2,000 American families, 50 percent of the men who frequently assaulted their wives also frequently abused their children.<sup>22</sup>
- Slightly more than half of female victims of intimate violence live in households with children under age 12.<sup>23</sup>

## Rape

- Three in four women (76 percent) who reported they had been raped and/or physically assaulted since age 18 said that a current or former husband, cohabiting partner, or date committed the assault.<sup>24</sup>
- One in five (21 percent) women reported she had been raped or physically or sexually assaulted in her lifetime.<sup>25</sup>
- Nearly one-fifth of women (18 percent) reported experiencing a completed or attempted rape at some time in their lives; one in 33 men (three percent) reported experiencing a completed or attempted rape at some time in their lives.<sup>26</sup>

## Stalking

- Seventy-eight percent of stalking victims are women. Women are significantly more likely than men (60 percent and 30 percent, respectively) to be stalked by intimate partners.<sup>27</sup>
- Eighty percent of women who are stalked by former husbands are physically assaulted by that partner and 30 percent are sexually assaulted by that partner.<sup>28</sup>



# H.E.A.L.

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# H.E.A.L.

## Get the Facts Domestic Violence and Health Care

(<http://endabuse.org/>)

### **Domestic Violence:**

A pattern of assaultive and coercive behaviors, including physical, sexual, and psychological attacks as well as economic coercion, that adults or adolescents use against their intimate partners.

### **Prevalence:**

Domestic violence is virtually impossible to measure with absolute precision due to numerous complications, including the societal stigma that inhibits victims from disclosing their abuse and the varying definitions of abuse used from study to study. Estimates range from 960,000 incidents of violence against a current or former spouse, boyfriend, or girlfriend per year<sup>1</sup> to 3.9 million women raped and/or physically assaulted by an intimate partner annually.<sup>2</sup>

On July 22, 1997, UNICEF released *The Progress of Nations, 1997*, which found that a quarter to half of women around the world have suffered violence from an intimate partner.<sup>3</sup>

Nearly one-third of American women (31%) report being physically or sexually abused by a husband or boyfriend at some point in their lives, according to a 1998 Commonwealth Fund survey.<sup>4</sup>

Thirty percent of Americans say they know a woman who has been physically abused by her husband or boyfriend in the past year.<sup>5</sup>

While women are less likely than men to be victims of violent crimes overall, women are five to eight times more likely than men to be victimized by an intimate partner.<sup>6</sup>

### **Health Consequences of Domestic Violence:**

The U.S. Department of Justice reported that 37% of all women who sought care in hospital emergency rooms for violence-related injuries were injured by a current or former spouse, boyfriend or girlfriend.<sup>7</sup>

Domestic violence is repetitive in nature: about 1 in 5 women victimized by their spouse or ex-spouse reported that they had been a victim of a series of at least 3 assaults in the last 6 months.<sup>8</sup>

The level of injury resulting from domestic violence is severe: of 218 women at a metropolitan emergency department with injuries due to domestic violence, 28% required hospital admission, and 13% required major medical treatment. 40% had previously required medical care for abuse.<sup>9</sup>



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In 1996, approximately, 1,800 murders were attributed to intimates; nearly three out of four of these had a female victim.<sup>10</sup>

In addition to injuries sustained during violent episodes, physical and psychological abuse are linked to a number of adverse physical health effects including arthritis, chronic neck or back pain, migraine and other frequent headaches, stammering, problems seeing, sexually transmitted infections, chronic pelvic pain, stomach ulcers, spastic colon, and frequent indigestion, diarrhea, or constipation.<sup>11</sup>

Fifty-six percent of women who experience any partner violence are diagnosed with a psychiatric disorder.<sup>12</sup> Twenty-nine percent of all women who attempt suicide were battered,<sup>13</sup> 37% of battered women have symptoms of depression,<sup>14</sup> 46% have symptoms of anxiety disorder,<sup>15</sup> and 45% experience post-traumatic stress disorder.<sup>16</sup>

## **Children's Health and Domestic Violence**

Children who witness domestic violence are more likely to exhibit behavioral and physical health problems including depression, anxiety, and violence towards peers.<sup>17</sup> They are also more likely to attempt suicide, abuse drugs and alcohol, run away from home, engage in teenage prostitution, and commit sexual assault crimes.<sup>18</sup>

Fifty percent of men who frequently assault women also frequently assault their children,<sup>19</sup> and the U.S. Advisory Board on Child Abuse and Neglect suggests that domestic violence may be the single major precursor to child abuse and neglect fatalities in this country.<sup>20</sup>

## **Costs of Domestic Violence:**

From 1987 to 1990, crime costs Americans \$450 billion a year. Adult victims of domestic violence incurred 15% of the total cost of crime on victims (\$67 billion).<sup>21</sup>

A study conducted at Rush Medical Center in Chicago found that the average charge for medical services provided to abused women, children and older people was \$1,633 per person per year. This would amount to a national annual cost of \$857.3 million.<sup>22</sup>

A study conducted on a large health plan in Minneapolis and St. Paul, Minnesota, in 1994, found that an annual difference of \$1775.00 more was spent on abused women who utilized hospital services than on a random sample of general enrollees. The study concluded that early identification and treatment of victims and potential victims will most likely benefit health care systems in the long run.<sup>23</sup>

## **Identification of Domestic Violence:**

Ninety-two percent of women who were physically abused by their partners did not discuss these incidents with their physicians; 57% did not discuss the incidents with anyone.<sup>24</sup>

Additionally, in four different studies of survivors of abuse, 70% to 81% of the patients studied reported that they would like their healthcare providers to ask them privately about intimate partner violence.<sup>25 26 27 28</sup>





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A 1999 study published in *The Journal of the American Medical Association* found that an estimated ten percent of primary care physicians routinely screen for intimate partner abuse during new patient visits and nine percent routinely screen during periodic checkups.<sup>29</sup>

A 1999 survey of managed care organizations found that less than one-third (29%) of health maintenance organizations in the United States have policies, protocols, guidelines, or materials on screening for domestic violence.<sup>30</sup>

A 2001 study in North Carolina found that only 23% of women injured shortly after pregnancy received treatment for their injuries. However, almost all of these women used care for their infants indicating that pediatric practices are important settings for identifying domestic violence.<sup>31</sup>

Recent clinical studies have proven the effectiveness of a 2-minute screening for early detection of abuse of pregnant women.<sup>32</sup> Additional longitudinal studies have tested a 10-minute intervention that was proven highly effective in increasing the safety of pregnant abused women.<sup>33</sup>

## **Pregnancy:**

Each year, at least six percent of all pregnant women, about 240,000 pregnant women, in this country are battered by the men in their lives.<sup>34</sup>

Complications of pregnancy, including low weight gain, anemia, infections, and first and second trimester bleeding are significantly higher for abused women,<sup>35 36</sup> as are maternal rates of depression, suicide attempts, tobacco, alcohol, and illicit drug use.<sup>37</sup>

Pregnant and recently pregnant women are more likely to be victims of homicide than to die of any other cause,<sup>38</sup> and evidence exists that a significant proportion of all female homicide victims are killed by their intimate partners.<sup>39</sup>

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# H.E.A.L.

## Statistics on Rape:

The information below is from a survey administered on 32 college campuses to more than 6,100 undergraduate women and men:

- ◆ One in four (25%) female respondents had had an experience that met the legal definition of rape or attempted rape.
  - 84% of those raped knew their attacker.
  - 57% of the rapes happened on dates.
- ◆ In one year, 3,187 women reported suffering:
  - 328 rapes (as defined by law)
  - 534 attempted rapes (as defined by law)
  - 837 episodes of sexual coercion
  - 2,204 experiences of unwanted sexual contact
- ◆ 1 in 12 of the male students surveyed had committed acts that met the legal definitions of rape or attempted rape.
- ◆ Only 27% of the women whose sexual assault met the legal definition of rape thought or perceived of themselves as rape victims.
- ◆ About 75% of the men, and at least 55% of the women, involved in acquaintance rapes had been drinking alcohol or taking drugs just before the attack.
- ◆ Of the women that were raped,
  - 42% told no one about the assault.
  - 5% reported their rapes to the police.
  - 5% sought help at rape-crisis centers.
- ◆ 41% of the raped women said they expect to be raped again.

84% of the men who had committed rape said that what they did was definitely not rape.



# H.E.A.L.

## The History of the Battered Women's Movement

http://www.bwjp.org/  
Combined with <http://www.fcadv.org/history.html>

### **753 B.C.**

Laws of Chastisement

Origination of A Rule of Thumb which would become part of English Common Law

### **1400 A.D.**

'Rules of Marriage'

written by Friar Cherubino of Siena promoted wife beating.

### **1500's**

Marital Exemption for Rape

Lord Hale, English Jurist, establishes marital exemption for rape.

### **1721**

Lesbian Violence Between Partners

First court transcript documenting lesbian violence between partners. Defendant sentenced to death.

### **1845**

Equal Inheritance Rights

Law passed in Sweden giving women and men equal inheritance rights.

### **1868**

Treaty of 1868 between General Sherman and the Navajo nation, requiring Navajos to select male leaders, destroying traditional relationships in the Nation.

### **1871**

Legal Right of Men to Beat Their Wives Rescinded in Alabama

Alabama first state to rescind legal right of men to beat their wives (see Fulgrahm v. State). Massachusetts follows shortly.

### **1872**

Wife Beating Made a Crime in Maryland

Maryland first state to make wife beating a crime, punishable by 40 lashes or a year in jail.



# H.E.A.L.

## 1917

Full Political and Legal Equality In Russia  
In Russia Bolsheviks give women full political and legal equality.

## 1921

Passage of 19th Amendment in US

## 1964

Passage of the Civil Rights Act of 1964

## 1965

Equal Pay for Equal Work

Congress passes laws prohibiting discrimination against women in employment and requiring equal pay for equal work.

## 1969

No-Fault Divorce Law

California adopts a no-fault divorce law.

## 1971:

Movement first gains momentum in England, as Chiswick Women's Aid, the first identified shelter opens.

## 1972:

Women's Advocates in St. Paul, Minnesota starts the first hotline for battered women. Women's Advocates and Haven House in Pasadena, California, establish the first shelters for battered women.

## 1974

Independent Corroboration in Rape Cases

NY no longer requires a rape victim to give independent corroboration.

Erin Pizzey publishes *Scream Quietly, or the Neighbors will Hear* in England, the first book about domestic violence from the battered women's perspective.

## 1976

First legal center for battered women funded by Legal Assistance Foundation of Chicago.

NOW announces the formation of a task force, co-chaired by Del Martin, to examine the problem of battering. It demands research into the problem and money for shelters.

Del Martin publishes *Battered Wives*, the first American feminist publication showing violence against wives deeply rooted in sexism.

Betsy Warrior publishes *Working on Wife Abuse*, the first national directory of individuals and groups helping battered women.



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Nebraska becomes the first state to abolish the marital rape exemption.

Pennsylvania established the first state coalition against domestic violence. It also became the first state to create a statute providing for orders of protection for victims of domestic violence.

First national conference on battered women is held in Milwaukee, Wisconsin, sponsored by the Milwaukee Task Force on Battered Women.

## 1977

Francine Hughes was acquitted for murder of husband, who abused her since 1963, on grounds of temporary insanity.

National Communications Network for The Elimination of Violence Against Women, (NCN), the first national newsletter on battered women, is published. The following year, NCN merges with the Feminist Alliance Against Rape to publish Aegis, the magazine on ending violence against women, a grassroots feminist forum on rape, battering, and other issues of violence affecting women.

Oregon became the first state to enact legislation mandating arrest in domestic violence cases.

## 1978:

U.S. Commission on Civil Rights holds "Consultation on Battered Women" in Washington, D. C., brings together hundreds of activists and results in Battered Women: Issues of Public Policy, which contains more than 700 pages of written and oral testimony.

