

Pastoral Care for Domestic Violence: CASE STUDIES FOR CLERGY



*Training Manual
for Jewish Audiences*

Pastoral Care for Domestic Violence: CASE STUDIES FOR CLERGY

*Training Manual
for Jewish Audiences*

by Alison L. Iser

**with contributions from Carol J. Adams
and Rabbi Elliot N. Dorff, Ph.D.**

This training manual was written to accompany the video series, *Pastoral Care for Domestic Violence: Case Studies for Clergy*, produced by FaithTrust Institute in 2006. Additional copies of the DVD or the training manual may be obtained from:



Working together to end
sexual & domestic violence

2400 N 45th St. Suite 101
Seattle, WA 98103
www.faithtrustinstitute.org

© 2007 FaithTrust Institute. All Rights Reserved.

Reproduction in any form is prohibited without the written consent of the publisher, with the exception that permission is granted to purchasers of this manual to photocopy the handouts on pages 111-229.

This manual is dedicated to
all of the survivors who courageously shared their stories with me
and taught me about resilience, resourcefulness, and dignity
in the face of oppression.

They inspire me to work for *tikkun olam* (repair of the world).

PERMISSIONS/CREDITS

The publisher sincerely thanks the following sources for permission to reprint copyrighted material. We have made every effort to acknowledge all sources from which quotations were copied or adapted. We apologize for any inadvertent errors on our part, and will correct them in future editions.

“Accountability,” as adapted from keynote presentation by Barbara J. Hart, PCADV, Baltimore Conference on Batterers, 1987, by permission of Pennsylvania Coalition Against Domestic Violence, www.pcadv.org.

“Assessing Domestic Violence,” adapted from an assessment tool created by The Northwest Network of Bi, Trans, Lesbian and Gay Survivors of Abuse. Used with permission, www.nwnetwork.org.

“Coordinated Community Action Model” by permission of Domestic Violence Institute of Michigan.

“Cops: Husband Planted Gun, Drugs in Estranged Wife’s Car” (June 1, 2007) by permission of Times Herald-Record.

“Couples Counseling” and “The Abusive Man in Individual Therapy” are excerpted from *Why Does He Do That? Inside the Minds of Angry and Controlling Men* (New York: Berkley Publishing Group, 2002), and are used with permission of the author, Lundy Bancroft. Copyright © 2002 by Lundy Bancroft, www.lundybancroft.com.

“Guidelines for Talking to Abusive Partners” by permission of David Adams of Emerge: Counseling & Education to Stop Domestic Violence, www.emergedv.com.

“Immigrant Women and Domestic Violence” based on an article by Lupita Patterson from the study guide accompanying the video, *Promesas Quebrantadas* (Seattle: FaithTrust Institute, 1997). Used with permission.

“Man Stalks Wife with GPS Device: Owner of Auto Shop Gets One Year in Jail for Tracking Woman from Inside her Car” (June 1, 2007) and “Domestic” (June 16, 2006) by permission of King County Publications, Ltd.

“Predictors of Domestic Violence Homicide of Women” by permission of the Family Violence Prevention Fund, www.endabuse.org.

“Premarital Counseling,” based on material from Susan Yarrow Morris in *Opening the Door: A Pastor’s Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006). Used with permission.

“Power and Control Wheel,” “Equality Wheel,” and “Power and Control Wheel for Immigrant Women” by permission of the Domestic Abuse Intervention Project, Duluth, Minnesota, www.duluth-model.org.

“Separation Violence” by permission of AARDVARC.org, Inc.: An Abuse, Rape and Domestic Violence Aid and Resource Collection, www.aardvarc.org.

“Taking Sides” from *Embracing Justice: A Resource Guide for Rabbis on Domestic Abuse* used by permission of Jewish Women International, www.jwi.org.

Pastoral Care for Domestic Violence: Case Studies for Clergy

Session 1



Session 2



- Session 1
- Ivy
 - Rev. Luis Carriere

- Session 2
- Tessie
 - Rev. Thelma B. Burgonio-Watson

Session 3



Session 4



- Session 3
- Lisa
 - Pastor Ivan Wells

- Session 4
- Jackie
 - Rev. Aleese Moore-Orbih

Session 5



Session 6



- Session 5
- Luisa
 - Rev. John Heagle

- Session 6
- Dana
 - Rabbi Julie Schwartz

Session 7



Session 8



- Session 7
- Stuart
 - Rabbi Mark Dratch

- Session 8
- David
 - Rev. Marie M. Fortune

ACKNOWLEDGMENTS

I am very grateful to the many people who contributed to this manual. If I have inadvertently left anyone out, please forgive me. If there are any errors in this manual, they are mine alone and not those of the many generous reviewers.

Thank you to Carol J. Adams, author of the *Training Manual for Christian Audiences*. The structure of this manual was adapted from the manual she wrote, as was some of the content. Carol, your incredible, comprehensive work set the bar high and inspired me to give my all.

Thank you to David Adams, Lundy Bancroft, and Rabbi Elliot Dorff for allowing me to include your important work in the handouts section. I literally jumped for joy when each of you agreed.

Thank you to Connie Burk for teaching me about seeing beyond the surface and truly assessing domestic violence, and for allowing me to include an excerpt from The Northwest Network's Assessment Tool in the handouts section.

Thank you to Jean Anton for your fantastic copy editing and your assistance and support throughout this project.

Thank you to Rabbi Ruth Alpers, Rabbi Mark Dratch, Rabbi Lisa B. Gelber, Ruz Gulko, Gus Kaufman, Jr., Michelle Lifton, and Naomi Tucker for reviewing the manual. I greatly appreciate the contributions of your expertise and considerable time.

Thanks again to Rabbi Ruth Alpers for assisting me with the citations and translations of many of the Talmudic quotes, and to Ruz Gulko for your assistance with Hebrew transliteration and translation.

An extra special thanks to Michelle Lifton for reviewing the manual a second time and assisting me with the content. I am forever grateful for all that you have taught me about preventing and responding to domestic violence.

Thank you to Seth Ellner for your assistance in acquiring quotes from participants in your batterer intervention program.

Thank you to Joan Zegree for giving me the inspiration for the Comparison of Services/Interventions Chart and for assisting me with refining it.

Thank you to the survivors and to the participants in Seth Ellner's batterer intervention program who contributed quotes for the manual.

Thank you to the following people who reviewed the DVD and/or the *Training Manual for Christian Audiences*:

Rev. Thelma Burgonio-Watson

Rev. Sharon Ellis Davis

Rev. Marie Fortune

Sheila Garcia

Keith Galbraith

Rev. John Heagle

Gus Kaufman, Jr.

Rev. Al Miles

Rev. Aleese Moore-Orbih

Rev. James Poling

I found your feedback very helpful when working on the *Training Manual for Jewish Audiences*.

Thank you to Rev. Marie Fortune for creating FaithTrust Institute and allowing me the opportunity to work on such a wonderful project.

TABLE OF CONTENTS

Information for Facilitator(s)	13
Session A: Introduction	27
 Survivor Case Studies	
Session 1: Ivy	35
Session 2: Tessie	45
Session 3: Lisa	55
Session 4: Jackie	63
Session 5: Luisa	73
Session 6: Dana	83
 Abusive Partner Case Studies	
Session 7: Stuart	91
Session 8: David	99
 Handouts	
A:1 Overview of Training Topics	111
A:2 Introductory Session PowerPoint Presentation Handouts	113
A:3 Introductory Session PowerPoint Presentation Notes Pages	119
A:4 Assessing Domestic Violence	135
A:5 Pastoral Care Guidelines for Rabbis Assisting a Survivor of Domestic Violence	137
A:6 Pastoral Care Guidelines for Rabbis Responding to an Abusive Person	139
A:7 Jewish Roadblocks and Resources to Ending Violence Against Women	141

A:8 Jewish Roadblocks and Resources to Ending Violence	
Against Women – Examples	143
A:9 Feelings about Domestic Violence	145
1:1 Power and Control Wheel	147
1:2 Power and Control Wheel – Blank	149
1:3 Premarital Counseling	151
1:4 Couples Counseling	153
1:5 <i>Pikuach Nefesh</i> (Saving a Life)	157
1:6 Safety Planning	159
2:1 Immigrant Women and Domestic Violence	161
2:2 Power and Control Wheel for Immigrant Women	163
2:3 <i>Kavod</i> (Respect)	165
2:4 <i>Kedushah</i> (Holiness)	167
2:5 Child Abuse Reporting	169
3:1 Equality Wheel.	175
3:2 Self-Determination, Autonomy and Safety.	177
3:3 <i>B'tselem Elohim</i> (in the Image of God)	179
4:1 Crisis Intervention.	181
4:2 <i>Shanda</i> (Shame)	183
4:3 <i>Lashon Hara</i> (Evil Speech).	185
4:4 Abusive Partner May Be a Colleague	187
5:1 Comparison of Services / Interventions	188
5:2 Referrals	191
5:3 Coordinated Community Action Model.	193

6:1 Separation Violence	195
6:2 Predictors of Domestic Violence Homicide of Women	197
6:3 Media Coverage of Separation Violence	199
6:4 Taking Sides	203
7:1 Guidelines for Talking to Abusive Partners	207
7:2 The Abusive Man in Individual Therapy	211
7:3 Accountability Planning.	213
7:4 Accountability	215
8:1 <i>Teshuvah</i> (Return)	217
8:2 <i>Teshuvah</i> (Return) and Accountability Worksheet	219
8:3 <i>Tikkun Olam</i> (Repair of the World)	221
8:4 Religious Community Checklist.	223
8:5 Domestic Violence and Jewish Values: Ideas for Action.	225
8:6 Rabbis Making a Difference	227
8:7 <i>Yetzer Ha-Tov</i> (Good Inclination) and <i>Yetzer Ha-Ra</i> (Evil Inclination)	229
Appendices	
Appendix A: Texts for Further Study.	233
Appendix B: Suggested Reading and Websites	237
Appendix C: Related Resources from FaithTrust Institute	243
Appendix D: Order Form.	249

INFORMATION FOR FACILITATORS

Clergy should focus on healthy, respectful ways of intervening in relationships with men and women being treated equally.

- Anonymous participant in a batterer intervention program

I wish my rabbi had stood his ground with my ex-husband when he acted so outrageously regarding my daughter's bat mitzvah.

- Anonymous survivor of domestic violence

OVERVIEW

Pastoral Care for Domestic Violence: Case Studies for Clergy is a training course on pastoral care in response to domestic violence. It is designed to:

1. Prepare rabbis to effectively support the safety, self-determination, and healing of survivors of domestic violence and to hold those who are abusive accountable for domestic violence.
2. Strengthen rabbis' pastoral care skills related to domestic violence and rabbis' ability to distinguish between the appropriate role of a pastoral care provider and that of community experts.
3. Educate rabbis about Jewish theological issues that commonly arise for survivors and those who are abusive.

NEED FOR TRAINING

Why do rabbis need training on pastoral care for domestic violence? Nearly one-third of American women (31%) report being physically or sexually abused by a husband or boyfriend at some point in their lives.¹ While there has been no definitive research done on the prevalence of domestic violence in the Jewish community, experts believe that Jews experience domestic violence at approximately the same rate as the general population.

