

**Battering Intervention
Programs and Faith Traditions:
Historical Perspectives**

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“The Long timers Views:
our history, our present, and our future.”

Introductions

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✦ Dr. Anne Ganley

✦ Dr. Oliver Williams





Dr. Anne Ganley

BIP's relationship to Faith Issues:

- ✦ BIPs First decade 1977 (or so) -1987
 - ✦ Who...
 - ✦ Setting...context, context, context
 - ✦ BIP Model used in the work

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- ❖ BIPs Second Decade 1988 – 1998
 - ✦ Who
 - ✦ Setting-
 - ✦ criminal justice system
 - ✦ child welfare
 - ✦ family law
 - ✦ health
 - ✦ mental health

Dr. Oliver Williams

- + BIP's 1999-2018
- + Research models, batterer engagement, ideas about improving outcomes
- + Practitioners types—Psychologist, Social Workers, degreed persons, non-degreed persons
- + Treatment models vs. Educational groups: 1) Cognitive behavioral approaches, 2) Educational approaches, 3) Anger management

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- + When men who batter (MWB) would suggest that Faith gives him authority over women, we were encouraged not to challenge these men
- + When MWB brought up scriptures, we saw that as a way they were deflecting in order to engage in false rationale to justify their abuse
- + We were encouraged to say, "we are not here to talk about that"
- + Even if there was a faith perspective, facilitators were encouraged not to proselytize—professional influences (in Psychology and Social Work)
- + Psychology began to support the idea of respect of Faith in their code of Ethics in 1992 and Social Work included it in its code of Ethics in 2008

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- + But education and training concerning how to be inclusive, respectful and at the same time challenging and accurate varied
- + More faith leaders began to look at the scripture and explore it regarding interpretation, accuracy, practice and message
- + Regarding the field of Batterer intervention, there has not been alot of training on how to integrate faith, practice and BIP's
- + How do we get both Faith leaders, MWB, and Group Facilitators to be educated about this issue?

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✦ Why should we do trained? 1) An answer is because, that is where some MWB are in their beliefs, 2) Over the world men's misinterpretations of faith provides a rationale that supports domination and abuse of women and children, 3) exploring faith is another way to reveal and to confront sexism due to the misinterpretations regardless of whether it is a MWB, the facilitator or client is an atheist or a believer in faith traditions

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Faith/Spiritual traditions/ practices of the provider/practitioner/facilitator

Reflection: What calls us to and supports us in doing this work of justice and peace making

Reading

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References and Resources

- ✦ **Domestic Violence Manual for Judges (2016)**, Chap 2, Appendix A&B. Ganley, A.L. Ph.D., In collaboration with KCCADV Family Law Group Available from:
<http://www.courts.wa.gov/index.cfm?fa=home.contentDisplay&location=/manuals/domViol/index>
- ✦ **Domestic Violence, Parenting Evaluations and Parenting Plans (2009): Practice Guide for Parenting Evaluators in Family Court Proceedings:**
 - ✦ Protocol for Routine Screening for Domestic Violence
 - ✦ Protocol for Specialized DV Risk Assessment: Risks to Children and Parenting
 - ✦ Specialized Domestic Violence Assessment, Parenting Evaluations and Parenting Plans
<http://www.kccadv.org/wp-content/uploads/2010/09/PE-practice-Guide-final-08-13-09-compressed1.pdf>
- ✦ **Social Worker's Practice Guide to Domestic Violence (2010, R 2012, R2016)** Children's Administration, Washington State DSHS, A. Ganley and M Hobart contributing authors. Available from
<https://www.dshs.wa.gov/sites/default/files/SESA/publications/documents/22-1314.pdf>

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References and Resources

Insight about boundaries associated with diversity including Faith and Psychology: Thomas G. Plante, Ph.D., ABPP, Augustine Cardinal Bea, S.J. University Professor, and Professor of Psychology and, by courtesy, Religious Studies, Director, Applied Spirituality Institute, (Licensed Psychologist and Adjunct Clinical Professor, Department of Psychiatry & Behavioral Sciences at Stanford University School of Medicine)

Ethical Principles of Psychologists and Code of Conduct. (1992). *American Psychologist*, 47(12), 1597–1611. <https://doi.org/10.1037/0003-066X.47.12.1597>

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References and Resources

- + Vieten, C., Scammell, S., Pilato, R., Ammondson, I., Pargament, K. I., & Lukoff, D. (2013). Spiritual and religious competencies for psychologists. *Psychology of Religion and Spirituality*, 3(3), 129.
- + Johnson, A. (2015) Religion and Men's Violence Against Women. Springer Publication
- + NASW Code of Ethics (2008)
- + aadpp.org
- + Faith Trust Institute: Seattle Washington
- + Safe Havens: Faith Institute: Boston Mass.
- + will2change.org available in January 2019
- + Evolve Curriculum (revised, 2018): Judicial Branch State of Conn.
- + Other resources from the speakers at this conference