National Coalition Against Domestic Violence (NCADV), the grassroots organization, which becomes the voice of the battered women's movement on the national level, is organized. NCADV establishes the vision and philosophy which will guide the development of hundreds of local battered women's programs and state coalitions. It initiates the introduction of the Family Violence Prevention and Services Act in the U. S. Congress.

Minnesota becomes the first to allow probable cause (warrantless) arrest in cases of domestic assault, regardless of whether a protection order has been issued against the offender.

## 1979:

Office on Domestic Violence is established in U.S. Department of Health and Human Services but is closed in 1981.

First congressional hearings on the issue of domestic violence are held.

## 1980

Spousal Abuse a Separate Offense

Ten states have passed laws making spousal abuse a separate offense.





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First National Day of Unity in October is established by NCADV to mourn battered women who have died, celebrate women who have survived the violence, and honor all

who have worked to defeat domestic violence. Becomes Domestic Violence Awareness Week, and in 1987, expands to a month of awareness activities.

NCADV holds first national conference in Washington, D.C., which is attended by more than 600 battered women's advocates from forty-nine (49) states. The conference gains federal recognition of critical issues facing battered women and sees the birth of several state coalitions.

## **1983:**

A Police Foundation study in Minneapolis, funded by the National Institute of Justice, finds arrest more effective than two non-arrest alternatives to reducing the likelihood of repeated violence. The study findings are widely publicized and provide the impetus for many police departments to establish pro-arrest policies in cases of domestic violence.

## **1984:**

U.S. Attorney General establishes Task Force on Family Violence to examine scope and nature of problem. Nearly 300 witnesses provide testimony in public hearings in six (6) cities. Final Reports offers recommendations for action in many areas, including the criminal justice response, prevention and awareness, education and training, and data collection reporting.

Passage of the Family Violence Prevention and Services Act, through grassroots lobbying efforts; earmarks federal funding for programs serving victims of domestic violence.

## **1985**

Tracy Thurman wins suit against a Connecticut police department.

## **1985:**

Thurman v. Torrington is the first case in Federal court in which a battered woman sues a city for police failure to protect her from her husband's violence. Tracy Thurman, who remains scarred and partially paralyzed from stab wounds inflicted by her husband, wins a \$2 million judgment against the city. The suit leads to Connecticut's passage of its mandatory arrest law.

U.S. Surgeon General issues report identifying domestic violence as a major health problem.

## **1987**

NCADV establishes the first national toll-free domestic violence hotline.

First national conference to promote a dialogue among domestic violence researchers, practitioners and policymakers is held at the University of New Hampshire.



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## 1988:

State v. Ciskie is the first case to allow the use of expert testimony to explain the behavior and mental state of an adult rape victim. The testimony is used to show why a victim of repeated physical and sexual assault by her intimate partner would not immediately call the police or take action. The jury convicts the defendant on four (4) counts of rape.

## 1989

Lack of Protections for Battered Immigrant Woman Comes to Light

Brooklyn Supreme Court Justice Edward Pincus sentences Chinese immigrant man to 5 year's probation after killing his wife, sending chilling message to battered immigrant woman re: lack of protections.

## 1990

Civil Protection Order Statutes Widespread

48 states have some form of a civil protection order statute on the books.

## 1990

No-Drop Policies

Prosecutors' offices begin to adopt no-drop policies.

## 1991

Probable Cause Arrest Statutes

23 states have probable cause arrest statutes of misdemeanor-level offenses. In some states, it is mandatory.

## 1992

Arrest for Violation of a Civil Protection Order

Nineteen states require arrest for violation of a civil protection order.

## 1993

UN Declaration on the Elimination of Violence Against Women

Domestic violence proclaimed an international human rights issue.

## 1994

Passage of the Violence Against Women Act

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# H.E.A.L.

## The Story of Mary Ellen

### The Beginnings of a Worldwide Child-Saving Crusade



*The sufferings of the little girl, Mary Ellen, led to the founding of the New York Society for the Prevention of Cruelty to Children, the first organization of its kind, in 1874, through the efforts of Henry Bergh, Eldridge T. Gerry, and John D. Wright.*

*The following account is by Mrs. Etta Angell Wheeler, the humanitarian who first discovered and reported the case.*

Late in the year 1873 there was brought to me by a poor working woman, the story of a child whose sad case inspired the founding of the first "Society for the Prevention of Cruelty to Children." The woman was a quiet, reserved Scotch woman, truthful and careful of her words. The story was that during the two previous years, there had lived in the rear tenement, 349 West 41st St., a family of three persons, a man, a woman and a little girl, supposed to be five or six years old; that during these two years the child had been a close prisoner, having been seen only once by the other tenants; that she was often cruelly whipped and frequently left alone the entire day with the windows darkened, and she locked in an inner room; that the other occupants of the house had not known to whom to make complaint, the guardian of the house, who lived on the premises, refusing to listen.

A week before, this family had moved to the rear tenement 341, on the same street. Later in the day I went to 349 and heard a like story from others; then, hoping to see the child, I went to 341. The house was separated from the one in front by a narrow-paved court, each of the three floors had two apartments, a living room and a bedroom in each. The living rooms were separated by a thin partition through which, during weeks to come, the cries of the child gave evidence of her unhappy life. The family I sought was on the top floor. Wondering what reason I could give for my intrusion, I knocked at the door. It was not opened. Wishing, if possible, to learn if the child was there, I knocked at the door of the adjoining apartment. A faint voice bade me "Herein." I saw a dark room and in the dark bedroom a young German woman apparently very ill, while sitting by her bed for a short time she told me of coming with her young husband, not long before, to this land of strangers and strange speech; of her homesickness and failing health.

I asked her other new neighbors. She had not seen them, there was a child, she had "heard it crying, perhaps it too was sick." Promising to come again, I returned to the other apartment where, after a time, the door was slightly opened, and a woman's sharp voice asked my errand. I began telling her of her sick and lonely neighbor and talked on until, unconsciously, she had opened the door, so that I could step in. This I did and, being an unbidden guest, made a very brief call. I was there only long enough to see the child and gain my own impression of her condition. While still talking with the woman, I saw a pale, thin child, barefoot, in a thin, scanty dress so tattered that I could see she wore but one garment besides.



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It was December and the weather bitterly cold. She was a tiny mite, the size of five years, though, as afterward appeared, she was then nine. From a pan set upon a low stool she stood washing dishes, struggling with a frying pan about as heavy as herself. Across the table lay a

brutal whip of twisted leather strands and the child's meagre arms and legs bore many marks of its use. But the saddest part of her story was written on her face in its look of suppression and misery, the face of a child unloved, of a child that had seen only the fearsome side of life. These things I saw while seeming not to see, and I left without speaking to, or of, the child. I never saw her again until the day of her rescue, three months later, but I went away determined, with the help of a kind Providence, to rescue her from her miserable life.

How was this to be done? The man worked but irregularly. The woman earned no money. Their dress and living showed very little means. The postman had told the person who brought the first report to me that he left no mail for this family except, frequently, registered letters. Thinking this might mean money for keeping the child, I feared to arouse any suspicion lest the family should disappear, so I determined that no rescue should be attempted until there was fair promise.

of success. I asked for advice. No one could tell what to do. There seemed no place of appeal. Meanwhile, it was, from the sick woman I was to learn more and more of the cruel treatment of the little girl. She grew always worse, and her bed being now against the thin wall separating the two living rooms, she could but hear much of the abusive treatment. As often as I went to see her there was a piteous story to hear. At last, she was told what had first brought me to the house, and we waited and hoped together.

Weeks went by. Easter Sunday came, bright with sunshine, warm with the breath of Spring. As I went into church, passing from the brightness without to the beauty of palms, and lilies and organ strains within, the thought of the dying woman and the poor child smote upon me. I was very early and with a few flowers from the altar steps I turned away and went to spend the morning in the tenement. The child had been locked early in the dark bedroom, the Easter sunshine shut out, the man and woman had gone, and would not return till night. The poor invalid gave the flowers a pathetic welcome and as I sat by her side she told me of Easter Sundays of her childhood in the beloved Rhineland, all homesickness for which had now passed into longing for the land where sickness is not. Yet always she had wished to stay until her little fellow sufferer was rescued. We spoke of Christ and the Resurrection, of the glorious meaning of Easter Day, and we talked of the child alone in the darkness and prayed for her release. Poor suffering woman! She knew death stood at the door, she did not yet know he was not to enter until the child she had so pitied, was free and that, in that very Easter week.

I had more than once been tempted to apply to the "Society for the Prevention of Cruelty to Animals," but had lacked courage to do what seemed absurd. However, when on the following Tuesday, a niece said: "You are so troubled over that abused child, why not go to Mr. Bergh? She is a little animal, surely." I said at once, "I will go." Within an hour I was at the society's rooms. Mr. Bergh was in his office and listened to my recital most courteously but with a slight air of amusement that such an appeal should be made there. In the end he said: "The case interests me much, but very definite testimony is needed to warrant interference between a child and those claiming guardianship. Will you not send me a written statement that, at my leisure, I may judge the weight of the evidence and may also have time to consider if this society should interfere? I promise to consider the case carefully."



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It was the first promise of help, and I was glad. The next morning, I sent a paper giving what I had seen and heard, which was little, and the much that had been told me by others, and what seemed to me their credibility as witnesses. Going later in the day to see the sick woman, I found in her room a young man with a large official looking book under his arm. Hearing a nurse speak my name as I entered, he said to me: "I was sent to take the census in this house. I have been in every room." I inferred at once that this was a detective for Mr. Bergh. When I left the house, the young man was waiting on the sidewalk to tell me he had seen the child and was then going to Mr. Bergh with his report of her pitiable condition.

The next morning, Thursday, Mr. Bergh called upon me to ask if I would go to the Court House, the child having been already sent for. He expressed pleasure that he need not ask me to go to a police court, Judge Lawrence of the Supreme Court having kindly taken the case. After we had waited a short time in the Judge's Court, two officers came in, one of whom had the little girl in his arms. She was wrapped in a carriage blanket and was without other clothing than the two ragged garments I had seen her in months before. Her body was bruised, her face disfigured, and the woman, as if to make testimony sure against herself, had the day before, struck the child with a pair of shears, cutting a gash through the left eyebrow and down the cheek, fortunately escaping the eye.

The child was sobbing bitterly when brought in but there was a touch of the ludicrous with it all. While one of the officers had held the infuriated woman, the other had taken away the terrified child. She was still shrieking as they drove away and they called a halt at the first candy shop, so that she came into court weeping and terrified but waving as a weapon of defense a huge stick of peppermint candy. Poor child! It was her one earthly possession. The investigation proceeded. The child's appearance was testimony enough, little of mine was needed, and, thus, on Thursday, April 9, 1877, her rescue was accomplished. This Mr. Bergh had effected within forty-eight hours after first hearing of the case. The next day the woman, who had so often forgotten her own suffering humanity and prayer for the child, died, happy that little Mary Ellen was free. Now, for the first time, we knew the child's name.

The prosecution of the woman who had ill-treated her, followed soon. One witness was a representative of the institution from which the woman had taken the child, then less than two years old. No inquiry as to the child's welfare

had been made by the institution during the intervening seven years. Record of her admission to this institution had been lost in a fire. The testimony of fellow tenants, and the damaging witness of the woman against herself, under cross-examination, secured her conviction and she was sentenced to the penitentiary for a year. When leaving the Court House, I tried to thank Mr. Bergh for the rescue of the child, and asked if there could not now be a Society for the Prevention of Cruelty to Children, which should do for abused children what was being so well done for animals? He took my hand and said very emphatically: "There shall be one." Today all the world knows how well that promise was kept. The time has come for a forward movement in the welfare of children and little Mary Ellen's hand had struck the hour.