While domestic violence programs do an admirable job of trying to serve the very large numbers of people experiencing domestic violence, those seeking help frequently find that existing resources are not sufficient to meet their needs. In *Domestic Violence Counts: a 24-hour census of domestic violence shelters and services across the United States*, researchers found that 5,157 requests for services from adults and children went unmet during a single day in 2006.² 62% of local domestic violence programs participated in this census, so this number in actuality would be significantly higher if all domestic violence programs had participated. Jewish Women International's needs assessment of domestic abuse in the Jewish community similarly found that Jewish survivors of domestic violence were not getting their needs met.³

Religious leaders cannot expect that domestic violence programs alone will be able to meet the tremendous volume and scope of needs of their congregants and community members. Many survivors of domestic violence are reaching out to clergy for help.⁴ Rabbis will encounter individuals who have experienced domestic violence and who have perpetrated domestic violence. Typically, rabbis have not been provided with the necessary pastoral care skills to equip them to respond effectively. This is particularly problematic because domestic violence is widespread, potentially lethal, and can be much more complex than it may appear on the surface. The inclination of many pastoral care providers to be neutral in the face of conflict can actually exacerbate the domestic violence and put the survivor and her children in danger.

¹ Collins, Karen Scott, et al. *Health Concerns Across a Woman's Lifespan: The Commonwealth Fund 1998 Survey of Women's Health*. New York: The Commonwealth Fund, 1999.
<http://www.commonwealthfund.org/publications/publications_show.htm?doc_id=221554>

² Iyengar, Radha, and Lindsay Sabik. *Domestic Violence Counts: A 24-hour census of domestic violence shelters and services across the United States*. Washington, DC: National Network to End Domestic Violence, 2007.
<http://www.nnedv.org/census/DVCounts2006/DVCounts06_Report.pdf>

³ *JWI's Needs Assessment: A Portrait of Domestic Abuse in the Jewish Community*. Washington, DC: Jewish Women International, 2004.

⁴ Shannon, Lisa, et al. "Help-Seeking and Coping Strategies for Intimate Partner Violence in Rural and Urban Women." *Violence and Victims* 21.2 (2006): 167-181.

Furthermore, the experience of domestic violence may raise specific religious issues for survivors and for those who are abusive. Rabbis may struggle to respond appropriately to these religious concerns if they do not have a clear understanding of domestic violence. Unless rabbis can bring up the topic themselves, survivors may not feel safe enough to approach them, and may feel even more isolated and alone.

Rabbis need not become experts in all the complexities of domestic violence prevention and intervention. Rabbis do, however, need to understand the basic dynamics of domestic violence, know how to address domestic violence-related religious concerns and how to connect survivors and those who are abusive with appropriate community resources. This training course will provide rabbis with the information and tools they need to respond effectively and to make an important difference in the lives of those experiencing domestic violence.

TRAINING PACKAGE

Each training package includes:

1. A DVD created for both Jewish *and* Christian pastoral care providers
 - a. A video introduction
 - b. 6 vignettes of Jewish and Christian clergy role-playing unscripted pastoral care sessions with actors portraying survivors
 - c. 2 vignettes of Jewish and Christian clergy role-playing unscripted pastoral care sessions with actors portraying men who are abusive
 - d. A video conclusion

2. A training manual for Jewish audiences*
 - a. Guidance for facilitators
 - b. Instructions for an introductory training session
 - c. Instructions for training sessions that correspond to each of the 8 video vignettes
 - d. Handouts for each of the training sessions
 - e. Appendices

3. A CD
 - a. Terms of use agreement
 - b. Individual files for each of the handouts
 - c. A file containing all of the handouts
 - d. A PowerPoint presentation



*A training manual for Christian audiences is also available from FaithTrust Institute.

Flexibility / Duration

The components of this training have been designed to allow for a great deal of flexibility. Facilitators can utilize the DVD and the training manual to present up to 9 training sessions. The introductory training session should be presented prior to using any of the other training sessions. In order to effectively address the complexity of domestic violence, we recommend that you present the rest of the sessions in their entirety and in the order presented, but they can also be utilized individually. The order presented is ideal because information is presented in a cumulative way. Later sessions build upon the knowledge gained and the skills learned in earlier sessions.

The introductory session is approximately 100 minutes in length. The other sessions are approximately 3 hours each. Each training session has multiple parts, so it can be easily shortened or lengthened. When presenting the training sessions as part of an academic course or seminar, instructors may wish to consider assigning the reading and even some exercises as homework to allow for maximum discussion time during the class.

DVD

The DVD is not intended to be watched in its entirety in one viewing. Each vignette should be viewed in conjunction with covering the material in the corresponding training session found in the training manual.

The vignettes cover a range of abusive situations and a range of points within a relationship, from abusive behavior by a fiancé through to controlling behavior during a divorce. Women experiencing many forms of abusive behavior are encountered. As well, a variety of Jewish and Christian religious traditions and ethnic, racial and cultural backgrounds are represented.

The responses by the clergy reflect each individual's pastoral care style and approach in dealing with a particular situation of domestic violence. **They are not presented as the ideal response to the situations portrayed but, rather, as a starting point for discussion and learning.** Rather than presenting the case studies and saying, "This is the way to do it," this training series is designed to engage the participants in critical thinking about providing pastoral care. The case studies provide examples of the kinds of issues that arise and of some helpful information

that might be provided. It is the role of the facilitator to help the viewers identify both the strengths and weaknesses of the pastoral care, to assist them in lifting up what constitutes good and effective responses, and to also elicit critiques of less than ideal pastoral care.

Each vignette reveals how complicated it is to respond to a situation that is emotionally complex and where someone's life may be at risk. Providing pastoral care to a survivor or to someone who has been abusive can be very difficult, even for the trained rabbi. Fortunately, this training will help rabbis integrate domestic violence knowledge and skills into their own pastoral care style and may help them identify areas where they may wish to strengthen their general pastoral care skills. Please encourage participants to not be distracted if a particular pastoral care style they see on screen would not seem to work in their community. The opportunity to compare and contrast a variety of pastoral care styles is another benefit of watching all of the vignettes.

When presenting this training material to rabbis, it may be tempting to show only the two vignettes featuring rabbis and to skip the others. Please consider sharing all of the vignettes and training sessions with your training participants. While the clergypersons and the pastoral care recipients in the other six vignettes are not Jewish, they will be exploring issues and concerns that are likely to be raised by Jews as well. **The training sessions accompanying the non-Jewish vignettes have all been designed specifically for Jewish audiences** and will allow you to easily connect the content in each vignette to Jewish concerns, values, and religious practices. Watching just the two Jewish vignettes would result in an incomplete understanding of how to respond to the variety of domestic violence situations that might present themselves.

TRAINING MANUAL

A list of all the training topics covered in the training manual can be found in Handout A:1 - Overview of Training Topics on page 111.

Introductory Session

This session is designed to prepare participants for the other 8 sessions.

It covers the following:

- ✓ Pastoral care environment
- ✓ Domestic violence basics
- ✓ Pastoral care guidelines
- ✓ Transforming Jewish religious roadblocks into resources
- ✓ Feelings about domestic violence

The introductory session can be used as part of a 9-part training series or it can be paired with any of the vignettes for a shorter training series. It is not recommended to start a training session without first having completed the introductory session. Even if you are presenting fewer than the 9 training sessions, it is recommended that you review the entire training manual and incorporate as many of the skill building exercises, discussions, role plays, and handouts as is practical.

Participants will bring a variety of beliefs and personal experiences to the training sessions. Some of the topics and the vignettes may elicit strong reactions from them. **They may be confronted with the reality that their behavior toward their own intimate partner is abusive or they may be struggling with being abused.** The “Feelings about Domestic Violence” portion of the Introductory Session is designed to help participants consider how their personal experiences, beliefs, and attitudes may impact them during the training and when providing pastoral care. Taking the time to explore the questions provided in this section may make it easier to address these issues when they arise during the rest of the training. Clergy need to be aware of their own complex responses to domestic violence so that they can clearly identify and separate their responses from the needs of the survivor.

Case Studies

With the exception of the introductory session, each of the training sessions contains the same basic components and corresponds with a video vignette to create a comprehensive case study.

Each session starts with an **Introduction for Facilitators** section that provides this information:

Scheduling Information - Minutes per Section		
I.	Skill Building - Topic	45
II.	Vignette	25
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Discussion Topic Role Playing Topic	60
V.	Conclusion	5
Total Time = 3 hours		

The above chart is followed by:

- A basic description of the individuals in the vignette
- Learning objectives
- Notes for the facilitators

Skill Building

Skill building exercises are presented prior to viewing the vignette to help participants develop concrete, practical pastoral care skills and to enable them to get the most out of the viewing experience. These exercises are designed to be easily integrated into any of the training sessions. Even if you will not be using every one of the video vignettes, all of the skill building components can still be utilized.

Vignette

Each session will include suggested introductory comments for the facilitator to share with the training participants prior to showing the vignette. When the clergy person and pastoral care recipient in the vignette are not Jewish, the introductory comments will include direction to let training participants know that the discussion will be from a Jewish perspective.

Debriefing

The video vignettes are most effective when followed by a critical debriefing. Each training session provides suggested questions and responses for these four debriefing areas:

Safety Issues

We begin with discussing safety issues, not only because abuse can be life-threatening, but also because awareness of the safety issues equips the participants to critique the strengths and weaknesses of the pastoral care contained in the vignette. While safety is emphasized throughout the training, it is important to note that safety may not necessarily be the issue of highest priority to the person experiencing domestic violence. The survivor's right to self-determination should not be ignored in the name of safety.

Strengths of the Pastoral Care

By asking about the strengths of the pastoral care, you help the participants to identify useful practices they may want to replicate.

What is Missing

Asking participants what is missing in the vignette encourages them to examine the issues that did not get addressed, as well as the alternatives that might have been explored. This also gives them valuable practice in assessing important areas to address when they are providing pastoral care themselves.

Options to Explore with Survivor or Person Who is Being Abusive

One of the primary tasks of pastoral care for domestic violence is to assist survivors and those who are abusive in identifying their options. Some people stay in abusive relationships or maintain patterns of being abusive because, in part, they are not aware of other options that may be available to them or they lack the support to avail themselves of those options. Each vignette provides an opportunity to explore available options and how they might be discussed with the survivor or the person who is abusive.

Pastoral Issues and Practice

Jewish concepts and values that rabbis are likely to encounter in the context of providing pastoral care for domestic violence are explored through discussions and role play exercises.

Discussions

Discussions are preceded by knowledge building. Relevant handouts are provided to allow the discussions to be as useful and meaningful as possible. The directions for the discussion are always the same: Divide the participants into groups of 5 or so. If you are training a small group, you can divide the participants into pairs or you can choose not to divide up the group. Allow about 10-15 minutes for discussion and then invite everyone back into the larger group and ask them to report back.

Here are some discussion guidelines for use throughout the training:

- Make use of participants' knowledge and experience.
- Avoid dominating the discussion with your own ideas and answers.
- Recognize that emotionally charged issues can arise in a group discussion.
- If someone is angry about an issue brought forward, be sure you understand the point s/he is trying to make. Hostility is often intensified when a discussion leader demonstrates incomplete understanding of a question or comment made by a member of the group. Restate the points that are made by the person who is angry to help him/her know that s/he is being heard.
- Acknowledge that sometimes there is no "right" answer.