The child was rescued, but what was to be done with her? The press had given the case wide publicity, reports had drawn fanciful pictures of her beauty and attractiveness so that from every quarter from the West to Florida, and from England, came offers of adoption. The neglected, hindered child would require painstaking and patience, and those uncertain offers were declined. Some attempts to obtain her through claims of relationship were investigated by Judge Lawrence and proved fictitious. After a short time, she was put in a home, not one



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for young children, but for grown girls, some of them wayward, who were being trained for service.

To me this was most unsatisfactory and after waiting some months I expressed my disapproval to Judge Lawrence who was now her guardian. He consulted with Mr. Bergh and soon after put Mary Ellen at my disposal. I took her to my mother near Rochester, New York, to my mother whose heart and home were always open to the needy.

Here began a new life. The child was an interesting study, so long shut within four walls and now in a new world. Woods, fields, "green things growing," were all strange to her, she had not known them. She had to learn, as a baby does, to walk upon the ground, she had walked only upon floors, and her eye told her nothing of uneven surfaces. She was wholly untaught; knew nothing of right and wrong except as related to punishments; did not know of the Heavenly Father; had had no companionship with children or toys. But in the home, there were other children and they taught her as children alone can teach each other. They taught her to play, to be unafraid, to know her rights and to claim them. She shared their happy, busy life from the making of mud pies up to charming birthday parties and was fast becoming a normal child.

I had taken her to my mother in June. In the autumn following my mother died. She had asked that, after her death, my sister, living nearby, should take Mary. This she did and under her care were passed years of home and school life, of learning all good household ways; of instruction in church and Sunday school, and in gaining the love of many and the esteem of all who knew her.

When twenty-four she was married to a worthy man and has proved a good home maker and a devoted wife and mother. To her children, two bright, dutiful daughters, it has been her joy to give a happy childhood in sharp contrast to her own. If the memory of her earliest years is sad, there is this comfort that the day of her wrongs awoke the world to the need of organized relief for neglected and abused children.

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## Mary Ellen Wilson

### How One Girl's Plight Started the Child-Protection Movement



*The sufferings of the little girl, Mary Ellen, led to the founding of the New York Society for the Prevention of Cruelty to Children, the first organization of its kind, in 1874. In 1877, the New York SPCC and several Societies for the Prevention of Cruelty to Animals from throughout the country joined together to form the American Humane Association.*

Mary Ellen's story marked the beginning of a worldwide crusade to save children. Over the years, in the re-telling of Mary Ellen Wilson's story, myth has often been confused with fact. Some of the inaccuracies stem from colorful but erroneous journalism, others from simple misunderstanding of the facts, and still others from the complex history of the child protection movement in the United States and Great Britain and its link to the animal welfare movement. While it is true that Henry Bergh, president of the American Society of the Prevention of Cruelty to Animals (ASPCA),

was instrumental in ensuring Mary Ellen's removal from an abusive home, it is not true that her attorney -- who also worked for the ASPCA -- argued that she deserved help because she was "a member of the animal kingdom."

The real story -- which can be pieced together from court documents, newspaper articles, and personal accounts -- is quite compelling, and it illustrates the impact that a caring and committed individual can have on the life of a child.

Mary Ellen Wilson was born in 1864 to Francis and Thomas Wilson of New York City. Soon thereafter, Thomas died, and his widow took a job. No longer able to stay at home and care for her infant daughter, Francis boarded Mary Ellen (a common practice at the time) with a woman named Mary Score. As Francis' economic situation deteriorated, she slipped further into poverty, falling behind in payments for and missing visits with her daughter. As a result, Mary Score turned two-year-old Mary Ellen over to the city's Department of Charities.

The Department made a decision that would have grave consequences for little Mary Ellen; it placed her illegally, without proper documentation of the relationship, and with inadequate oversight in the home of Mary and Thomas McCormack, who claimed to be the child's biological father. In a mere repetition of events, Thomas died shortly thereafter. His widow married Francis Connolly, and the new family moved to a tenement on West 41st Street.

Mary McCormack Connolly badly mistreated Mary Ellen, and neighbors in the apartment building were aware of the child's plight. The Connollys soon moved to another tenement, but in 1874 one of their original neighbors asked Etta Angell Wheeler, a caring Methodist mission worker who visited the impoverished residents of the tenements regularly, to check on the child. At the new address, Etta encountered a chronically ill and homebound tenant, Mary Smitt, who confirmed that she often heard the cries of a child across the hall. Under the pretext of asking for help for Mrs. Smitt, Etta Wheeler introduced herself to Mary Connolly. She saw Mary Ellen's condition for herself. The 10-year-old appeared dirty and thin, was dressed in threadbare clothing, and had bruises and scars along her bare arms and legs. Ms. Wheeler began to explore how to seek legal redress and protection for Mary Ellen.



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At that time, some jurisdictions in the United States had laws that prohibited excessive physical discipline of children. New York, in fact, had a law that permitted the state to remove children who were neglected by their caregivers. Based on their interpretation of the laws and Mary Ellen's circumstances, however, New York City authorities were reluctant to intervene. Etta Wheeler continued her efforts to rescue Mary Ellen and, after much deliberation, turned to Henry Bergh, a leader of the animal humane movement in the United States and founder of the American Society for the Prevention of Cruelty to Animals (ASPCA). It was Ms. Wheeler's niece who convinced her to contact Mr. Bergh by stating, "You are so troubled over that abused child, why not go to Mr. Bergh? She is a little animal surely" (p. 3-Wheeler in Watkins, 1990).

Ms. Wheeler located several neighbors who were willing to testify to the mistreatment of the child and brought written documentation to Mr. Bergh. At a subsequent court hearing, Mr. Bergh stated that his action was "that of a human citizen," clarifying that he was not acting in his official capacity as president of the NYSPCA. He emphasized that he was "determined within the framework of the law to prevent the frequent cruelties practiced on children" (Mary Ellen, April 10, 1876, p. 8 in Watkins, 1990). After reviewing the documentation collected by Etta Wheeler, Mr. Bergh sent an NYSPCA investigator (who posed as a census worker to gain entrance to Mary Ellen's home) to verify the allegations. Elbridge T. Gerry, an ASPCA attorney, prepared a petition to remove Mary Ellen from her home so she could testify to her mistreatment before a judge. Mr. Bergh took action as a private citizen who was concerned about the humane treatment of a child. It was his role as president of the NYSPCA and his ties to the legal system and the press, however, that brought about Mary Ellen's rescue and the movement for a formalized child protection system.

Recognizing the value of public opinion and awareness in furthering the cause of the humane movement, Henry Bergh contacted *New York Times* reporters who took an interest in the case and attended the hearings. Thus, there were detailed newspaper accounts that described Mary Ellen's appalling physical condition when she was taken before Judge Lawrence, she was dressed in ragged clothing, was bruised all over her body and had a gash over her left eye and on her cheek where Mary Connolly had struck her with a pair of scissors. On April 10, 1874, Mary Ellen testified:

*"My father and mother are both dead. I don't know how old I am. I have no recollection of a time when I did not live with the Connollys. .... Mamma has been in the habit of whipping and beating me almost every day. She used to whip me with a twisted whip—a raw hide. The whip always left a black and blue mark on my body. I have now the black and blue marks on my head which were made by mamma, and also a cut on the left side of my forehead which was made by a pair of scissors. She struck me with the scissors and cut me; I have no recollection of ever having been kissed by anyone—have never been kissed by mamma. I have never been taken on my mamma's lap and caressed or petted. I never dared to speak to anybody, because if I did, I would get whipped.... I do not know for what I was whipped. Mamma never said anything to me when she whipped me. I do not want to go back to live with mamma, because she beats me so. I have no recollection of ever being on the street in my life"* Mary Ellen, April 10, 1874, (Watkins, 1990).

In response, Judge Lawrence immediately issued a writ *de homine replagiando*, provided for by Section 65 of the Habeas Corpus Act, to bring Mary Ellen under court control.





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The newspapers also provided extensive coverage of the caregiver Mary Connolly's trial, raising public awareness and helping to inspire various agencies and organizations to advocate for the enforcement of laws that would rescue and protect abused children (Watkins, 1990).

On April 21, 1874, Mary Connolly was found guilty of felonious assault and was sentenced to one year of hard labor in the penitentiary (Watkins, 1990).

Less well known but as compelling as the details of her rescue, is the rest of Mary Ellen's story. Etta Wheeler continued to play an important role in the child's life. Family correspondence and other accounts reveal that the court placed Mary Ellen in an institutional shelter for adolescent girls. Believing this to be an inappropriate setting for the 10-year-old, Ms. Wheeler intervened. Judge Lawrence gave her permission to place the child with her own mother, Sally Angell, in northern New York. When Ms. Angell died, Etta Wheeler's youngest sister, Elizabeth, and her husband Darius Spencer, raised Mary Ellen. By all accounts, her life with the Spencer family was stable and nurturing.

At the age of 24, Mary Ellen married a widower and had two daughters -- Etta, named after Etta Wheeler, and Florence. Later, she became a foster mother to a young girl named Eunice. Etta and Florence both became teachers; Eunice was a businesswoman. Mary Ellen's children and grandchildren described her as gentle and not much of a disciplinarian. Reportedly, she lived in relative anonymity and rarely spoke with her family about her early years of abuse. In 1913, however, she agreed to attend the American Humane Association's national conference in Rochester, NY, with Etta Wheeler, her long-time advocate. Ms. Wheeler was a guest speaker at the conference. Her keynote address, "The Story of Mary Ellen, Which Started the Child Saving Crusade Throughout the World" was published by the American Humane Association. Mary Ellen died in 1956 at the age of 92.

Watkins, S.A. (1990). The Mary Ellen myth: Correcting child welfare history. *Social Work*, 35(6), pp. 500-503.



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## The National Woman's Christian Temperance Union (WCTU)

WCTU was founded in Cleveland, Ohio in November of 1874. It grew out of the "Woman's Crusade" of the winter of 1873-1874. Initial groups in Fredonia, New York and Hillsboro and Washington Court House, Ohio, after listening to a lecture by Dr. Dio Lewis, were moved to a non-violent protest against the dangers of alcohol. Normally quiet housewives dropped to their knees in pray-ins in local saloons and demanded that the sale of liquor be stopped. In three months, the women had driven liquor out of 250 communities, and for the first time felt what could be accomplished by standing together.

In the summer of 1874 at Chautauqua, the women held pre-organizational discussion. They decided to hold a national convention that fall in Cleveland and the WCTU was formed. Mrs. Annie Wittenmyer was elected president; Miss Frances E. Willard, corresponding secretary; Mrs. Mary Johnson, recording secretary; and Mrs. Mary Ingham, treasurer.

Behind the WCTU's temperance reform was "protection of the home." The slogan "For God and Home and Native Land" (later changed to "Every Land") expressed the WCTU's priorities. Through education and example, the WCTU hoped to obtain pledges of total abstinence from alcohol, and later also tobacco and other drugs. The white ribbon bow was selected to symbolize purity, and the WCTU's watchwords were "Agitate - Educate - Legislate."

Local chapters were called "Unions" and were largely autonomous, but closely linked to the state unions and national headquarters. There were clear channels of authority and communication, and the WCTU quickly became the largest woman's organization in the United States (and later, in the world.)

The crusade against alcohol was a protest by women, in part, of their lack of civil rights. Women could not vote. In most states women could not have control of their property or custody of their children in case of divorce. There were no legal protections for women and children, prosecutions for rape were rare, and the state-regulated "age of consent" was as low as seven.

Most local political meetings were held in saloons from which women were excluded. At the end of the 19th century, Americans spent over a billion dollars on alcoholic beverages each year, compared with 900 million on meat, and less than \$200 million on public education.

In 1879, Frances Willard became president of the WCTU and turned to organizing political means in addition to moral persuasion to achieve total abstinence. Willard's personal motto was "do everything." The WCTU adopted this as a policy which came to mean that all reform was inter-connected and that social problems could not be separated. The use of alcohol and other drugs was a symptom of the larger problems in society. By 1894, under "home protection" the WCTU was endorsing women's suffrage. By 1896, 25 of the 39 departments of the WCTU were dealing with non-temperance issues. However, temperance, especially in terms of alcohol, tobacco, and other drugs, was the force that bound the WCTU's social reforms together. To promote its causes, the WCTU was among the first organizations to keep a professional lobbyist in Washington, D. C.



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Today the WCTU is the oldest voluntary, non-sectarian woman's organization in continuous existence in the world. The WCTU is a founding member (1888) of the National Council for Women (Frances Willard was its first president) and the International Council of Women in 1893. It is also a charter member (1945) of the United Nations Non-Governmental Organizations (NGO). For almost 125 years the WCTU has trained women to think on their feet, speak in public, and run an organization.

## **The WCTU has proposed, supported, and helped establish:**

- protection of women and children at home and work
- women's right to vote
- shelters for abused women and children
- the eight-hour workday
- equal pay for equal work
- founding of kindergartens
- assistance in founding of the PTA
- federal aid for education
- stiffer penalties for sexual crimes against girls and women
- uniform marriage and divorce laws
- dress reform
- travelers' aid
- prison reform and police matrons
- women police officers
- homes and education for wayward girls
- promotion of nutrition
- pure food and drug act
- legal aid
- labor's right to organize.
- passive demonstrations and world peace

## **The WCTU has opposed and worked against:**

- the drug traffic
- the use of alcohol, tobacco, and other drugs
- white slavery
- child labor
- army brothels



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## The Black Male Privileges Checklist

By Jewel Woods

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What does "privilege" have to do with Black men? We understand some kinds of privilege. The privilege to call a black man "Boy", even if that black man happens to be 60 years old or older. The privilege to drive a car and never have to worry that the police will racially profile you. Privileges that have nothing to do with what a person has earned, but rather are based entirely on who a person is, or what color they are.

As African Americans, we have the ability to critique and condemn these types of "unearned assets" because we recognize that these privileges come largely at our expense. We have also learned from social and political movements that have sought to redress these privileges, and academic disciplines that have provided us with the tools to critically examine and explore them.

However, there is another type of privilege that has caused untold harm to both black men and women but has not had the benefit of being challenged by a social and political movement within our community, nor given adequate attention within our own academic community. The privilege that I am referring to is male privilege.

Male privilege is more than just a "double standard", because it is based on attitudes or actions that come at the expense of women. Just as white privilege comes at the expense of African Americans and other people of color, gender double standards come at the expense of women.

Given the devastating history of racism in this country, it is understandable that getting black men to identify with the concept of male privilege isn't easy! For many black men, the phrase "black male privilege" seems like an oxymoron -- three words that simply do not go together.

While it is understandable that black men are hesitant or reluctant to examine the concept of male privilege, the African American community will never be able to overcome these serious issues that we face if we as black men do not confront our role in promoting and sustaining male supremacist attitudes and actions.

Inviting black men and boys into a conversation about male privilege does not deny centuries of discrimination or the burden of racism that we continue to suffer from today. As long as a black man can be tasered 9 times in 14 minutes, shot 50 times on the morning of his wedding night, or receive less call-backs for a job than a white man with a felony record, we know that racist sexism that targets black men is alive and kicking.



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Examining black male privileges offers black men and boys an opportunity to go beyond old arguments of "personal responsibility" or "blaming the man" to gain a deeper level of insight into how issues of class and race are influenced by gender. ***Gender is one of the most important tools in the production and reproduction of power because it relies on consent and not just coercion.***

The items represented on the Black Male Privileges Checklist reflect aspects of Black men's lives that we take for granted, which appear to be "double standards," but in fact are male privileges that come at the expense of women in general and African American women in particular.

I offer this checklist based on years of experience working with men, and with the faith that we as men have far more to gain than we have to lose by challenging the privileges that we take for granted.

I believe that there are more similarities between men than there are differences. Therefore, many items on the Black Male Privilege Checklist apply to men generally. However, because of the specific privileges that black men have in relationship to black women; there are specific items that apply only to black men. I will leave it up to you to determine which items apply only to black men, and which items apply to men in general.

## **The Black Male Privileges Checklist**

### Leadership & Politics

1. I don't have to choose my race over my sex in political matters.
2. When I read African American History textbooks, I will learn mainly about black men.
3. When I learn about the Civil Rights Movement & the Black Power Movements, most of the leaders that I will learn about will be black men.
4. I can rely on the fact that in the near 100-year history of national civil rights organizations such as the NAACP and the Urban League, virtually all of the executive directors have been male.
5. I will be taken more seriously as a political leader than black women.
6. Despite the substantial role that black women played in the Civil Rights Movement and Black Power Movement, currently there is no black female that is considered a "race leader".
7. I can live my life without ever having read black feminist authors, or knowing about black women's history, or black women's issues.
8. I can be a part of a black liberation organization like the Black Panther Party where an "out" rapist Eldridge Cleaver can assume leadership position.
9. I will make more money than black women at equal levels of education and occupation.
10. Most of the national "opinion framers" in Black America including talk show hosts and politicians are men.



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## Beauty

11. I have the ability to define black women's beauty by European standards in terms of skin tone, hair, and body size. In comparison, black women rarely define me by European standards of beauty in terms of skin tone, hair, or body size.
12. I do not have to worry about the daily hassles of having my hair conforming to any standard image of beauty the way black women do.
13. I do not have to worry about the daily hassles of being terrorized by the fear of gaining weight. In fact, in many instances bigger is better for my sex.
14. My looks will not be the central standard by which my worth is valued by members of the opposite sex.

## Sex & Sexuality

15. I can purchase pornography that typically shows men defile women by the common practice of the "money shot."
16. I can believe that causing pain during sex is connected with a woman's pleasure without ever asking her.
17. I have the privilege of not wanting to be a virgin but preferring that my wife or significant other be a virgin.
18. When it comes to sex if I say "No" chances are that it will not be mistaken for "Yes".
19. If I am raped, no one will assume that "I should have known better" or suggest that my being raped had something to do with how I was dressed.
20. I can use sexist language like bonin', laying the pipe, hittin'-it, and banging that convey images of sexual acts based on dominance and performance.
21. I can live in a world where polygamy is still an option for men in the United States as well as around the world.
22. In general, I prefer being involved with younger women socially and sexually.
23. In general, the more sexual partners that I have the more stature I receive among my peers.
24. I have easy access to pornography that involves virtually any category of sex where men degrade women, often young women.
25. I have the privilege of being a part of a sex where "purity balls" apply to girls but not to boys.
26. When I consume pornography, I can gain pleasure from images and sounds of men causing women pain.

## Popular Culture

27. I come from a tradition of humor that is based largely on insulting and disrespecting women, especially mothers.
28. I have the privilege of not having black women, dress up and play funny characters- often overweight- that are supposed to look like me for the entire nation to laugh.
29. When I go to the movies, I know that most of the leads in black films are men. I also know that all of the action heroes in black film are men.



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30. I can easily imagine that most of the artists in Hip Hop are members of my sex.
31. I can easily imagine that most of the women that appear in Hip Hop videos are there solely to please men.
32. Most of lyrics I listen to in hip-hop perpetuate the ideas of males dominating women, sexually and socially.
33. I have the privilege of consuming and popularizing the word pimp, which is based on the exploitation of women with virtually no opposition from other men.
34. I can hear and use language bitches and hoers that demean women, with virtually no opposition from men.
35. I can wear a shirt that others and I commonly refer to as a "wife beater" and never have the language challenged.
36. Many of my favorite movies include images of strength that do not include members of the opposite sex and often are based on violence.
37. Many of my favorite genres of films, such as martial arts, are based on violence.
38. I have the privilege of popularizing or consuming the idea of a thug, which is based on the violence and victimization of others with virtually no opposition from other men.

## Attitudes/Ideology

39. I have the privilege to define black women as having "an attitude" without referencing the range of attitudes that black women have.
40. I have the privilege of defining black women's attitudes without defining my attitudes as a black man.
41. I can believe that the success of the black family is dependent on returning men to their historical place within the family, rather than in promoting policies that strengthen black women's independence, or that provide social benefits to black children.
42. I have the privilege of believing that a woman cannot raise a son to be a man.
43. I have the privilege of believing that a woman must submit to her man.
44. I have the privilege of believing that before slavery gender relationships between black men and women were perfect.
45. I have the privilege of believing that feminism is anti-black.
46. I have the privilege of believing that the failure of the black family is due to the black matriarchy.
47. I have the privilege of believing that household responsibilities are women's roles.
48. I have the privilege of believing that black women are different sexually than other women and judging them negatively based on this belief.



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## Sports

49. I will make significantly more money as a professional athlete than members of the opposite sex will.
50. In school, girls are cheerleaders for male athletes, but there is no such role for males to cheerlead for women athletes.
51. My financial success or popularity as a professional athlete will not be associated with my looks.
52. I can talk about sports or spend large portions of the day playing video games while women are most likely involved with household or childcare duties.
53. I can spend endless hours watching sports TV and have it considered natural.
54. I can touch, hug, or be emotionally expressive with other men while watching sports without observers perceiving this behavior as sexual.
55. I know that most sports analysts are male.
56. If I am a coach, I can motivate, punish, or embarrass a player by saying that the player plays like a girl.
57. Most sports talk show hosts that are members of my race are men.
58. I can rest assured that most of the coaches—even in predominately female sports within my race are male.
59. I am able to play sports outside without my shirt on and it is not considered a problem.
60. I am essentially able to do anything inside or outside without my shirt on, whereas women are always required to cover up.

## Diaspora/Global

61. I have the privilege of being a part of a sex where the mutilation and disfigurement of a girl's genitalia is used to deny her sexual sensations or to protect her virginity for males.
62. I have the privilege of not having rape be used as a primary tactic or tool to terrorize my sex during war and times of conflict.
63. I have the privilege of not being able to name one female leader in Africa or Asia, past or present, that I pay homage to the way I do male leaders in Africa and/or Asia.
64. I have the ability to travel around the world and have access to women in developing countries both sexually and socially.
65. I have the privilege of being a part of the sex that starts wars and that wields control of almost all the existing weapons of war and mass destruction.

## College

66. In college, I will have the opportunity to date outside of the race at a much higher rate than black women will.
67. I have the privilege of having the phrase "sewing my wild oats" apply to my sex as if it were natural.
68. I know that the further I go in education the more success I will have with women.





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69. In college, black male professors will be involved in interracial marriages at much higher rates than members of the opposite sex will.
70. By the time I enter college, and even through college, I have the privilege of not having to worry whether I will be able to marry a black woman.
71. In college, I will experience a level of status and prestige that is not offered to black women even though black women may outnumber me and outperform me academically.
72. If I go to an HBCU, I will have incredible opportunities to exploit black women.

## Communication/Language

73. What is defined as "News" in Black America is defined by men.
74. I can choose to be emotionally withdrawn and not communicate in a relationship and have it be considered unfortunate but normal.
75. I can dismissively refer to another person's grievances as nothing.
76. I have the privilege of not knowing what words and concepts like patriarchy, phallogocentric, complicity, colluding, and obfuscation mean.

## Relationships

77. I have the privilege of marrying outside of the race at a much higher rate than black women marry.
78. My "strength" as a man is never connected with the failure of the black family, whereas the strength of black women is routinely associated with the failure of the black family.
79. If I am considering a divorce, I know that I have substantially more marriage, and cohabitation options than my spouse.
80. Chances are I will be defined as a "good man" by things I do not do as much as what I do. If I don't beat, cheat, or lie, then I am considered a "good man". In comparison, women are rarely defined as "good women" based on what they do not do.
81. I have the privilege of not having to assume most of the household or child-care responsibilities.
82. I have the privilege of having not been raised with domestic responsibilities of cooking, cleaning, and washing that takes up disproportionately more time as adults.

## Church & Religious Traditions

83. In the Black Church, the majority of the pastoral leadership is male.
84. In the Black Church Tradition, most of the theology has a male point of view. For example, most will assume that the man is the head of household.