Role Play

Role plays are included to increase the comfort level with the material and skill in responding. Each role play will occur in groups of three - one person will take the role of the rabbi, the second of the person receiving pastoral care, and the third, of an observer. The role play will last approximately ten minutes and is followed by a debriefing within the triad. The role play concludes with a report back by each of the triads to the entire group.

Conclusion

Each training session has a paragraph to assist the facilitator in summarizing the accomplishments of the session. It is important for the group to take pride in what they are accomplishing and to recognize the progress they have made. This is also an opportunity to give the group a preview of what they will be learning in the next session.

CD & HANDOUTS

The handouts are printed in the training manual for your convenience, but we recommend making copies for participants by using the enclosed CD. By printing and copying from the CD you can avoid the spiral binding getting in the way and you will have standard 8 ½ x 11" copies (the pages in the manual are a bit smaller). You have the option of printing out all the handouts at once from a file containing all of them or printing them out individually from files containing each individual handout. Please be sure to read the file on the CD entitled "Terms of Use" prior to printing and copying the handouts.

In the upper right corner of each handout, we identify in which training session the handout is introduced and the order in which it is used. For example, the handout entitled "*Teshuvah* (Return) and Accountability Worksheet" is labeled 8:2 because it is used in Training Session #8 and it is the 2nd handout for that training session. Handouts for the introductory session are labeled with the letter "A."

FACILITATOR PREPARATION

As the facilitator, it is important that you understand the dynamics of domestic violence and the Jewish concepts and values discussed in this training. It is also helpful if you have some experience with pastoral care issues and domestic violence. If you do not consider yourself an expert in one of these areas, we recommend collaborating with someone who does have this expertise. If you are a rabbi or Jewish educator, you might consider co-facilitating the training with a domestic violence advocate. If you are a domestic violence advocate, you might consider co-facilitating the training with a rabbi or a Jewish educator. The training participants will not only benefit from the expertise of each discipline, but they will also gain a deeper understanding of the value of collaboration between religious leaders and advocates.

If you do not yet have expertise in domestic violence, training may be available through FaithTrust Institute (visit www.faithtrustinstitute.org for more information), a local or state domestic violence coalition, a local Jewish domestic violence program, a university, or organizations such as Jewish Women International.

Before each training session, refer to the following checklist to determine whether you are prepared to provide training on this topic:

- Watch the vignette at least twice, preferably several times.
- Familiarize yourself with this training manual.
- As you watch a vignette, note your own reactions by recording them on paper.
- Prepare to help others respond to the vignette by asking yourself, “How would I have handled this?” “What would I have missed?” “What more do I need to learn?”
- Review the handouts and make sure you understand them.
- Prepare the handouts for participants. 3-ring binders work well for this purpose.
- Consider how you might respond to different audience reactions, such as anger, disclosure, or denial of the serious nature of the problem.
- Consider how you will respond to disclosures about experiencing, witnessing, or perpetrating abuse. Know your local resources in case you need to offer referrals.
- Be aware that sessions may bring up many emotions and that members of the audience may have strong opinions about marriage, the community, the role of the rabbi, or involving outsiders.
- Be aware that participants may have reactions that are based more on their own experiences than on the situations depicted in the vignettes.
- If you are training rabbis from more than one of the movements, consider that their experiences and responses may differ. Help to create an environment where all participants’ perspectives are treated with respect and understanding.

- If more than 30 people are expected, ensure that you have a large screen or at least two video monitors.
- Insure that each participant has a pen for writing down responses/phrases/reactions during the viewing of the video.
- Remember that you are making an important contribution by facilitating this training!

Physical arrangements

- Select a location that is accessible to people with disabilities.
- If possible, meet in a room that is ample in size and allows for the flexible rearrangement of tables and chairs.
- Arrange the chairs so that each participant may see the video clearly when it is shown, but also in a way that allows for conversation and participation.
- Be prepared to rearrange chairs to accommodate discussions and role plays.

Materials needed

- 3-ring binders for each participant
- ruled paper placed in each binder
- sufficient copies of the handouts
- The DVD – We recommend checking it prior to each session to be sure that it is in good working order.
- A working DVD player and at least one television
- Newsprint or writing board
- Pens
- Markers

Please Note

In this training manual, material found in *italics* conveys either Hebrew language or the statements a facilitator might make to participants.

Conclusion

Through this training, you will help rabbis deepen their understanding of domestic violence and increase their ability to respond effectively, in conjunction with other resource people, to those experiencing domestic violence or abusing an intimate partner. Doing this, you may help save a life. Thank you.

Kol Yisrael Arevim Zeh Bazeh
All Jews are responsible for one another.

- *Shavuot 39a*

Rabbi Tarfon used to say,
It is not your obligation to complete the task,
but neither are you free to desist from it entirely.

- *Pirke Avot 2:16*

SESSION A: INTRODUCTION

INTRODUCTION FOR FACILITATORS

This session is designed to introduce the entire series or to be paired with any of the sessions.

Scheduling Information - Minutes per Section		
I.	Welcome	10
II.	DVD Introduction	5
III.	Training Overview	10
IV.	Domestic Violence Basics	15
V.	Assessing Domestic Violence	10
VI.	Pastoral Care Guidelines	10
VII.	Jewish Roadblocks & Resources Exercise	25
VIII.	Feelings About Domestic Violence	10
IX.	Conclusion	5
Total Time = 100 minutes		

Review & Photocopy Handouts:

- A:1 – Overview of Training Topics, p. 111.
- A:2 – Introductory Session PowerPoint Presentation Handouts, p. 113.
- or
- A:3 – Introductory Session PowerPoint Presentation Notes Pages, p. 119.
- A:4 – Assessing Domestic Violence, p. 135.
- A:5 – Pastoral Care Guidelines for Rabbis Assisting a Survivor of Domestic Violence, p. 137.
- A:6 – Pastoral Care Guidelines for Rabbis Responding to an Abusive Person, p. 139.
- A:7 – Jewish Roadblocks and Resources – Blank Chart, p. 141.
- A:8 – Jewish Roadblocks and Resources – Examples, p. 143.*
- A:9 – Feelings about Domestic Violence, p. 145.

*Do Not distribute handout A:8 until after training participants have completed the Jewish Roadblocks and Resources Exercise on p. 141.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand the basic pastoral care goals of assisting people who have experienced domestic violence.
- 2) Understand the basic pastoral care goals of responding to those who perpetrate abuse.
- 3) Utilize Jewish values as a resource for responding to domestic violence.

I. WELCOME

Invite each of the training participants to introduce themselves by giving their name and what they hope to learn from this class. If the participants are from more than one movement in Judaism, also ask them to share what movement they represent.

II. DVD INTRODUCTION

Tell the participants that you will be showing them the introduction to the DVD series and then you will give them an overview of what you will be covering in the class and in today's session.

→ Show the DVD introduction

III. TRAINING OVERVIEW

Explain to participants: *We won't be watching one of the vignettes today. Instead, we will do some preparatory work so that we can learn the most from the vignettes when we see them in subsequent sessions.*

a. Overview of Training Series

- i. *Let's start with an overview of today's training session. Today we will discuss the training series, the pastoral care environment, domestic violence basics, assessing domestic violence, pastoral care guidelines, Jewish concepts and values, ways to*

transform religious roadblocks into resources, and our own feelings about this work.

- ii. *Over the next 8 sessions, we will explore a variety of issues that arise when providing pastoral care in response to domestic violence.*

Each of the next 8 training sessions:

- ✓ Increases knowledge about domestic violence*
- ✓ Builds pastoral care skills*
- ✓ Addresses Jewish values and concepts related to domestic violence*
- ✓ Provides opportunities to think critically about different pastoral care approaches*
- ✓ Has an opportunity to practice your pastoral care skills*

b. The Vignettes

Each of the next 8 training sessions will include a video vignette depicting a pastoral care session. The vignette will provide us with a case study to explore. The clergy in the eight vignettes each have their own style of providing pastoral care. Your style may differ from theirs. Their techniques may not always be appropriate for members of your congregation or community. We hope that being able to compare and contrast your pastoral care style with theirs will assist you in strengthening and solidifying your own personal approach. Regardless of style, each vignette will address issues that commonly arise with domestic violence.

As you watch and critique each vignette, you will see that these are not perfect examples of pastoral care. In fact, there is no perfect way to provide pastoral care for domestic violence. We hope that identifying the strengths and weaknesses in each example of pastoral care will give you tools to be more effective in addressing domestic violence. We also hope it will help you to be gentle with yourself when pastoral care is challenging or less than ideal. We know this can be very difficult work. This video series helps us recognize that even experts struggle, at times, with supporting the safety of survivors and with holding those who are abusive accountable.

Through this training series, you will deepen your understanding of the issues and increase your ability to respond effectively, in conjunction with other resource people, to someone disclosing domestic violence.

c. The Pastoral Care Environment

While watching the DVD, you will see that each of the vignettes has the same setting – two people sitting at a table. This setting was chosen to allow both people to be in the same camera frame. The setting used does not presume that this is the most appropriate or effective way to provide pastoral care. Some may feel that the clergy are sitting too close to the women. When you provide pastoral care, it is important to be sensitive to the personal space needs that survivors may have. It is also important to consider issues of privacy, confidentiality, and safety when choosing the setting for pastoral care.

d. A Jewish Approach

Even though the vignettes include clergy, survivors, and abusive partners from different religious traditions, this training is specific to Judaism. We will be exploring how Judaism can be a source of healing and justice for survivors of domestic violence and a resource for abusive partners who wish to change their behavior. When you understand the dynamics of domestic violence, you can more effectively help survivors of domestic violence remain connected or re-connect to their Judaism. You can also hold those who abuse their intimate partners accountable for their behavior and assist them in the process of teshuvah (return).

Responding to domestic violence can be challenging. It can be hard to uphold the autonomy and right to self-determination of the survivor when faced with the emotional, physical, and sexual danger of the situation. It can be difficult to address the sometimes competing needs and demands of the survivor, the person who is being abusive, and the congregation. This training will provide you with tools to deal with these complex issues. However, you will be most effective in responding to domestic violence when you partner with local experts. We will be discussing how to do this, too.

e. Training Binders

Please distribute the training binders. Ask the participants to look at Handout A:1 – Overview of Training Topics. Briefly review the topics that will be covered during the 8 training sessions. Invite questions.

IV. DOMESTIC VIOLENCE BASICS

Ask participants to open their binders to Handout A:2 - Introductory Session PowerPoint Presentation Handouts. If you have a PowerPoint projector, use the file from the accompanying CD to put the PowerPoint presentation up on a screen. If you do not have the equipment to show the PowerPoint presentation, you may instead distribute Handout A:3 - Introductory Session PowerPoint Presentation Notes Pages and present the information by having participants follow along with this handout. Handout A:3 provides you with a script to use to describe the slides.

The PowerPoint presentation starts with a basic definition of domestic violence. The second slide explains why, in the vignettes, the survivors are all women and the abusive partners are all men. The subsequent slides will explain in more detail why domestic violence is primarily about men's violence toward women. If participants question why there are not examples of women abusing men, please explain that the vignettes are designed to present some of the most common scenarios they are likely to face as clergy. Of course, abuse of men should be taken very seriously as well.

The training series does lack an example of domestic violence occurring in a same-sex relationship. Women do abuse women and men do abuse men. Lesbians, gay men, bisexuals, and transgendered individuals experience domestic violence and may face discrimination when seeking assistance. Individuals who fear discrimination in their own congregations may, in some cases, reach out to a rabbi from another community for assistance. Rabbis need to be prepared to assist all those who experience domestic violence. "All Jews are responsible for one another."
- *Shavuot 39a*

Following the statistics slides are slides explaining the language choices in the training manual. Please review all the slides with participants and allow them an opportunity to ask questions.

V. ASSESSING DOMESTIC VIOLENCE

Ask participants to look at Handout A:4 - Assessing Domestic Violence. Read the top paragraph aloud and then review the "ICE" acronym: intent, context, and effect. Explain that keeping "ICE" in mind will help them better understand why a person

experiencing abuse might do things that seem unhealthy or even abusive and why a person who is abusing their intimate partner might be able to make it sound as if it is their partner who is unstable. When it comes to domestic violence, it is important to be aware of details but it is also important not to lose sight of the big picture.

VI. PASTORAL CARE GUIDELINES

Now that we all share a common definition of domestic violence and a common understanding regarding language and labels, we are going to look at some general guidelines for providing pastoral care in response to domestic violence.

Ask participants to look at Handout A:5 - Pastoral Care Guidelines for Rabbis Assisting a Survivor of Domestic Violence and Handout A:6 - Pastoral Care Guidelines for Rabbis Responding to an Abusive Partner. Ask for volunteers to read aloud the goals for intervention. Give participants time to silently read the rest. Invite the group to ask questions.

VII. JEWISH ROADBLOCKS & RESOURCES

Explain that Judaism uses many resources to determine the right thing to do when that is not clear and to teach and motivate moral sensitivity and behavior when it is. These include stories, proverbs, moral theories, images of God as our exemplar, prayer, studies, and, most especially, law. Rabbi Elliot Dorff describes how each of these sources works in Jewish moral thinking and action in his book "Love Your Neighbor as Yourself: A Jewish Approach to Modern Personal Ethics." In this book, there is a chapter on how Jewish law has treated family violence. Those who would like to see the results of the usual, legal approach to these issues within Jewish sources should look there. That material, though, is based on some fundamental Jewish concepts and values. Throughout the training, you will receive handouts written by Rabbi Dorff about these concepts and values. The handouts and our discussions about them will illuminate and clarify the theological and moral grounds of Jewish responses to domestic violence.

Roadblocks & Resources Exercise

Today we will start the process of making connections between Jewish concepts and values and our response to domestic violence.

- a. Ask participants to look at Handout A:7 – Jewish Roadblocks and Resources – Blank Chart. Do not distribute Handout A:8 until after training participants have completed the Jewish Roadblocks and Resources Exercise on p. 141.
- b. Divide participants into groups of 5 and tell them they will be brainstorming how the Jewish concepts and values listed can be a roadblock or a resource when dealing with domestic violence. Divide the Jewish concepts and values equally among groups.
- c. Give the groups the example of the value, *sh'lom bayit* (peace in the home). Explain to them that *sh'lom bayit* can be a roadblock to safety when survivors of domestic violence are told that it is solely up to them to maintain peace in their home. It can be a resource when survivors are told that it is their abusive partners who are responsible for the lack of *sh'lom bayit*.
- d. Give groups approximately 10-15 minutes to work and then bring them back together. Ask the groups to share one example for each value.
- e. When they are done sharing their examples, distribute handout A:8 - Jewish Roadblocks and Resources – Examples. If there is enough time or if they have not been able to come up with an example for one of the values, review the examples provided on this handout. Otherwise, you can encourage them to read the handout on their own.
- f. Tell participants that we will be exploring the relationship between these concepts and values and domestic violence throughout the training. Encourage them to consider how they can transform roadblocks into resources when they provide pastoral care.

VIII. FEELINGS ABOUT DOMESTIC VIOLENCE

Lastly today, we are going to briefly talk about our feelings about domestic violence. This isn't a therapeutic group so we aren't going to delve into our personal stories involving experiencing, witnessing, or perpetrating abuse. What I do want to do, though, is to ask each of you to consider how your personal experiences with domestic violence and your beliefs and attitudes about domestic violence may impact the way you provide pastoral care for survivors and their abusive partners.

Ask participants to look at Handout A:9 – Feelings about Domestic Violence. Encourage them to refer back to these questions when providing pastoral care. If time permits, ask participants for their thoughts about the last question: *What support, supervision, or consultation do I need to successfully provide pastoral care?*

IX. CONCLUSION

Invite any final questions. Thank the group for their participation. Give them a preview of the next training session: *Next time, we will learn how to utilize the Power and Control Wheel, and we will talk about power and control tactics that are specific to the Jewish community. We'll watch the first vignette, discuss premarital and couples counseling, and explore how the concept of pikuach nefesh (saving a life) relates to safety planning.*

Rabbi Chaninah said:
 Much have I learned from my teachers
 and even more from my peers,
 and from my students,
 I have learned the most of all.
 – Babylonian Talmud, *Taanit* 7a

He is great who is not ashamed
 to admit he does not know.
 – Judah HaNasi, Jerusalem Talmud, *Hagiga* 1.8

SESSION 1: IVY

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Using the Power and Control Wheel	45
II.	Vignette	25
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Premarital Counseling & Couples Counseling <i>Pikuach Nefesh</i> (Saving a Life) & Safety Planning	60
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 1:1 - Power and Control Wheel, p. 147.
- 1:2 - Power and Control Wheel – Blank, p. 149.
- 1:3 - Premarital Counseling, p. 151.
- 1:4 - Couples Counseling, p. 153.
- 1:5 - *Pikuach Nefesh* (Saving a Life), p. 157.
- 1:6 - Safety Planning, p. 159.



Description:

Ivy is an Evangelical Christian.

Her former youth pastor, Rev. Luis Carriere, is a Free Methodist.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Utilize the Power and Control Wheel to discuss domestic violence with someone who is being abused.
- 2) Recognize the need to address domestic violence during premarital counseling.
- 3) Understand the dangers of couples counseling when there is domestic violence.
- 4) Discuss safety planning with a survivor.
- 5) Begin to identify how religious issues are related to safety issues.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING -

Utilizing the Power and Control Wheel

Ask participants to look at Handout 1:1 -Power and Control Wheel.

Explain that even though physical violence is what we typically picture when we hear the words domestic violence, domestic violence is really about power and control. Physical violence is just one of many types of tactics used by those who are abusive to establish and maintain power and control over their partners. Some people control and abuse their partners without ever using physical violence. Since the media and society tend to not acknowledge or take seriously other tactics of abuse, it is easy to not recognize them. Those who use intimate partner violence will also deny the seriousness of their abusive behavior and accuse their partner of overreacting or imagining the abuse. As a result, many survivors of domestic violence may need support and assistance in identifying emotional, financial, and sexual abuse. The power and control wheel is a great tool to use to help survivors name what has happened to them.

Briefly review the categories of the Power and Control Wheel and invite questions. Let participants know that they will be utilizing the Power and Control Wheel throughout the training to help them identify abusive and controlling tactics.



When discussing the Power & Control Wheel with a survivor of abuse, it can be helpful to offer her a highlighter and invite her to highlight the tactics used by her partner. This technique can help her to identify what she has experienced. You can reflect how strong she has been to have endured so much.

Ask participants to look at Handout 1:2 - Power & Control Wheel – Blank.

Divide participants into small groups. Ask them to think of power and control tactics that might be used specifically against Jewish women. Ask them to work as a group to fill in the blank Power and Control Wheel with Jewish examples. Give them the following example to get them started: In the category of “using male privilege,” an abusive Jewish man might try to control his wife by withholding a *get* (divorce). Allow approximately 10-15 minutes for the small group work and then bring the whole group back together. Ask for one example from each category. Point out that these are the types of issues they will be addressing, as rabbis, when they are responding to domestic violence. Encourage the group to look for examples of power and control tactics in each of the vignettes they watch.

II. VIGNETTE

Will appear on screen:

A young woman is having doubts about her engagement. Confused and hurt by her fiancé’s behavior, she makes an appointment to see their former youth pastor, who has known them both since their early teens.

Introductory comments for training participants:

Explain that this is a pastoral care situation involving a youth minister and a Christian woman. Many of the issues she faces will be similar for Jewish women, but the approach a rabbi would take would obviously be different. As you watch the vignette, keep in mind how you would approach this situation if the woman were Jewish.

Explain that it is important to understand that survivors may be in a state of crisis and may

not be as clear and articulate as Ivy. We will see that she is alert to her fiancé's changes, but she is not familiar with the parameters of healthy and unhealthy relationships.

➔ Show the Ivy vignette.

III. DEBRIEFING

You can help the participants make the connection between what happens in the vignette and similar situations that may occur with Jewish couples.

a. Safety Issues

Ask participants: *What have we learned from Ivy that helps us to assess the risks to her safety? How does what she has described fit with the Power and Control Wheel?*

[After brainstorming, these issues should have been identified. If any of these issues have been missed, the facilitator can add them.]

Ivy has told us that her fiancé:

- Drove off and left her at the mall, far from home, without her purse or any money. (This is a form of economic abuse and is putting her safety at risk.)
- Grabbed her arm to force her to leave her friends and caused a bruise. (This is controlling, physically abusive, and isolating.)
- Is getting angry and frustrated with her more frequently, escalating his behavior (Emotionally abusive)
- Has started throwing things. (This is threatening.)
- Gave her a dress for her birthday, got mad at her, told her she didn't deserve it and then cut it up. (This destruction of property is a form of intimidation and is emotionally abusive.)
- Punches stuff, such as the wall, and the bookshelf. (This is another form of intimidation.)
- Apologizes, but does not change his behavior. (Emotionally abusive)
- Is scaring her, causing her to feel nervous. (Emotionally abusive, but also has a physical consequence – she gets a knot in her stomach)

b. Strengths of the Pastoral Care

Rev. Carriere is kindly allowing us to learn from him. What did he do well?

Suggested Responses:

- ▶ He asks questions that assess the situation. “Do you have examples of some of the stuff he may be doing?” “How many times a week?” He asks for examples of the worst things Mike has done.
- ▶ He asks Ivy how Mike’s behavior impacts her. “What happens to you? What goes on for you?”
- ▶ He asks Ivy about how she sees her future with Mike. “Do you feel that the way things are right now, you’re moving towards a sense of sanctuary – a sense of safety?”
- ▶ Rev. Carriere points out that he is seeing Ivy less and less, a sign of isolation.
- ▶ Rev. Carriere expresses concern for her.
- ▶ He asks her what she needs, what she needs to feel safe.
- ▶ Rev. Carriere asks about Mike taking responsibility for his own actions. In doing this he redirects the blame away from Ivy who is blaming herself.
- ▶ He explains the difference between apologizing and taking responsibility.
- ▶ He reiterates what she has told him. This demonstrates that he has heard her.
- ▶ He asks her how she views her current and future role in the relationship.
- ▶ He articulates for her a vision of a healthy relationship/marriage.
- ▶ He clarifies the meaning of a particular scripture for her and explains that it is not a justification for her to remain in an abusive relationship.
- ▶ He refers to Mike’s behavior as a pattern of power, control, and domination.
- ▶ Ivy expresses concern that talking to Rev. Carriere is a betrayal of Mike. Rev. Carriere tells her that her choice to meet with him is positive and healthy.
- ▶ Rev. Carriere is clear that Ivy cannot change Mike and that Mike needs help from professionals if he is going to change.