## Physical Safety

85. I do not have to worry about being considered a traitor to my race if I call the police on a member of the opposite sex.
86. I have the privilege of knowing men who are physically or sexually abusive to women and yet I still call them friends.



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87. I can video tape women in public- often without their consent - with male complicity.
88. I can be courteous to a person of the opposite sex that I do not know and say "Hello" or "Hi" and not fear that it will be taken as a come-on or fear being stalked because of it.
89. I can use physical violence or the threat of physical violence to get what I want when other tactics fail in a relationship.
90. If I get into a physical altercation with a person of the opposite sex, I will most likely be able to impose my will physically on that person.
91. I can go to parades or other public events and not worry about being physically and sexually molested by persons of the opposite sex.
92. I can touch and physically grope women's bodies in public- often without their consent- with male complicity.
93. In general, I have the freedom to travel in the night without fear.
94. I am able to be out in public without fear of being sexually harassed by individuals or groups of the opposite sex.

## Background:

The Black Male Privileges Checklist was born out of years of organizing men's groups and the numerous -- often heated -- conversations I have had with men while utilizing Barry Deutsch's The Male Privilege Checklist. In my experiences, most men would object to at least some items on the Male Privilege Checklist. However, "men of color", and especially African American men, often had the sharpest criticisms of the Male Privilege Checklist and the most problems relating to the idea of male privilege.

There are many reasons why black men would be reluctant to identify with the concept of male privilege. One of the most important reasons is that our experience with privilege is based on a history of political, economic, and military power that whites have historically exercised over black life. This conceptualization of privilege has not allowed us to see ourselves with privilege because the focus has been placed largely on whites. Privilege is not restricted to economic, political, or military areas of life. Privilege is also social, cultural, sexual, institutional, and interpersonal in nature. Our inability to have a more expansive understanding of privilege and power has foreclosed important insights into virtually every aspect of black men's lives and other "men of color".

As black men, we have also been skeptical of pro-feminist males, most of whom were white and middle class. Black men who fought for freedom during the Civil Rights Movement and the Black Power Movements were suspicious- to say the least- of the motives of white men who were requesting that black men give up the privilege they never felt they had. Given the timing of the pro-feminist male movement and the demographics of these men, it has not been easy to separate the message from the messenger. Black men had a similar reaction to the voices of black feminists, who we saw as being influenced by white middle class feminists. Alongside this, there has long been a belief among many black men that racism provides privileges to black women that are denied to black men.



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In addition, many of the items on The Male Privilege Checklist simply did not apply to black men and other men of color. As a result, many black men argued that the list should have been called The White Male Privilege Checklist. In light of these considerations, the Black Male Privileges Checklist differs from the Male Privilege Checklist in several respects.

**First**, it departs from an "either/or" view of privilege that suggests that an individual or a group can only be placed into one category. Therefore, the focus is on privileges and not privilege. It also highlights belief systems that often serve as the basis for justifications and rationalizations of exploitation and discrimination.

**Second**, The Black Male Privilege Checklist takes a Life Course perspective, acknowledging the fact that privilege takes on different forms at various points in men's lives.

**Third**, it takes a Global perspective to highlight the privilege that black males have as Americans, and the privileges black men share with other men of color. African American men rarely acknowledge the privilege we have in relationship to people in developing countries -- especially women. Too often, our conception of privilege is limited to white men and does not lead us to reflect on the power that men of color in Africa, Asia, and Latin America exercise over women.

**Finally**, it calls for action and not just awareness. We need "men of color" to be actively involved in social welfare and social justice movements.

Invariably, the Black Male Privileges Checklist will inspire some men to create their own list describing the list of privileges they believe black women benefit from. What men need to understand is that paying attention to male privilege does not mean that women are without faults. Rather, it means that black men cannot be blind to the facts that black men earn more than black women do, black men continue to dominate most of the political, religious, and cultural institutions within the black community, and that black men continue to dominate black women in areas of physical and sexual abuse.

As "men of color", we have a responsibility to acknowledge that we participate in this system even though it offers us little rewards. Most African Americans, for example, take for granted the system of capitalism that we all participate in, even though we know that it does not offer us the same rewards that it does for whites. The sex-gender system, which privileges men over women, operates in similar way for all men. Black men and other "men of color" can participate in this system even though it does not offer similar rewards.

Finally, the Black Male Privileges Checklist is a tool that can be used by any individual, group, organization, family, or community that is interested in black males having greater insight into their individual lives and the collective lives of black women and girls. It is also a living tool that will grow and be amended as more discussion and dialogue occurs. This is the first edition of the Black Male Privileges Checklist and will be updated regularly. This checklist was created with black men in mind and may not capture the experiences and cultural references of other ethnic males. I would welcome dialogue with others who are concerned about these constituencies as well.



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Please visit our website at <http://renaissancemaleproject.com/> to view our Teen & Male Youth Privileges Checklist. An historic tool for all young males, schools, community organizations, youth groups, sports teams, and families that can be used to assist our young males in becoming the type of adult men we want them to be.

*Jewel Woods is a gender analyst specializing in men's issues and executive director of the [Renaissance Male Project](#). He is also the co-author of ['Don't Blame it on Rio: The Real Deal Behind Why Men Go to Brazil for Sex'](#)*

- ♦ Barry Deutsch's list was inspired by Peggy Macintosh's [White Privilege: Unpacking the Invisible Knapsack](#) (1990).

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## **The Sociology and Psychology of Terrorism** **Who Becomes a Terrorist and Why?**

### **Excerpts**

*Report Prepared under an Interagency Agreement  
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*Author: Rex A. Hudson  
Editor: Marilyn Majeska  
Project Managers: Andrea M. Savada  
Helen C. Metz*

**Federal Research Division  
Library of Congress  
Washington, D.C. 20540-4840**

Tel: 202-707-3900

Fax: 202-707-3920

E-Mail: [frds@loc.gov](mailto:frds@loc.gov)

Homepage: <http://www.loc.gov/rr/frd/>

### **Defining Terrorism and Terrorists**

Unable to achieve their unrealistic goals by conventional means, international terrorists attempt to send an ideological or religious message by terrorizing the general public. Through the choice of their targets, which are often symbolic or representative of the targeted nation, terrorists attempt to create a high-profile impact on the public of their targeted enemy or enemies with their act of violence, despite the limited material resources that are usually at their disposal. In doing so, they hope to demonstrate various points, such as that the targeted government(s) cannot protect its (their) own citizens, or that by assassinating a specific victim they can teach the general public a lesson about espousing viewpoints or policies antithetical to their own. For example, by assassinating Egyptian President Anwar Sadat on October 6, 1981, a year after his historic trip to Jerusalem, the al-Jihad terrorists hoped to convey to the world, and especially to Muslims, the error that he represented.

This tactic is not new. Beginning in 48 A.D., a Jewish sect called the Zealots carried out terrorist campaigns to force insurrection against the Romans in Judea. These campaigns included the use of assassins (*sicarii*, or dagger-men), who would infiltrate Roman-controlled cities and stab Jewish collaborators or Roman legionnaires with a *sica* (dagger), kidnap members of the Staff of the Temple Guard to hold for ransom or use poison on a large scale. The Zealots' justification for their killing of other Jews was that these killings demonstrated the consequences of the immorality of collaborating with the Roman invaders, and that the Romans could not protect their Jewish collaborators.



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Definitions of terrorism vary widely and are usually inadequate. Even terrorism researchers often neglect to define the term other than by citing the basic U.S. Department of State (1998) definition of terrorism as "premeditated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents, usually intended to influence an audience." Although an act of violence that is generally regarded in the United States as an act of terrorism may not be viewed so in another country, the type of violence that distinguishes terrorism from other types of violence, such as ordinary crime or a wartime military action, can still be defined in terms that might qualify as reasonably objective.

This social sciences researcher defines a terrorist *action* as the calculated use of unexpected, shocking, and unlawful violence against noncombatants (including, in addition to civilians, off-duty military and security personnel in peaceful situations) and other symbolic targets perpetrated by a clandestine member(s) of a subnational group or a clandestine agent(s) for the psychological purpose of publicizing a political or religious cause and/or intimidating or coercing a government(s) or civilian population into accepting demands on behalf of the cause.

In this study, the nouns "terrorist" or "terrorists" do not necessarily refer to everyone within a terrorist organization. Large organizations, such as the Revolutionary Armed Forces of Colombia (FARC), the Irish Republican Army (IRA), or the Kurdistan Workers' Party (PKK), have many members--for example, accountants, cooks, fund-raisers, logistics specialists, medical doctors, or recruiters--who may play only a passive support role. We are not particularly concerned here with the passive support membership of terrorist organizations.

Rather, we are primarily concerned in this study with the leader(s) of terrorist groups and the activists or operators who personally carry out a group's terrorism strategy. The top leaders are of particular interest because there may be significant differences between them and terrorist activists or operatives. In contrast to the top leader(s), the individuals who carry out orders to perpetrate an act of political violence (which they would not necessarily regard as a terrorist act) have generally been recruited into the organization. Thus, their motives for joining may be different. New recruits are often isolated and alienated young people who want to join not only because they identify with the cause and idolize the group's leader, but also because they want to belong to a group for a sense of self-importance and companionship.

## **APPROACHES TO TERRORISM ANALYSIS**

### **The Multicausal Approach**

Terrorism usually results from multiple causal factors--not only psychological but also economic, political, religious, and sociological factors, among others. There is even a hypothesis that it is caused by physiological factors, as discussed below. Because terrorism is a multicausal phenomenon, it would be simplistic and erroneous to explain an act of terrorism by a single cause, such as the psychological need of the terrorist to perpetrate an act of violence.



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For Paul Wilkinson (1977), the causes of revolution and political violence in general

are also the causes of terrorism. These include ethnic conflicts, religious and ideological conflicts, poverty, modernization stresses, political inequities, lack of peaceful communications channels, traditions of violence, the existence of a revolutionary group, governmental weakness and ineptness, erosions of confidence in a regime, and deep divisions within governing elites and leadership groups.

## **The Political Approach**

The alternative to the hypothesis that a terrorist is born with certain personality traits that destine him or her to become a terrorist is that the root causes of terrorism can be found in influences emanating from environmental factors. Environments conducive to the rise of terrorism include international and national environments, as well as subnational ones such as universities, where many terrorists first become familiar with Marxist-Leninist ideology or other revolutionary ideas and get involved with radical groups. Russell and Miller identify universities as the main recruiting ground for terrorists.

Having identified one or more of these or other environments, analysts may distinguish between precipitants that started the outbreak of violence, on the one hand, and preconditions that allowed the precipitants to instigate the action, on the other hand. Political scientists Chalmers Johnson (1978) and Martha Crenshaw

(1981) have further subdivided preconditions into permissive factors, which engender a terrorist strategy and make it attractive to political dissidents, and direct situational factors, which motivate terrorists. Permissive

causes include urbanization, the transportation system (for example, by allowing a terrorist to quickly escape to another country by taking a flight), communications media, weapons availability, and the absence of security measures. An example of a situational factor for Palestinians would be the loss of their homeland of Palestine.

Various examples of international and national or subnational theories of terrorism can be cited. An example of an international environmental hypothesis is the view proposed by Brian M. Jenkins (1979) that the failure of rural guerrilla movements in Latin America pushed the rebels into the cities. (This hypothesis, however, overlooks the national cause of Latin American terrorism and fails to explain why rural guerrilla movements continue to thrive in Colombia.) Jenkins also notes that the defeat of Arab armies in the 1967 Six-Day War caused the Palestinians to abandon hope for a conventional military solution to their problem and to turn to terrorist attacks.

## **The Organizational Approach**

Some analysts, such as Crenshaw (1990: 250), take an organization approach to terrorism and see terrorism as a rational strategic course of action decided on by a group. In her view, terrorism is not committed by an individual. Rather, she contends that "Acts of terrorism are committed by groups who reach collective decisions based on commonly held beliefs, although the level of individual commitment to the group and its beliefs varies."