- ▶ Rev. Carriere talks about the importance of treating oneself well and having healthy boundaries.
- ▶ He steers her away from couples counseling.
- ▶ He suggests safety planning, mentions that she could call the police.
- ▶ He offers to continue meeting with her and/or to refer her to others with similar experiences.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Carriere had had more time with Ivy or had used his time differently, what ideally could have been addressed during his time with Ivy?

Suggested Responses:

- * When Ivy started talking to Rev. Carriere about her relationship, he could have assured her that their conversation would be kept confidential.
- * Rev. Carriere could have been more direct with Ivy by telling her that the behaviors that she was describing are abusive. He could have more directly expressed concern for her physical and emotional safety and wellbeing.
- * When Ivy tells him that she is holding on to fear, Rev. Carriere could have asked her what she is afraid will happen.
- * While Rev. Carriere does try to steer Ivy away from couples counseling, he could have been more explicit about the dangers of couples counseling when there is violence and abuse in a relationship.
- * He offers to refer Ivy to “ladies that I know who have gone through similar issues,” but it isn’t clear if he is suggesting a support group.
- * He could have offered her information about a domestic violence program, support groups, hotlines, and explained how they could assist her.
- * He could have prioritized safety planning during this meeting instead of suggesting they discuss it later.
- * He could have discussed delaying or canceling the wedding plans.

- * He could have been more direct regarding danger signs - "If Mike has this problem now, it's only going to get worse. I've seen this pattern before and his behavior is already escalating."
- * In response to Ivy's concern that she is betraying her fiancé's trust, the response could have been, "You are not betraying him by seeking help. He is betraying you and your relationship."
- * He could have asked, "Has he made any threats? What kind? Have you ever talked about breaking up? How did he react?"

d. Options to Explore with Ivy

Brainstorm possible courses of action that Ivy might take:

Suggested Responses:

- ◆ Call a domestic violence hotline.
- ◆ Strategize with an advocate how to postpone or call off her wedding.
- ◆ With the assistance of an advocate, create a safety plan.
- ◆ Talk about what her future would be like if Mike wasn't part of it.
- ◆ Strengthen social support network.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: Premarital Counseling and Couples Counseling

Earlier we saw that one of the spokes on the Power and Control Wheel is "Minimizing, Denying and Blaming." People who are abusive use this tactic to control their partners. People who are being abused often internalize this, minimizing and denying the abuse they are experiencing and blaming themselves for the pain in the relationship. Unfortunately, caring professionals may also inadvertently collude with the abusive partner by minimizing and denying the abuse and blaming the survivor. Survivors often report that this happens during counseling - individual, premarital, and couples. Today we are going to discuss the particular dangers of premarital and couples counseling and how pastoral care providers and therapists may unwittingly collude with abusive partners. The handouts we will be reading today will explain how to address domestic violence during premarital counseling and why couples counseling is considered dangerous when there is abuse and violence in the relationship.

Divide the participants into groups of 5 or so. Ask participants to read Handout 1:3 -Premarital Counseling and Handout 1:4 - Couples Counseling, and then discuss the following questions in their small group:

If Ivy were a Jewish woman and you were providing premarital counseling for her and Mike, what would you do at your next premarital counseling session? Would you officiate at their wedding?

Give the groups 10 minutes to discuss. Then bring the whole group back together and ask for ideas that were generated.

b. Role Play: *Pikuach Nefesh* (Saving a Life) & Safety Planning

To prepare for this role play, ask participants to read Handout 1:5 - *Pikuach Nefesh*, and Handout 1:6 - Safety Planning.

This role play will occur in groups of three – one person will take the role of the rabbi, the second of a Jewish Ivy, and the third, of an observer.

*Imagine that Ivy and Mike are Jewish and Ivy has shared with you the risks to her safety that she shared with Rev. Carriere. Role play how you would talk to her about *Pikuach Nefesh* and about safety. Practice going through the 4 steps outlined in the Safety Planning Handout:*

- 1) *Affirm*
- 2) *Assess*
- 3) *Address Safety*
- 4) *Refer*

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the rabbi can respond to questions such as *How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes. *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

Today we have learned how to utilize the Power and Control Wheel and how to think about it in a Jewish context. We also learned to assess for risks to safety in a relationship and the importance of safety planning. We have examined our responsibilities during premarital counseling, the dangers of couples counseling, and how we might handle situations of abuse during premarital counseling. We practiced how to talk about pikuach nefesh and safety planning with a survivor. We have seen how complicated it can be to respond to abusive behavior. Through these experiences, I hope your understanding of the issue of domestic violence has been deepened.

Next time, we will work on helping survivors talk about the abuse they have experienced, the barriers immigrant battered women face, how we can connect the concepts of kavod (respect) and kedushah (holiness) to helping those who have been sexually abused, and finally, the challenges of responding to child abuse.

A Jew must honor his wife more than he honors himself.
If one strikes his wife, one should be punished more severely than
for striking another person, for one is enjoined to honor one's wife,
but one is not enjoined to honor another.

- Rabbi Meir of Rothenberg

A husband should love his wife
as much as he does himself
and should respect her even more
than he respects himself.

- Babylonian Talmud, Yevamot 62b

SESSION 2: TESSIE

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building: Helping survivors to disclose abuse Immigrant women and domestic violence	50
II.	Vignette	20
III.	Debriefing	45
IV.	Pastoral Issues and Practice: <i>Kavod</i> (Respect), <i>Kedushah</i> (Holiness), and Sexual abuse Child abuse and a high status abusive parent	60
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 2:1 - Immigrant Women and Domestic Violence, p. 161.
- 2:2 - Power and Control Wheel for Immigrant Women, p. 163.
- 2:3 - *Kavod* (Respect), p. 165.
- 2:4 - *Kedushah* (Holiness), p. 167.
- 2:5 - Child Abuse Reporting, p. 169.



Description:

Tessie is a Protestant who has immigrated to the United States from the Philippines.

Rev. Thelma Burgonio-Watson is affiliated with the Presbyterian Church (USA).

Learning Objectives

As a result of this session, participants will be able to:

- 1) Ask open-ended questions to elicit information about abuse.
- 2) Recognize the added barriers battered immigrant women face.
- 3) Discuss sexual abuse within the context of Jewish values.
- 4) Respond appropriately to disclosures of child abuse.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

a. Helping Survivors to Disclose Abuse

We have seen with the "Ivy" vignette how a woman might talk about stress without explicitly saying she is abused. What sorts of questions can you see yourself asking that would help a survivor feel more comfortable disclosing abuse?

*Suggested Responses:

- What's it like at home for you?
- What happens when you and your partner disagree or argue?
- How does your partner handle things when he doesn't get his way?
What does he do?
- Are you ever scared of him? Does he threaten you?
- Does he ever prevent you from doing things you want to do?
- Does he ever follow you?
- Do you have to account to him for your time?
- Is he jealous, hard to please, irritable, demanding, critical?
- Does he put you down, call you names, yell at you, punish you in any way?
- Does he ever push you around or hit you?
- Does he ever make you have sex? Does he ever make you do sexual things that you don't want to do?

* Source: Jones, Ann and Schechter, Susan, *When Love Goes Wrong: What to Do When You Can't Do Anything Right. Strategies for Women with Controlling Partners.* (New York: HarperCollins Publishers, 1992), pp. 307-8.



The goal in asking these questions is not to get a “confession,” but to help create a space where she feels comfortable and welcome to talk about the abuse. Be aware of her body language and other non-verbal signs that indicate whether she welcomes your questions or wants you to stop. It is also appropriate to ask her if she wants to continue or if she needs a break. She may not be ready on this particular occasion to disclose any or all of the abuse, so it is important to let her know that she is welcome to talk to you more about this in the future, too.

b. Immigrant Women and Domestic Violence

When providing pastoral care, it is important to be aware of cultural differences. An approach that is effective and appropriate in one culture may not be equally appropriate or effective for survivors or those who are abusive from other cultures, and you should take this into account while watching any given vignette.

Ask participants to read Handout 2:1 - Immigrant Women and Domestic Violence and Handout 2:2 – Power and Control Wheel for Immigrant Women. Tell them that the vignette they are about to watch involves an immigrant woman who has been abused.

Ask them to brainstorm issues they would want to be alert to if they were the pastoral care provider assisting an immigrant woman.

Suggested Responses:

- Is her abusive partner using her immigration status to control her?
- Is her immigration status impacting her access to resources?
- Is she aware of her rights in this country?
- Is language a barrier for her?
- Would she like a referral to an immigrant rights organization?
- Am I referring her to services that will provide her with interpreter services if she needs them?

Encourage participants to learn about immigrant rights groups in their area and to find out if there are any services in their area that specifically address the needs of battered immigrant women. Their local domestic violence advocate can help them identify resources if there are any in the area. If they have a Jewish Family Service agency in their area, that may be another helpful resource.

Explain to participants that they should never give legal advice, regarding immigration or anything else, unless they are attorneys who specialize in that particular area of law. They can tell immigrants that they may have options they are not aware of and should seek advice from an immigration attorney or an immigrant rights organization. Never refer immigrants directly to immigration authorities since this may jeopardize their ability to remain in the country if they entered the U.S. without inspection, or have overstayed a visa, etc.

II. VIGNETTE

Will appear on screen:

Married to a prominent Filipino-American leader, an immigrant woman feels there is no one in her church with whom she can confide regarding his abuse. A domestic violence vigil gives her the courage to speak to a local pastor.

Introductory comments for training participants:

Explain that *this is a pastoral care situation involving a Presbyterian minister and a Christian woman who has immigrated to the United States from the Philippines. Many of the issues the survivor faces will be similar for Jewish women and for immigrants from other countries, but the approach a rabbi would take would obviously be different. As you watch the vignette, keep in mind how you would approach this situation if the woman were a Jewish immigrant.*

Before showing the vignette, remind the participants that the vignettes compress time to work as a teaching tool. *In the vignette we will see today, you will see that while Tessie is somewhat hesitant, she is able in a short amount of time to describe emotional, physical, and sexual abuse. You may find that it is very difficult for many survivors to discuss the abuse they have experienced, particularly sexual abuse. As we discussed in our skill building time today, you may need to spend more time with a survivor or may need to ask open-ended questions to elicit this much information and to help the survivor to identify the partner's abusive behavior.*

➔ Show the Tessie vignette.

III. DEBRIEFING

a. Safety Issues

What have we learned from Tessie that helps us to assess the risks to her safety?

Use Handout 1:1 - The Power and Control Wheel, to identify the ways that Tessie's husband is exercising power and control over her.