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Crenshaw has not actually substantiated her contention with case studies that show how decisions are supposedly reached collectively in terrorist groups. That kind of inside information, to be sure, would be quite difficult to obtain without a former decision-maker within a terrorist group providing it in the form of a published autobiography or an interview, or even as a paid police informer. Crenshaw may be partly right, but her organizational approach would seem to be more relevant to guerrilla organizations that are organized along traditional Marxist-Leninist lines, with a general secretariat headed by a secretary general, than to terrorist groups per se. The FARC, for example, is a guerrilla organization, albeit one that is not averse to using terrorism as a tactic. The six members of the FARC's General Secretariat participate in its decision-making under the overall leadership of Secretary General Manuel Marulanda Vélez. The hardline military leaders, however, often exert disproportionate influence over decision-making.

Bona fide terrorist groups, like cults, are often totally dominated by a single individual leader, be it Abu Nidal, Ahmed Jibril, Osama bin Laden, or Shoko Asahara. It seems quite improbable that the terrorist groups of such dominating leaders make their decisions collectively. By most accounts, the established terrorist leaders give instructions to their lieutenants to hijack a jetliner, assassinate a particular person, bomb a U.S. Embassy, and so forth, while leaving operational details to their lieutenants to work out. The top leader may listen to his lieutenants' advice, but the top leader makes the final decision and gives the orders.

## **The Physiological Approach**

The physiological approach to terrorism suggests that the role of the media in promoting the spread of terrorism cannot be ignored in any discussion of the causes of terrorism. Thanks to media coverage, the methods, demands, and goals of terrorists are quickly made known to potential terrorists, who may be inspired to imitate them upon becoming stimulated by media accounts of terrorist acts.

The diffusion of terrorism from one place to another received scholarly attention in the early 1980s. David G. Hubbard (1983) takes a physiological approach to analyzing the causes of terrorism. He discusses three substances produced in the body under stress: norepinephrine, a compound produced by the adrenal gland and

sympathetic nerve endings and associated with the "fight or flight" (see Glossary) physiological response of individuals in stressful situations; acetylcholine, which is produced by the parasympathetic nerve endings and acts to dampen the accelerated norepinephrine response; and endorphins, which develop in the brain as a

response to stress and "narcotize" the brain, being 100 times more powerful than morphine. Because these substances occur in the terrorist, Hubbard concludes that much terrorist violence is rooted not in the psychology but in the physiology of the terrorist, partly the result of "stereotyped, agitated tissue response" to stress. Hubbard's conclusion suggests a possible explanation for the spread of terrorism, the so-called contagion effect.





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Kent Layne Oots and Thomas C. Wiegele (1985) have also proposed a model of terrorist contagion based on physiology. Their model demonstrates that the psychological state of the potential terrorist has important implications for the stability of society. In their analysis, because potential terrorists become aroused in a violence-accepting way by media presentations of terrorism, "Terrorists must, by the nature of their actions, have an attitude which allows violence." One of these attitudes, they suspect, may be Machiavellianism because terrorists are disposed to manipulating their victims as well as the press, the public, and the authorities. They note that the potential terrorist "need only see that terrorism has worked for others in order to become aggressively aroused."

According to Oots and Wiegele, an individual moves from being a potential terrorist to being an actual terrorist through a process that is psychological, physiological, and political. "If the neurophysiological model of aggression is realistic," Oots and Wiegele assert, "there is no basis for the argument that terrorism could be eliminated if its sociopolitical causes were eliminated." They characterize the potential terrorist as "a frustrated individual who has become aroused and has repeatedly experienced the fight or flight syndrome. Moreover, after these repeated arousals, the potential terrorist seeks relief through an aggressive act and also seeks, in part, to remove the initial cause of his frustration by achieving the political goal which he has hitherto been denied."

D. Guttman (1979) also sees terrorist actions as being aimed more at the audience than at the immediate victims. It is, after all, the audience that may have to meet the terrorist's demands. Moreover, in Guttman's analysis, the terrorist requires a liberal rather than a right-wing audience for success. Liberals make the terrorist respectable by accepting the ideology that the terrorist alleges informs his or her acts. The terrorist also requires liberal control of the media for the transmission of his or her ideology.

## **The Psychological Approach**

**In contrast with political scientists and sociologists, who are interested in the political and social contexts of terrorist groups, the relatively few psychologists who study terrorism are primarily interested in the micro-level of the individual terrorist or terrorist group. The psychological approach is concerned with the study of terrorists per se, their recruitment and induction into terrorist groups, their personalities, beliefs, attitudes, motivations, and careers as terrorists.**

### ***Pressures to Conform***

Peer pressure, group solidarity, and the psychology of group dynamics help to pressure an individual member to remain in the terrorist group. According to Post (1986), terrorists tend to submerge their own identities into the group, resulting in a kind of "group mind" and group moral code that requires unquestioned obedience to the group. As Crenshaw (1985) has observed, "The group, as selector and interpreter of ideology, is central." Group cohesion increases or decreases depending on the degree of outside danger facing the group.



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The need to belong to a group motivates most terrorists who are followers to join a terrorist group. Behavior among terrorists is similar, in Post's analysis, because of this need by alienated individuals to belong. For the new recruit, the terrorist group becomes a substitute family, and the group's leaders become substitute parents. An implied corollary of Post's observation that a key motivation for membership in a terrorist group is the sense of belonging and the fraternity of like-minded individuals is the assumption that there must be considerable apprehension among members that the group could be disbanded. As the group comes under attack from security forces, the tendency would be for the group to become more cohesive.

A member with wavering commitment who attempts to question group decisions or ideology or to quit under outside pressure against the group would likely face very serious sanctions. Terrorist groups are known to retaliate violently against members who seek to drop out. In 1972, when half of the 30-member Tengu Sekigun (Red Army) terrorist group, which became known as the JRA, objected to the group's strategy, the dissenters, who included a pregnant woman who was thought to be "too bourgeois," were tied to stakes in the northern mountains of Japan, whipped with wires, and left to die of exposure. By most accounts, the decision to join a terrorist group or, for that matter, a terrorist cult like Aum Shinrikyo, is often an irrevocable one.

## ***Pressures to Commit Acts of Violence***

Post (1990:35) argues that "individuals become terrorists in order to join terrorist groups and commit acts of terrorism." Joining a terrorist group gives them a sense of "revolutionary heroism" and self-importance that they previously lacked as individuals. Consequently, a leader who is action-oriented is likely to have a stronger position within the group than one who advocates prudence and moderation. Thomas Strentz (1981:89) has pointed out that terrorist groups that operate against democracies often have a firm commander who he calls an "opportunist," that is, an activist, usually a male, whose criminal activity predates his political involvement. Strentz applies the psychological classification of the antisocial personality, also known as a sociopath or psychopath, to the lifestyle of this type of action-oriented individual. His examples of this personality type include Andreas Baader and Hans Joachim Klein of the Baader-Meinhof Gang and Akira Nihei of the JRA. Although the opportunist is not mentally ill, Strentz explains, he "is oblivious to the needs of others and unremorseful by the capacity to feel guilt or empathy." By most accounts, Baader was unpleasant, constantly abusive toward other members of the group, ill-read, and an action-oriented individual with a criminal past. Often recruited by the group's leader, the opportunist may eventually seek to take over the group, giving rise to increasing tensions between him and the leader. Often the leader will manipulate the opportunist by allowing him the fantasy of leading the group.



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On the basis of his observation of underground resistance groups during World War II, J.K. Zawodny (1978) concluded that the primary determinant of underground group decision making is not the external reality but the psychological climate within the group. For action-oriented terrorists, inaction is extremely stressful. For action-oriented members, if the group is not taking action, then there is no justification for the group. Action relieves stress by reaffirming to these members that they have a purpose. Thus, in Zawodny's analysis, a terrorist group needs to commit acts of terrorism in order to justify its existence.

Other terrorists may feel that their personal honor depends on the degree of violence that they carry out against the enemy. In 1970 Black September's Salah Khalef ("Abu Iyad") was captured by the Jordanians and then released after he appealed to his comrades to stop fighting and to lay down their arms. Dobson (1975:52) reports that, according to the Jordanians, Abu Iyad "was subjected to such ridicule by the guerrillas who had fought on that he reacted by turning from moderation to the utmost violence."

Pearlstein points out that other examples of the political terrorist's self-justification of his or her terrorist actions include the terrorist's taking credit for a given terrorist act and forewarning of terrorist acts to come. By taking credit for an act of terrorism, the terrorist or terrorist group not only advertises the group's cause but also communicates a rhetorical self-justification of the terrorist act and the cause for which it was perpetrated. By threatening future terrorism, the terrorist or terrorist group in effect absolves itself of responsibility for any casualties that may result.

## ***Terrorist Rationalization of Violence***

Living underground, terrorists gradually become divorced from reality, engaging in what Ferracuti (1982) has described as a "fantasy war." The stresses that accompany their underground, covert lives as terrorists may also have adverse social and psychological consequences for them. Thus, as Taylor (1988:93) points out, although "mental illness may not be a particularly helpful way of conceptualizing terrorism, the acts of terrorism and membership in a terrorist organization may well have implications for the terrorist's mental health."

Albert Bandura (1990) has described four techniques of moral disengagement that a terrorist group can use to insulate itself from the human consequences of its actions. First, by using moral justification terrorists may imagine themselves as the saviors of a constituency threatened by a great evil. For example, Donatella Della Porta (1992:186), who interviewed members of left-wing militant groups in Italy and Germany, observed that the militants "began to perceive themselves as members of a heroic community of generous people fighting a war against 'evil.'"

Second, through the technique of displacement of responsibility onto the leader or other members of the group, terrorists portray themselves as functionaries who are merely following their leader's orders. Conversely, the terrorist may blame other members of the group. Groups that are organized into cells and columns may be more



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capable of carrying out ruthless operations because of the potential for displacement of responsibility. Della Porta's interviews with left-wing militants suggest that the more compartmentalized a group is the more it begins to lose touch with reality, including the actual impact of its own actions. Other manifestations of this displacement technique include accusations made by Asahara, the leader of Aum Shinrikyo, that the Central Intelligence Agency (CIA) used chemical agents against him and the Japanese population.

A third technique is to minimize or ignore the actual suffering of the victims. As Bonnie Cordes (1987) points out, terrorists are able to insulate themselves from moral anxieties provoked by the results of their hit-and-run attacks, such as the use of time bombs, by usually not having to witness first-hand the carnage resulting from them, and by concerning themselves with the reactions of the authorities rather than with civilian casualties. Nevertheless, she notes that "Debates over the justification of violence, the types of targets, and the issue of indiscriminate versus discriminate killing are endemic to a terrorist group." Often, these internal debates result in schisms.

The fourth technique of moral disengagement described by Bandura is to dehumanize victims or, in the case of Islamist groups, to refer to them as "the infidel." Italian and German militants justified violence by depersonalizing their victims as "tools of the system," "pigs," or "watch dogs." Psychologist Frederick Hacker (1996:162) points out that terrorists transform their victims into mere objects, for "terroristic thinking and practices reduce individuals to the status of puppets." Cordes, too, notes the role reversal played by terrorists in characterizing the enemy as the conspirator and oppressor and accusing it of state terrorism while referring to themselves as "freedom fighters" or "revolutionaries." As Cordes explains, "Renaming themselves, their actions, their victims and their enemies accords the terrorist respectability."

By using semantics to rationalize their terrorist violence, however, terrorists may create their own self-destructive psychological tensions. As David C. Rapoport (1971:42) explains:

All terrorists must deny the relevance of guilt and innocence, but in doing so they create an unbearable tension in their own souls, for they are in effect saying that a person is not a person. It is no accident that left-wing terrorists constantly speak of a "pig-society," by convincing *themselves* that they are confronting animals they hope to stay the renorse which the slaughter of the innocent necessarily generates.