Suggested Responses:

- Emotional abuse: scares her, calls her names, blames her, “nothing I do is right”
- Intimidation: throwing valuable things, destroys her property
- Physical abuse: he hits her
- Economic abuse: he controls the family finances and the family business, she is financially dependent on him
- Isolation: she no longer lives near her family and friends, she is afraid to talk to anyone in her church about the abuse because of his prominence in the community
- Sexual abuse: he has raped her, he has used scripture to justify sexual coercion
- Spiritual abuse: he uses scripture to justify his abuse and control
- Immigration: he has put off filing immigration paperwork for her, he controls the paperwork, he threatens to deport her and to prevent her from seeing the kids ever again if she leaves him
- Threats: deportation, taking the kids
- Using children: the children witness his abuse of her, they are afraid of their father, he threatens to prevent her from seeing the kids ever again if she leaves him

b. Strengths of the Pastoral Care

Rev. Burgonio-Watson is kindly allowing us to learn from her. What did she do well?

Suggested Responses:

- ▶ Rev. Burgonio-Watson participated in a domestic violence vigil. Her participation in that vigil sent the message that she would be open to talking about domestic violence and laid the groundwork for Tessie to feel comfortable approaching her.
- ▶ Rev. Burgonio-Watson allowed Tessie to ease into talking about the domestic violence. She started off making small talk to give Tessie the time and space to open up.
- ▶ She asked open-ended questions, such as “Can you tell me more about it? Can you talk about it some more? What do you mean? What does your husband expect of you?”
- ▶ She thanks Tessie for coming to speak with her.
- ▶ She assures Tessie that she will keep what she says confidential.
- ▶ She names what Tessie is experiencing as domestic violence and rape and tells Tessie that she is sorry that it is happening to her.
- ▶ Rev. Burgonio-Watson tells Tessie how common domestic violence is and how it impacts women from all backgrounds.
- ▶ She also normalizes how Tessie is feeling.
- ▶ Rev. Burgonio-Watson redirects Tessie’s self-blame and states that Tessie’s husband is responsible for his behavior.
- ▶ Rev. Burgonio-Watson praises Tessie for her courage.
- ▶ She educates Tessies about domestic violence, explaining that it can escalate and can be fatal. She also educates her about possible options, such as the potential to remain in the country without her husband’s cooperation.
- ▶ She asks Tessie if she feels safe and when Tessie doesn’t answer, she returns to the question.
- ▶ Rev. Burgonio-Watson clarifies the meaning of the scripture that Tessie understood as requiring her to tolerate the abuse. She explains how that scripture can be used to understand the need for mutuality in a marriage.
- ▶ Rev. Burgonio Watson expresses her concern for Tessie’s safety and the safety of her children and suggests calling 911 in case of an emergency.
- ▶ She gives Tessie a number to call.
- ▶ She offers Tessie spiritual comfort, in the form of prayer.
- ▶ She sets up another appointment with Tessie.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Burgonio-Watson had had more time with Tessie or had used her time differently, what should have been addressed in this vignette?

Suggested Responses:

- * Tessie repeatedly mentions that she does not want to leave her husband. Rev. Burgonio-Watson could have discussed with Tessie that leaving her husband is one potential option, but that there are others. She could have reassured Tessie that she could access domestic violence advocacy services and work towards increasing her safety and that of her children without actually leaving her husband.
- * She could have explained to Tessie what it means to do safety planning and suggested that Tessie contact an advocate to develop a safety plan.
- * She could have asked more directly about the risks to her safety.
- * When Tessie expressed that she did not see calling 911 as an option, Rev. Burgonio-Watson could have explored her concerns further and talked more about the pros and cons of calling 911 - for example, balancing need for safety during a crisis with potential for retaliation later and rights of immigrants when interacting with police.
- * She could have given her a referral to an immigrant rights organization or immigration attorney, so that Tessie could learn more about the possibility of self-petitioning for citizenship, and what to do if her husband tries to have her deported.
- * She could have described what "treatment" or "seeking help" means for Tessie's husband (i.e., treatment for him means a certified batterer's intervention program).
- * She could have asked Tessie if she would like assistance in coming up with an explanation for her husband about where she has been during her meeting with Rev. Burgonio-Watson.
- * She could have explained to Tessie the limits of her confidentiality

when it comes to child abuse and given Tessie the option of talking more directly about the impact of the abuse on the children and the risks to their safety. If Tessie did not want to share more about the impact on the children, then Rev. Burgonio-Watson could have shared with her, in general terms, more about how domestic violence affects children.

- * She could have encouraged Tessie to seek support from other women who have gone through what she is going through by joining a confidential support group.

d. Options to Explore with Tessie

Brainstorm possible courses of action that Tessie might take:

Suggested Responses:

- ◆ Connect with a domestic violence advocate.
- ◆ Create a safety plan.
- ◆ Consider joining a support group.
- ◆ Explore with an immigration specialist how to obtain citizenship without relying on her husband.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: *Kavod* (Respect), *Kedushah* (Holiness), and Sexual Abuse

Ask the participants to read Handout 2:3 - *Kavod* and Handout 2:4 - *Kedushah*.

Divide the participants into groups of 5 or so. Ask them to spend about 10 minutes discussing the following questions:

If Tessie and her husband were Jewish, how would you explain Jewish values about sexual relations to her? What would you want to tell her about respect and holiness, kavod and kedushah? How might the concept of hillul hashem (desecration of God's name) be helpful in your conversation with Tessie?

Bring the group back together and ask them to share a little from their small group discussions.

b. Role Play: Child Abuse and a High Status Abusive Parent

Ask the participants to read Handout 2:5 - Child Abuse Reporting.

Explain that *each of these situations is very complex and that in the space of time portrayed in the vignette, the clergy person does not have time to address every issue. The issue of the children's safety is obviously a priority.*

This role play will occur in groups of three – one person will take the role of the rabbi, the second of a Jewish Tessie, and the third, of an observer.

For the purpose of the role play, imagine that Tessie and her husband are Jewish.

If Tessie had shared with you what she shared with Rev. Burgonio-Watson, how would you address the issue of child abuse? If you feel you have a responsibility to report the child abuse, how would you discuss this with her? If you feel you don't have a responsibility to make a child abuse report in this case, how would you discuss the children's safety with her? Tessie might have concerns that she won't be believed by Child Protective Services or law enforcement because of her husband's high status in the community. Recognizing that her concerns are valid, what would you tell her?

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the rabbi can respond to questions such as, *How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

Today we discussed how to help survivors disclose abuse. We have seen how safety issues may be complicated by immigration status and cultural background. We have discussed how to talk about sexual abuse in the context of the values of kavod and kedushah. We have explored

the importance of considering the safety of the children. Finally, we have considered how to address the concerns a survivor may have about her abusive partner's high status in the community. We are increasing our abilities, our knowledge, and our sensibilities.

Next time, we will discuss how to utilize a tool called the Equality Wheel and we will explore the importance of balance, both in relationships and in our approach to pastoral care. We will talk about how to balance our concern for a survivor's safety with her need for self-determination and autonomy. Finally, we will practice talking to survivors about Jewish values related to healthy relationships.

Rami b. Hama said
in the name of Rav Assi:
A man is forbidden to force his wife to have sex.

-Babylonian Talmud, *Eruvin* 100b

According to Rambam:
He is not to have intercourse while drunk,
nor in the midst of a quarrel;
he is not to do so out of hate,
nor may he take her by force with her in fear of him.

- Laws of Marital Status 15:17

SESSION 3: LISA

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Utilizing the Equality Wheel	20
II.	Vignette	20
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Self-Determination, Autonomy and Safety Healthy Relationships and <i>B'tselem Elohim</i> (in the Image of God)	90
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 3:1 - Equality Wheel, p. 175.
- 3:2 - Self-Determination, Autonomy and Safety, p. 177.
- 3:3 - *B'tselem Elohim* (in the Image of God), p. 179.



Description:

Lisa is Diné (Navajo) and attends a Christian Church. Pastor Ivan Wells is with Esperanza (SCA International), a Christian anti-poverty organization.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Utilize the Equality Wheel.
- 2) Support the self-determination and autonomy of survivors of abuse.
- 3) Discuss the components of a healthy relationship and relate them to the concept of *b'tselem Elohim* (in the image of God).
- 4) Address the feelings a battered woman may experience in revealing her abuse to others in the community.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

Utilizing the Equality Wheel

Explain that *today's vignette features a woman whose life feels out of balance. When one person in a relationship has power and control over the other, the relationship is out of balance. Today we will be focusing on how to assist someone in restoring balance to their life. We will start by looking at the Equality Wheel.*

Ask participants to look at Handout 3:1 - The Equality Wheel.

Review each of the spokes on the wheel and point out that *a balanced, equal relationship cannot exist if any of the spokes is missing – just as a wheel cannot turn if a segment has been removed. The only exception to this would be if the couple did not have children. In that case, the responsible parenting spoke would not be part of the relationship. Also point out that these components of an equal, nonviolent relationship are incompatible with the tactics of abuse found on the Power and Control Wheel (Handout 1:1). They cannot co-exist.*

Explain to participants that *the Equality Wheel can be a valuable tool to use when talking to a survivor of abuse. Just as the Power and Control Wheel can help a survivor identify the abuse that is present in her relationship, the Equality Wheel can help her identify what is missing from her relationship and what she deserves to experience. Some survivors will have had relationships that have been healthy and equal and will be able to relate to the qualities*

mentioned in the Equality Wheel. Sadly, some survivors have never been treated in the ways described in the wheel. It is important to tell survivors that they really do deserve to be treated as an equal and that equal, healthy relationships are possible. Instilling hope is a vital part of pastoral care.

Please keep in mind that equality does not have to mean “sameness.” It can mean mutuality and respect across differences. For example, the Equality Wheel can be used with Orthodox women. While they may have traditional beliefs about gender roles and responsibilities, that does not mean they cannot be treated as an equal in the ways described by the Equality Wheel.



It can be helpful to use the Power and Control Wheel together with the Equality Wheel. Use the Power and Control Wheel first to help a survivor identify the types of abusive and controlling behaviors that her partner has been directing at her. Next use the Equality Wheel to help her identify what she would like to experience in a relationship and what is missing from her current relationship. It is important to identify not only the negative behaviors that are present, but also the positive behaviors that are absent.

II. VIGNETTE

Will appear on screen:

Following Sunday services, Lisa has stopped in to see her pastor. She has been absent from church for several months.

Introductory comments for training participants:

Explain that *this is a pastoral care situation involving a pastor and a Native American woman who is Christian. Some of the issues the survivor faces will be similar for Jewish women, but the approach a rabbi would take would obviously be different. As you watch the vignette, keep in mind how you would approach this situation if the woman were Jewish.*

→ Show the Lisa vignette.

III. DEBRIEFING

a. Safety Issues

What have we learned from Lisa that helps us to assess the risks to her safety?

Utilize the Power and Control Wheel to identify ways that James is exercising power and control over Lisa.

Suggested Responses:

- Physical violence against her (pushed her, broke her wrist)
- Physical violence against the children (spanks the kids hard)
- Physical violence against the dog (has kicked the dog)
- Intimidation (Lisa and the children may fear him because of what he has done to the other members of the family, what he has done to the dog)
- Destroys property (throws things)
- Isolation (He has used jealousy, protectiveness, and accusations of infidelity as justification for isolating her. He doesn't like her going home.)
- Using emotional abuse (He has called her names, accused her of having affairs, and has taken away her sense of safety.)

Can you identify any other tactics that James has used that are not on the Power and Control Wheel?