Expanding on this rationalization of guilt, D. Guttman (1979:525) argues that "The terrorist asserts that he loves only the socially redeeming qualities of his murderous act, not the act itself." By this logic, the conscience of the terrorist is turned against those who oppose his violent ways, not against himself. Thus, in Guttman's analysis, the terrorist has projected his guilt outward. In order to absolve his own guilt, the terrorist must claim that under the circumstances he has no choice but to do what he must do. Although other options actually are open to the terrorist, Guttman believes



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that the liberal audience legitimizes the terrorist by accepting this rationalization of murder.

Some terrorists, however, have been trained or brainwashed enough not to feel any remorse, until confronted with the consequences of their actions. When journalist Eileen MacDonald asked a female ETA commando, "Amaia," how she felt when she heard that her bombs had been successful, she replied, after first denying being responsible for killing anyone: "Satisfaction. The bastards, they deserved it. Yes, I planted bombs that killed people." However, MacDonald felt that Amaia, who had joined the military wing at age 18, had never before questioned the consequences of her actions, and MacDonald's intuition was confirmed as Amaia's mood shifted from bravado to despondency, as she buried her head in her arms, and then groaned: "Oh, God, this is getting hard," and lamented that she had not prepared herself for the interview.

When Kim Hyun Hee (1993:104), the bomber of Korean Air Flight 858, activated the bomb, she had no moral qualms. "At that moment," she writes, "I felt no guilt or remorse at what I was doing; I thought only of completing the mission and not letting my country down." It was not until her 1988 trial, which resulted in a death sentence--she was pardoned a year later because she had been brainwashed--that she felt any remorse. "But being made to confront the victims' grieving families here in this courtroom," she writes, "I finally began to feel deep down, the sheer horror of the atrocity I'd committed." One related characteristic of Kim, as told by one of her South Korean minders to McDonald, is that she had not shown any emotion whatsoever to anyone in the two years she (the minder) had known her.

## **Gender**

### **Males**

Most terrorists are male. Well over 80 percent of terrorist operations in the 1966-76 period were directed, led, and executed by males. The number of arrested female terrorists in Latin America suggested that female membership was less than 16 percent. The role of women in Latin American groups such as the Tupamaros was limited to intelligence collection, serving as couriers or nurses, maintaining safehouses, and so forth.

### **Females**

Various terrorism specialists have noted that the number of women involved in terrorism has greatly exceeded the number of women involved in crime. However, no statistics have been offered to substantiate this assertion. Considering that the number of terrorist actions perpetrated worldwide in any given year is probably minuscule in comparison with the common crimes committed in the same period, it is not clear if the assertion is correct. Nevertheless, it indeed seems as if more women are involved in terrorism than actually are, perhaps because they tend to get more attention than women involved in common crime.



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Although Russell and Miller's profile is more of a sociological than a psychological profile, some of their conclusions raise psychological issues, such as why women played a more prominent role in left-wing terrorism in the 1966-76 period than in violent crime in general. Russell and Miller's data suggest that the terrorists examined were largely males, but the authors also note the secondary support role played by women in most terrorist organizations, particularly the Uruguayan Tupamaros and several European groups. For example, they point out that women constituted one-third of the personnel of the RAF and June Second Movement, and that nearly 60 percent of the RAF and June Second Movement who were at large in August 1975 were women.

Russell and Miller's contention that "urban terrorism remains a predominantly male phenomenon," with women functioning mainly in a secondary support role may underestimate the active, operational role played by women in Latin American and West European terrorist organizations in the 1970s and 1980s. Insurgent groups in Latin America in the 1970s and 1980s reportedly included large percentages of female combatants:

30 percent of the Sandinista National Liberation Front (FSLN) combatants in Nicaragua by the late 1970s; one-third of the combined forces of the Farabundo Martí National Liberation Front (FMLN) in El Salvador; and one-half of the Shining Path terrorists in Peru. However, because these percentages may have been inflated by the insurgent groups to impress foreign feminist sympathizers, no firm conclusions can be drawn in the absence of reliable statistical data.

Nevertheless, women have played prominent roles in numerous urban terrorist operations in Latin America. For example, the second in command of the Sandinista takeover of Nicaragua's National Palace in Managua, Nicaragua, in late August 1979 was Dora María Téllez Argüello. Several female terrorists participated in the takeover of the Dominican Embassy in Bogotá, Colombia, by the 19<sup>th</sup> of April Movement (M-19) in 1980, and one of them played a major role in the hostage negotiations. The late Mélida Anaya Montes ("Ma María") served as second in command of the People's Liberation Forces (Fuerzas Populares de Liberación--FPL) prior to her murder at age 54 by FPL rivals in 1983. Half of the 35 M-19 terrorists who raided Colombia's Palace of Justice on November 6, 1985, were women, and they were among the fiercest fighters.

Leftist terrorist groups or operations in general have frequently been led by women. Many women joined German terrorist groups. Germany's Red Zora, a terrorist group active between the late 1970s and 1987, recruited only women and perpetrated many terrorist actions. In 1985 the RAF's 22 core activists included 13 women. In 1991 women formed about 50 percent of the RAF membership and about 80 percent of the group's supporters, according to MacDonald. Of the eight individuals on Germany's "Wanted Terrorists" list in 1991, five were women. Of the 22 terrorists being hunted by German police that year, 13 were women. Infamous German female terrorist leaders have included Susanne Albrecht, Gudrun Ensselin\Esslin, and Ulrike Meinhof of the Baader-Meinhof Gang. There are various theories as to why German women have



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been so drawn to violent groups. One is that they are more emancipated and liberated than women in other European countries. Another, as suggested to Eileen MacDonald by Astrid Proll, an early member of the Baader-Meinhof Gang, is that the anger of German women is part of a national guilt complex, the feeling that if their mothers had had a voice in Hitler's time many of Hitler's atrocities would not have happened.

Other noted foreign female terrorists have included Fusako Shigenobu of the JRA (Shigenobu, 53, was reported in April 1997 to be with 14 other JRA members--two other women and 12 men--training FARC guerrillas in terror tactics in the Urabá Region of Colombia); Norma Ester Arostito, who cofounded the Argentine Montoneros and served as its chief ideologist until her violent death in 1976; Margherita Magoli and Susana Ronconi of the Red Brigades; Ellen Mary Margaret McKearney of the IRA; Norma Ester Arostito of the Montoneros; and Genevieve Forest Tarrat of the ETA, who played a key role in the spectacular ETA-V bomb assassination of Premier Admiral Carrero Blanco on December 20, 1973, as well as in the bombing of the Café Rolando in Madrid in which 11 people were killed and more than 70 wounded on September 13, 1974. ETA members told journalist Eileen MacDonald that ETA has always had female commandos and operators. Women make up about 10 percent of imprisoned ETA members, so that may be roughly the percentage of women in ETA ranks.

Infamous female commandos have included Leila Khaled, a beautiful PFLP commando who hijacked a TWA passenger plane on August 23, 1969, and then blew it up after evacuating the passengers, without causing any casualties (see Leila Khaled, Appendix). One of the first female terrorists of modern international terrorism, she probably inspired hundreds of other angry young women around the world who admired the thrilling pictures of her in newspapers and magazines worldwide showing her cradling a weapon, with her head dramatically covered. Another PFLP female hijacker, reportedly a Christian Iraqi, was sipping champagne in the cocktail bar of a Japan Air Lines Jumbo jet on July 23, 1973, when the grenade that she was carrying strapped to her waist exploded, killing her.

Women have also played a significant role in Italian terrorist groups. Leonard Weinberg and William Lee Eubank (1987: 248-53) have been able to quantify that role by developing a data file containing information on about 2,512 individuals who were arrested or wanted by police for terrorism from January 1970 through June 1984. Of those people, 451, or 18 percent, were female. Of those females, fewer than 10 percent were affiliated with neofascist groups (see Table 2, Appendix). The rest belonged to leftist terrorist groups, particularly the Red Brigades (Brigate Rosse--BR), which had 215 female members. Weinberg and Eubank found that the Italian women surveyed were represented at all levels of terrorist groups: 33 (7 percent) played leadership roles and 298 (66 percent) were active "regulars" who took part in terrorist actions. (see Table 3, Appendix). Weinberg and Eubank found that before the women became involved in terrorism they tended to move from small and medium-sized communities to big cities (see Table 4, Appendix). The largest group of the women (35 percent) had been students before becoming terrorists, 20 percent had been teachers, and 23 percent had held white-collar jobs as clerks, secretaries, technicians, and nurses (see Table 5, Appendix). Only a few of the women belonged to political



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parties or trade union organizations, whereas 80 (17 percent) belonged to leftist extra parliamentary movements. Also noteworthy is the fact that 121 (27 percent) were related by family to other terrorists. These researchers concluded that for many women joining a terrorist group resulted from a small group or family decision.

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## About Ghana

The Akan in Ghana occupy the Brong Ahafo, Ashanti, Western, Central, and Eastern Regions, as well as portions of the mid-section of the Volta Region on the map to the left.



The Akan of Ghana and La Côte D'Ivoire make extensive use of a system of ideographic and pictographic symbols. Individually, each symbol is associated with a specific proverb or saying rooted in the Akan experience. Collectively, these symbols form a system of writing that preserves and transmits the accumulated cultural values of the Akan people. This ideographic and pictographic writing system can be seen extensively in textiles, pottery, metal casting, woodcarving and architecture. The Akan people:

### **TWI SPEAKING PEOPLE**

The history of Ghana is, in fact, the history of the Twi speaking people

who now call themselves the Akan. The Akan people are among the most prominent and traditionally well-cultured indigenous inhabitants of Africa. There are many groups that constitute the Akan people. They can be divided and subdivided into the Twi, the Fante, Akim, Ashanti, Juabon, and Agona people who respect and believe in tradition. As reflected in their lifestyle, all-important events in life involve various rituals and rites. From the Adaye to the Odiwira to the Homowo to the Damba to the Yam festival, Ghana is a land of rituals, shrines, and festivals.

### **SYMBOLIC REPRESENTATION OF STOOL & KENTE FABRIC**

Of significance in the Akan culture is the symbolic representation of the "Stool." In general, the stool symbolizes the "soul of the nation." It is believed that the stool is a representative (repository) of the Ancestors. Thus, the stool itself inspires and is accorded great honor and respect. Another important culture symbol of the Akan people is the Kente fabric. The precious Kente is the cultural identity and landmark symbol of the Akan people. Historically, this precious Kente assisted in serving as a goal of healing and unifying the fragmented elements of the Akan People into a whole, a Nation. The precious Kente is now the National Symbol of Ghana, West Africa. The production of this precious Kente is over 10,000 years old.



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## INVASION & DOMINATION

The Akan people have lived and ruled their land for thousands of years before they experienced the consecutive disruptions by Arab, Portuguese, Dutch, and British invasion, and domination. When the Portuguese invaded the West Coast of Africa in 1471, they found a people rich in history, culture, and tradition and gold. As a result of not appreciating the spiritual significance of the culture and history, the Portuguese focused on the material abundance of the gold and named the region the "Gold Coast."

## WEALTH OF THE "GOLD COAST"

With the increasing discovery of the great wealth of the "Gold Coast," European countries fought over and vied for control of its natural resources. Of significance, with the advent of the age of European Slaveocracy, Europe quickly realized the greater wealth was to be found in selling of Africans as slaves than in the mining and bartering for gold. Thus, for over four hundred years (1470 to 1900) "Black Gold" (African people) became the compelling interest of Europe. As a result of the slave trade, many of the Africans throughout the Diaspora are direct descendants of the Akan people of Ghana, West African.

Information gleaned from: <http://www.ushaka.com/akanpeople2.html>

## General Information for Ghana

Country:	Ghana
Location:	West Africa
Independence:	March 6, 1957
Nationality:	Ghanian
Capital City:	Accra
Population:	19,533,500
Important Cities:	Kumassi, Tema, Tamale
Head of State:	Jerry John Rawlings
Area:	238,540 sq.km.
Type of Government:	Constitutional Democracy
Currency:	3,466.60 cedis=1 USD
Major people:	<a href="#">Asante</a> , Fanti, Ewe, Dagomba, Ga, Akan
Religion:	African religion 38%, Muslim 30%, Christian 24%, Others 8%
Climate:	Tropical to semiarid
Literacy:	64.5%
Official Language:	English
Principal Languages:	Akan, Ewe, Ga, Moshi-Dagomba
Major Exports:	Gold, Diamonds, Manganese, Fish, Cocoa, Timber, Aluminum



# H.E.A.L.

## Brief History of Ghana

<p>Pre-Colonial History</p>	<p>The history of the Gold Coast before 15th century is based on oral traditions recorded early in this century. The first contact between Europe and the Gold Coast dates from 1470 when Portuguese landed. In 1482, the Portuguese built Elmina Castle as a trading base. The first English trading voyage to the coast was made by Thomas Windham in 1553. During the next three centuries, the English, Danes, Dutch, Germans, and Portuguese controlled various parts of the coastal areas.</p>
<p>Colonial History</p>	<p>In 1821, the British Government took control of the British ports on the Gold Coast. In 1844, Fanti chiefs signed an agreement with British that became the steppingstone to colonial status. From 1826 to 1900, the British fought a series of campaigns against the <a href="#">Asantes</a>. In 1902 the British succeeded in colonizing the <a href="#">Asante</a> region and making the northern territories a protectorate. In December 1946, British Togoland became a United Nations Trust territory, and in 1957 the United Nations agreed that the territory would become part of Ghana when the Gold Coast achieved independence.</p>
<p>Post-Colonial History</p>	<p>Ghana became independent on March 6, 1957, when Great Britain relinquished its control over the colony of the Gold Coast and <a href="#">Asante</a>, the Northern Territories Protectorate, and British Togoland. After independence, the CPP Government under Kwame Nkrumah sought to develop Ghana as a modern semi-industrialized, socialist state. In 1966, the Ghanaian Army and police overthrew Nkrumah's regime. The leaders of 1966 coup established the new government around the National Liberation Council (NLC) and pledged an early return to a duly constituted civilian government. Ghana's government returned to civilian authority under the Second Republic in October 1969 after a parliamentary election in which the Progress Party won. On August 31, 1970, Edward Akufo-Addo was elected president of Ghana. In 1972, military officers seized power in a bloodless coup and formed the National Redemption Council (NRC). Jerry Rawlings served as Chief of State from 1981 to 2000, when John Kufuor was elected in popular elections.</p>

Information gleaned from: <http://www.uiowa.edu/~africart/toc/countries/Ghana.html>



# H.E.A.L.

## 12 Steps AA

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.



# H.E.A.L.

## Maslow's Hierarchy of Needs

from Psychology - The Search for Understanding  
by Janet A. Simons, Donald B. Irwin and Beverly A. Drinnien  
West Publishing Company, New York, 1987

Abraham Maslow developed a theory of personality that has influenced a number of different fields, including education. This wide influence is due in part to the high level of practicality of Maslow's theory. This theory accurately describes many realities of personal experiences. Many people find they can understand what Maslow says. They can recognize some features of their experience or behavior which is true and identifiable but which they have never put into words.

Maslow is a humanistic psychologist. Humanists do not believe that human beings are pushed and pulled by mechanical forces, either of stimuli and reinforcements (behaviorism) or of unconscious instinctual impulses (psychoanalysis). Humanists focus upon potentials. They believe that humans strive for an upper level of capabilities. Humans seek the frontiers of creativity, the highest reaches of consciousness and wisdom. This has been labeled "fully functioning person", "healthy personality", or as Maslow calls this level, "self-actualizing person."

Maslow has set up a hierarchic theory of needs. All of his basic needs are instinctual, equivalent of instincts in animals. Humans start with a very weak disposition that is then fashioned fully as the person grows. If the environment is right, people will grow straight and beautiful, actualizing the potentials they have inherited. If the environment is not "right" (and mostly, it is not) they will not grow tall and straight and beautiful.

Maslow has set up a hierarchy of five levels of basic needs. Beyond these needs, higher levels of needs exist. These include needs for understanding, esthetic appreciation and purely spiritual needs. In the levels of the five basic needs, the person does not feel the second need until the demands of the first have been satisfied, nor the third until the second has been satisfied, and so on. Maslow's basic needs are as follows:

### Physiological Needs

These are biological needs. They consist of needs for oxygen, food, water, and relatively constant body temperature. They are the strongest needs because if a person were deprived of all needs, the physiological ones would come first in the person's search for satisfaction.



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## Safety Needs

When all physiological needs are satisfied and are no longer controlling thoughts and behaviors, the need for security can become active. Adults have little awareness of their security needs except in times of emergency or periods of disorganization in the social structure (such as widespread rioting). Children often display signs of insecurity and the need to be safe.

## Needs of Love, Affection and Belongingness

When the needs for safety and for physiological well-being are satisfied, the next class of needs for love, affection and belongingness can emerge. Maslow states that people seek to overcome feelings of loneliness and alienation. This involves both giving and receiving love, affection and the sense of belonging.

## Needs for Esteem

When the first three classes of needs are satisfied, the needs for esteem can become dominant. These involve needs for both self-esteem and for the esteem a person gets from others. Humans have a need for a stable, firmly based, high level of self-respect, and respect from others. When these needs are satisfied, the person feels self-confident and valuable as a person in the world. When these needs are frustrated, the person feels inferior, weak, helpless and worthless.

## Needs for Self-Actualization

When all of the foregoing needs are satisfied, then and only then are the needs for self-actualization activated. Maslow describes self-actualization as a person's need to be and do that which the person was "born to do." "A musician must make music, an artist must paint, and a poet must write." These needs make themselves felt in signs of restlessness. The person feels on edge, tense, lacking something, in short, restless. If a person is hungry, unsafe, not loved or accepted, or lacking self-esteem, it is very easy to know what the person is restless about. It is not always clear what a person wants when there is a need for self-actualization.

The hierarchic theory is often represented as a pyramid, with the larger, lower levels representing the lower needs, and the upper point representing the need for self-actualization. Maslow believes that the only reason that people would not move well in direction of self-actualization is because of hindrances placed in their way by society. He states that education is one of these hindrances. He recommends ways education can switch from its usual person-stunting tactics to person-growing approaches. Maslow states that educators should respond to the potential an individual has for growing into a self-actualizing person of his/her own kind. Ten points that educators should address are listed:



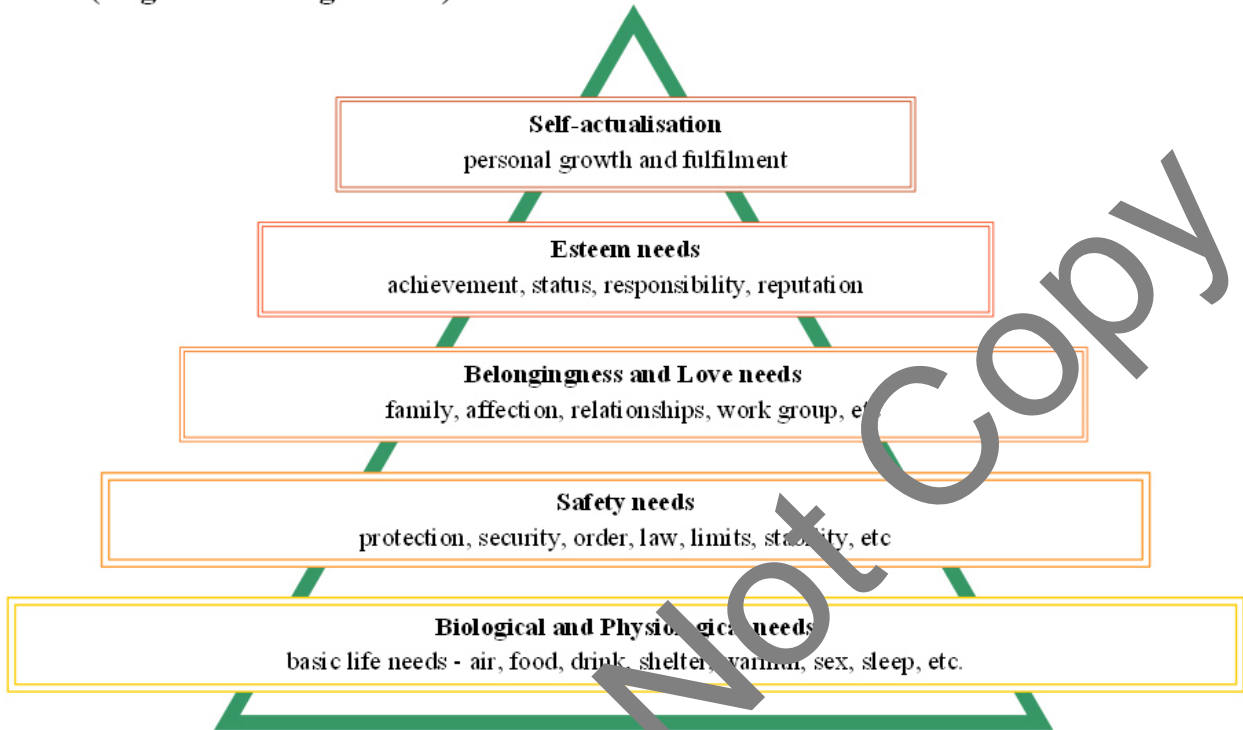
# H.E.A.L.

1. We should teach people to be *authentic*, to be aware of their inner selves and to hear their inner-feeling voices.
2. We should teach people to *transcend their cultural conditioning* and become world citizens.
3. We should help people *discover their vocation in life*, their calling, fate or destiny. This is especially focused on finding the right career and the right mate.
4. We should teach people that *life is precious*, that there is joy to be experienced in life, and if people are open to seeing the good and joyous in all kinds of situations, it makes life worth living.
5. We must *accept the person* as he or she is and help the person learn their inner nature. From real knowledge of aptitudes and limitations we can know what to build upon, what potentials are really there.
6. We must see that the person's *basic needs are satisfied*. This includes safety, belongingness, and esteem needs.
7. We should *refreshen consciousness*, teaching the person to appreciate beauty and the other good things in nature and in living.
8. We should teach people that *controls are good*, and complete abandon is bad. It takes control to improve the quality of life in all areas.
9. We should teach people to transcend the trifling problems and *grapple with the serious problems in life*. These include the problems of injustice, of pain, suffering, and death.
10. We must teach people to be *good choosers*. They must be given practice in making good choices.



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## Maslow's Hierarchy of Needs (original five-stage model)



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## More Information...

For more information on sexual assault, contact the National [Women's Health Information Center](#) at 800-994-9662 or the following organizations:

Sexual assault and rape

Division of Violence Prevention, NCIPC, CDC, HHS

Phone: (770) 488-4362

Internet Address: <http://www.cdc.gov/ncipc/dvp/dvp.htm>

Office on Violence Against Women, OJP, DOJ

Phone: (800) 799-7233

Internet Address: <http://www.ojp.usdoj.gov/vawo>

National Center for Victims of Crime

Phone: (800) 394-2255

Internet Address: <http://www.ncvc.org>

National Crime Prevention Council

Phone: (202) 466-6272

Internet Address: <http://www.ncpc.org>

National Domestic Violence Hotline

Phone: (800) 799-SAFE

Internet Address: <http://www.ndvh.org>

National Sexual Violence Resource Center

Phone: (877) 739-3895

Internet Address: <http://www.nsvrc.org>

Rape, Abuse, and Incest National Network

Phone: (202) 544-1034

Internet Address: <http://www.rainn.org>

Prostitution:

[www.prostitutionresearch.com](http://www.prostitutionresearch.com)

Domestic violence

<http://www.endabuse.org>