- Spiritual abuse (he has tried to separate her from her religious community and starts arguments right before she is about to go to prayer services)

b. Strengths of the Pastoral Care

Pastor Wells is kindly allowing us to learn from him. What are the strengths of his pastoral care?

Suggested Responses:

- ▶ Pastor Wells notices that Lisa has not been at church services and asks her if she is okay.
- ▶ He asks open-ended questions, such as "What kind of problems does James have with you coming?" and "What type of things go on when he gets angry?"

- ▶ He reflects what Lisa says, demonstrating that he has heard her. “He has some anger. He is angry towards the church, Christianity, white people?”
- ▶ He asks if the situation is escalating. “Is this something that has gotten worse over time?”
- ▶ He specifically asks about physical violence. “Has he ever hit you or caused you any harm, bodily harm?”
- ▶ He also asks her if positive, healthy aspects of relationships are present in her marriage. “Do you feel like you’re being loved? Do you feel like you’re being honored?”
- ▶ He talks about mutuality and equality in the context of being made in the image of God (*b’tselem Elohim*).
- ▶ He expresses that he is sorry that she and her family have been hurt.
- ▶ He asks her about struggles with religious/spiritual practice in a way that is neutral and nonjudgmental.
- ▶ He tells her that she has a good heart and that she knows what is right and wrong. In this way, he supports her self-determination.
- ▶ Pastor Wells clarifies Christian concepts about submission and suffering for Lisa and tells her he believes that God does not want her to suffer. He points out traditional support for honoring and respecting women.
- ▶ He asks about her social support and, in doing so, finds out that she has been pressured to be silent about the abuse.
- ▶ He tells Lisa that other women from her community are experiencing the same thing and he helps reduce her isolation by offering to connect her to them.
- ▶ He redirects shame from Lisa to her husband and to the community for not protecting her.
- ▶ He expresses his concern for her and the children.
- ▶ The pastor offers Lisa culturally specific resources.
- ▶ The pastor’s style is calming and open.
- ▶ The pastor gently returns to a question if it is unanswered.
- ▶ The pastor does not argue with Lisa or try to talk her out of feeling the way she does. He creates a space for her to have her own thoughts and feelings, validates these feelings, and then offers her more information.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Pastor Wells had had more time with Lisa or had used his time differently, what should have been addressed in this vignette?

Suggested Responses:

- * Lisa's comments about James spanking the kids too hard presented an opportunity to talk about the children's safety.
- * The pastor could have also talked to Lisa about the safety of the dog.
- * He could have offered to strategize with Lisa what she would tell James about where she has been.
- * The pastor could have pointed out that when an abusive partner has been "protective" and then jealous and possessive, that it is, in fact, a form of abuse.
- * Even if the pastor is sure that the community members he is referring Lisa to are well-trained in domestic violence and have experience helping survivors, he should have also offered her a hotline number.
- * When Lisa talks about feeling out of balance, the pastor could have helped her envision a safer future where her life could be in balance, and then could have discussed steps to help her get there.

d. Options to Explore with Lisa

Brainstorm possible courses of action that Lisa might take:

Suggested Responses:

- ◆ Call a domestic violence hotline.
- ◆ Develop a safety plan for herself, her children, and her dog.
- ◆ Call a community member for support.
- ◆ Come back and talk more with Pastor Wells.
- ◆ Follow up on Pastor Wells' offer to talk to her cultural leaders.
- ◆ Develop a plan so she can safely observe her religion.
- ◆ Go to a domestic violence shelter.
- ◆ Stay with friends or family.
- ◆ Discuss additional ways to increase her social support, decrease her isolation.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: Self-Determination, Autonomy and Safety

Ask the participants to read Handout 3:2 - Self-Determination, Autonomy and Safety. Divide the participants into groups of 5 or so. Give them about 10 minutes to discuss the following questions:

What are your concerns about encouraging self-determination and autonomy? What might make it difficult for you to refrain from making decisions for a survivor or advising a survivor towards a particular course of action? If you start to feel like “rescuing” a survivor, how will you redirect that impulse? What support do you need in order to be able to support the self-determination of others?

Bring the small groups back together and ask them to share some of their thoughts with the larger group.

b. Role Play: Healthy Relationships & B'tselem Elohim (in the Image of God)

Ask the participants to read Handout 3:3 - B'tselem Elohim.

Now we're going to combine what we've learned about living in balance, healthy relationships, and self-determination with the concept of b'tselem Elohim. This role play will occur in groups of three – one person will take the role of the rabbi, the second of a Jewish Lisa, and the third, of an observer.

If Lisa and James were Jewish, role play how you would talk to Lisa about healthy relationships. In your conversation with Lisa, utilize the Equality Wheel and the concept of b'tselem Elohim. Be sure to support Lisa's self-determination, even if she asks you what she should do.

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the rabbi can respond to questions such as *How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

In today's training session, we have seen the importance of having a balanced life and the necessity of the survivor being the one to decide how to bring balance back to her life. We have learned about the Equality Wheel, a tool that helps us discuss the aspects of a healthy relationship. We have explored the benefits and the challenges of supporting self-determination. Finally, we have used our role play exercise to put into practice what we have learned about healthy relationships and self-determination and to integrate the Jewish concept of b'tselem Elohim. We have added another layer to our understanding of the complexities of domestic violence.

In our next session, we will discuss crisis intervention and how responsiveness to domestic violence can be impacted by the Jewish concepts of lashon hara (evil speech) and shanda (shame), by social pressure and by professional connections. Specifically, we'll talk about responding when the abusive partner is another rabbi.

"It is the duty of every person in Israel to know and consider that she is unique in the world in her particular character and that there has never been someone like her in the world, for if there had been someone like her there would have been no need for her to be in the world. Every single person is a new thing in the world and is called upon to fulfill her particularity in the world."

- Martin Buber

Marriage is for life
and not for pain.

- Babylonian Talmud, Ketubot 61a

SESSION 4: JACKIE

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Crisis Intervention	45
II.	Vignette	25
III.	Debriefing	45
IV.	Pastoral Issues and Practice: <i>Lashon Hara</i> (Evil Speech) and <i>Shanda</i> (Shame) Social pressure to stay with an abusive partner, a rabbinic colleague	60
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 4:1 - Crisis Intervention, p. 181.
- 4:2 - *Shanda* (Shame), p. 183.
- 4:3 - *Lashon Hara* (Evil Speech), p. 185.
- 4:4 - Abusive Partner May Be a Colleague, p. 187.



Description:

Jackie is an Evangelical Protestant.

Rev. Aleese Moore-Orbih is with the Evangelical Covenant Church.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Recognize social pressures that may affect Jewish women who are experiencing domestic violence.
- 2) Identify the connection between social pressures and risks to safety.
- 3) Understand how beliefs about what is a *shanda* (shame) and what constitutes *lashon hara* (evil speech) may impact the safety of a survivor.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

Crisis Intervention

Today's vignette will feature a woman who has been hospitalized after being assaulted by her husband. This vignette reminds us that domestic violence can be physically dangerous. A survivor may come to you for help right after a violent incident or during a time when the abuse in the relationship is escalating and violence seems to be imminent. Just as safety planning can help prepare a survivor for a future crisis, doing some planning today can help you prepare for assisting someone in crisis in the future.

Ask participants to read Handout 4:1 - Crisis Intervention. Review the steps listed in the handout with them and ask for any questions or concerns.



It is important to remember that the survivor is the expert on what will and will not work for her when it comes to safety. Asking her what has kept her safer in the past can help in developing a safety plan for the future. Also it is helpful to remind yourself that her success at keeping herself alive so far indicates that she is most likely very resourceful.

II. VIGNETTE

Will appear on screen:

At the request of a concerned nurse, the hospital chaplain counsels a patient who believes her Christian faith requires her to go back home with her husband, the man who has seriously injured her.

Introductory comments for training participants:

Explain that *this is a pastoral care situation involving a Christian chaplain and a Christian woman who is currently hospitalized. Many of the issues explored in the vignette will be similar for Jewish women, but the approach a rabbi would take would obviously be different. As you watch the vignette, keep in mind how you would approach this situation if the woman were Jewish. Unlike the other vignettes we have watched so far, this survivor has not chosen to meet with a clergyperson. It was a nurse who initiated this meeting. Keep this in mind as you evaluate the pastoral care provided and as you think ahead to pastoral care that you will be providing in the future.*

➔ Show the Jackie vignette.

III. DEBRIEFING

a. Safety Issues

What have we learned from Jackie that helps us to assess the risks to her safety?

Utilize the Power and Control Wheel to identify the ways that Jackie's partner is exercising power and control.

Suggested Responses:

Physical violence:

- Her husband grabbed her and her arm was broken.
- During the same incident, she “fell” and hit her head. She may have a concussion or another type of head injury.
- There have been other “incidents” but she doesn’t describe these.

Note: Jackie does not disclose much about the abuse she has experienced.

What are the social pressures for Jackie to stay in the relationship? While acknowledging that the pressures on African-American Christian survivors are different from the pressures on Jewish survivors, what are the similarities for Jewish survivors?

- She doesn't want to feed into racist stereotypes about Black men being violent and Black women allowing violence and seeking assistance from the state. (Jewish - she doesn't want to bring shame on her community or feed into antisemitism)
- She does not want to abandon her husband to a wider system that is antagonistic to him. (Jewish - fears of antisemitism, concerns about reporting Jews to non-Jewish authorities)
- The role of African-American women as nurturers and protectors of the family pulls her back to her marriage. (Jewish - pressure on Jewish women to maintain peace in the home, *sh'lom bayit*)
- The centrality of the Black family and the Black Church makes it hard for her to place her needs first. (Jewish - emphasis on family and community)
- Facing the dilemma of choosing between sacrificing herself or sacrificing the family. (Jewish - pressure to sacrifice oneself)
- Stereotypes of African-American women as strong, tough may make it harder for her and others to see that she is being abused. (Jewish - stereotypes of Jewish women as strong, assertive, in control may prevent them and others from recognizing abuse)
- She has been told by a fellow congregant "that the business of a marriage belongs within that marriage." (Jewish women may also feel pressure to remain silent.)
- She chose not to tell the nurse about what she experienced. This may be related to her fear about feeding racist stereotypes. (Jewish - stereotypes/myths about Jewish men as ideal spouses may lead to healthcare providers not asking Jewish women whether they are experiencing domestic violence, even when these same providers screen for domestic violence with other patients.)

How do these social pressures impact the survivor's safety?

- Social pressures may lead a survivor to disregard her own wellbeing

in favor of the perceived wellbeing of her partner or her community. This can result in great emotional and physical pain for the survivor, and may even lead to her death.

b. Strengths of the Pastoral Care

Rev. Moore-Orbih is kindly allowing us to learn from her. What are the strengths of her pastoral care?

Suggested Responses:

- ▶ Rev. Moore-Orbih was able to utilize the survivor's own words to help her process her thoughts.
- ▶ Rev. Moore-Orbih asked Jackie what she wants in her life and talked to her about being healthy and whole.
- ▶ The chaplain helped to illuminate the theological issues.
- ▶ The chaplain provided a different perspective from her religious tradition.
- ▶ The chaplain engaged Jackie where she was in terms of her theology.
- ▶ Rev. Moore-Orbih transformed religious beliefs that Jackie had been taught into concepts that promoted her liberation.
- ▶ The chaplain explained that Marcus was making a choice to control Jackie. That is why Jackie can't change Marcus's choices.
- ▶ The chaplain said, "I am sorry the church has not been what it needs to be for you."
- ▶ Rev. Moore-Orbih offered her the suggestion of finding a community that would be supportive rather than staying in a community that silences her and endangers her.
- ▶ The chaplain gave Jackie another way to understand and define marriage.
- ▶ The chaplain identified with Jackie's experiences of racism and oppression.
- ▶ The chaplain helped Jackie focus on the moment, rather than on future issues of divorce or forgiveness.
- ▶ Rev. Moore-Orbih maintained a soothing, calm tone even when Jackie disagreed with her.
- ▶ Rev. Moore-Orbih's body language and eye contact indicated she was very present throughout the pastoral care.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Moore-Orbih had had more time with Jackie or had used her time differently, what could have been addressed in this vignette?

Suggested Responses:

- * Rev. Moore-Orbih could have asked Jackie about other forms of abuse she was experiencing and made the connection to domestic violence being about power and control, not just physical violence.
- * Rev. Moore-Orbih could have acknowledged how hard it is to disclose such painful information to a stranger and explained that if Jackie wanted to share what happened, the information would not be used against Marcus (unless she has a legal obligation in her state to report this information).
- * When Jackie expressed that she didn't know what to do, or what options she had besides divorce, Rev. Moore-Orbih could have helped her explore the choices available to her.
- * Rev. Moore-Orbih could have expressed concern for Jackie's physical safety and told Jackie that the next assault could be worse. She could have offered to connect her to a domestic violence advocate who could help her develop a safety plan.
- * Since Jackie expressed that she did not have anyone to talk to about the abuse and that she didn't want to feed into racist stereotypes, the chaplain could have told her about domestic violence hotlines and how she can call anonymously.
- * The chaplain could have addressed questions such as "What will you do if it happens again?" The chaplain could have helped strategize a safety plan.
- * Since Jackie did not indicate any openness to leaving her spouse, the chaplain might have explored how Jackie could protect herself within her relationship, the option of a temporary separation, and the option of a support group.
- * The chaplain could have told Jackie that she believed in her ability to make good choices for herself.

d. Options to Explore with Jackie

Brainstorm possible courses of action that Jackie might take:

Suggested Responses:

- ◆ Remain in the hospital longer, if possible, to allow her more time and space to heal. This might also give her a chance to talk with the chaplain again.
- ◆ Call a domestic violence advocate to develop a safety plan.
- ◆ See if it's possible to meet with a domestic violence advocate while in the hospital.
- ◆ Go to a shelter.
- ◆ Return home with a safety plan.
- ◆ Increase her social support network. Consider talking to people already in her life about the abuse she has experienced and/or seeking out new connections, a new religious community.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: *Lashon Hara* (Evil Speech) and *Shanda* (Shame)

Ask participants to read Handout 4:2 - *Shanda* and Handout 4:3 - *Lashon Hara*.

When they are done reading, explain that Jackie is concerned about involving the police or discussing the situation with her congregation. In the Jewish community, Jackie might be accused of *lashon hara* (evil speech) if she speaks out about the abuse she experiences. She might feel ashamed of what has been done to her and worry that the community will blame her for being abused.

Divide the participants into groups of 5 or so and ask them to spend 10 minutes discussing the following questions:

How can rabbis address a survivor's concerns about lashon hara in the context of seeking assistance and safety from abuse? How can rabbis help survivors to feel that the shanda (shame) is the behavior of the abusive person, not their own? Some survivors may feel shame in initially telling a rabbi about the abuse in their relationship. Some survivors may feel shame in needing the rabbi's assistance multiple times as the abuse occurs over time. What can you do to help a survivor feel comfortable approaching you and keeping in touch with you about the abuse?

Bring the whole group back together and ask for their suggestions for addressing *lashon hara* and *shanda*.

b. Role Play: The Social Pressures to Stay with an Abusive Partner

Ask participants to read Handout 4:4 –Abusive Partner May Be a Colleague

Earlier we discussed the social pressures on Jackie to stay in the relationship. Our role play takes our understanding of these social pressures and adds an additional one – what would be the particular pressures that would need to be addressed if the hospitalized woman was a rebbetzin (rabbi's wife)? This role play will occur in groups of three – one person will take the role of the rabbi, the second of a rebbetzin experiencing abuse, and the third, of an observer.

Role play a visit to the hospital where the woman you are visiting is married to one of your colleagues. You were shocked when you learned that your colleague's abusive behavior had caused his wife to be hospitalized. You had no idea that he was abusive; you have always been impressed by his charisma and his knowledge. Yet you are clearly worried about her safety, and feel that your role as a rabbi may be helpful as she sorts out what she should do next. You visit at a time when you know her husband won't be there. Her room is filled with flowers from her husband. You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. What was helpful? What wasn't helpful? What might he/she think about? Then the person playing the role of the rabbi can respond to questions such as How did that go from your perspective? What were the difficulties? How did you handle them?

Report back for about 15 minutes. What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?

V. CONCLUSION

In today's training session, we have learned about how to intervene in times of danger or crisis. We have seen and discussed some of the many pressures upon a woman to stay

with an abusive partner. We have discussed ways to address common misconceptions about lashon hara (evil speech) and the concept of shanda (shame), and we have talked about the additional barriers that may face the spouse of a rabbi.

Next time, we will be comparing the different types of services available for domestic violence and talking about best practices in making referrals. We will also discuss the importance of collaboration. Finally, we will put together what we have learned about crisis intervention, safety, and pastoral care to role play responding in the aftermath of a domestic violence incident.

You shall not stand idly by the blood
of your neighbor.

- Leviticus 19:16

Know whom you put to shame,
for in the likeness of God is (s)he made.

- Genesis Rabbah 24:7

SESSION 5: LUISA

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Comparing Services and Interventions & Making Referrals	35
II.	Vignette	20
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Collaboration with an Advocate Responding to an Abusive Partner	75
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 5:1 - Comparison of Services and Interventions, p. 188.
- 5:2 - Referrals, p. 191.
- 5:3 - Coordinated Community Action Model, p. 193.



Description:

Luisa is a Roman Catholic.

Father John Heagle is a Roman Catholic priest.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Compare and contrast the different types of services and interventions for survivors and those who are abusive.
- 2) Provide appropriate referrals to survivors and those who are abusive.
- 3) Understand the benefits of collaborating with a domestic violence advocate.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

Comparing Services and Interventions & Making Referrals

Ask participants to look at Handout 5:1 - Comparison of Services and Interventions. Explain that *one of the most important things you will do in providing pastoral care is to provide appropriate referrals. Some referrals will increase survivor safety and the accountability of the person who is being abusive, while others could actually increase the danger to the survivor and the entitlement of the abusive partner. Although some people use the terms pastoral care, domestic violence advocacy, batterer intervention, therapy, couples counseling, and anger management interchangeably, there are significant differences among them and not all are appropriate in situations of domestic violence.*

Review Handout 5:1 with participants. Compare the differences in goals, assessment and/or screening, focus, duration, and appropriateness for each of the services and interventions. Assist participants in understanding:

1. Why particular services are recommended for survivors while others may be harmful.
2. Why particular interventions are recommended for those who are abusive, while others may increase their harmful behaviors.
3. How the pastoral care they provide differs from the other options.

Invite questions. For more information about the problems with couples counseling, refer participants back to Handout 1:4 – Couples Counseling. For more information about the problems of individual therapy for those who are abusive, you can refer participants ahead to Handout 7:2 – The Abusive Man in Individual Therapy.

Encourage participants to keep this chart in mind as they watch the vignettes and to consider the following questions: *Did the clergy explain the pros and cons of the various options to the person they were meeting with? How do you think the referrals they did or did not offer will impact survivor safety and accountability of the person who is being abusive?*

Ask participants to look at Handout 5:2 - Referrals. Explain that *it is very helpful to learn about the service providers in your community before someone seeks your help. This handout provides you with a template for gathering this information. You can use the internet or you can call the National Domestic Violence Hotline to get the phone number for the domestic violence program in your area. That program should be able to give you the contact information for a Jewish domestic violence program (if there is one), an immigrant rights program (if there is one) and batterer intervention programs. If there are multiple programs in your area, ask your local domestic violence program which ones they recommend and why. Many states certify batterer intervention programs (BIPs). If that is true in your state, be sure to get referrals only for BIPs that are state certified and in good standing. Local domestic violence programs and probation officers are good sources for recommendations about BIP's. If your local domestic violence program doesn't know about Jewish domestic violence services in the area, you can find a list of Jewish domestic violence programs on the website of Jewish Women International at www.jwi.org. Some communities also have domestic violence programs that specialize in serving particular groups. For example, programs in Seattle include Abused Deaf Women's Advocacy Services and The Northwest Network of Bi, Trans, Lesbian, and Gay Survivors of Abuse. Check with your local domestic violence program to find out if there are specialized programs in your area.*

When you call to get the referral information, you may also want to introduce yourself, explain that you are receiving training in this area, and ask about ways you can collaborate with them or serve as a resource for them. Do not be discouraged if the program isn't receptive at first. Most domestic violence programs are under funded and under staffed. Some have had negative experiences with clergy who have encouraged women to return to or remain in dangerous situations. If the timing isn't right the first time you call, try

again another time. Look for ways to build trust and to build a partnership. The more you get to know them, the more comfortable you will be when it is time to refer to them. The more they know you, the more comfortable they are going to be collaborating with you or referring someone to you for pastoral care. Survivors of domestic violence will be best served by collaborative relationships between clergy and domestic violence advocates. However, it is still important to make a referral even if you have not built a relationship with the service provider yet – just as you would not hesitate to call the fire department if your home were on fire even if you did not personally know the firefighters.

Encourage participants to fill out the referrals handout before the next training session.



If it is safe to do so, ask the survivor how a referral worked out for her. If she wasn't able to get her needs met, encourage her to explore other options. If your community's domestic violence services are not sufficient to meet the needs of the survivor, ask how you can help them. This can be a great project for an interfaith task force or a synagogue social action group.

II. VIGNETTE

Will appear on screen:

In great spiritual pain, Luisa comes to the Sacrament of Reconciliation to confess what she believes is her “sin.” The priest knows Luisa’s family and already suspects that she is being abused by her husband.

Introductory comments for training participants:

Explain that this vignette is different from the others we have seen so far. The vignette depicts two meetings between a Catholic priest and a Latina who is Catholic. The first meeting takes place during the Sacrament of Reconciliation. This is also known as the Sacrament of Penance, or more commonly, as Confession. Due to the parameters of Confession, the priest is not able to fully address the domestic violence at that time and invites the parishioner to meet with him later. Their second meeting is a pastoral care session. Some of the issues depicted in this vignette will be similar for Jewish women, but the circumstances and the approach a

rabbi would take would obviously be different. As you watch the vignette, keep in mind how you would handle this situation if the woman were Jewish and if you were approached by a survivor during a time when you are not able to fully explore her situation.

➔ Show the Luisa vignette.

III. DEBRIEFING

a. Safety Risks

What have we learned from Luisa that helps us to assess the risks to her safety?

Use the Power and Control Wheel to identify the ways that Luisa's husband is exercising power and control.

Suggested Responses:

Physical violence

- Husband does things her father did to her mother: "hit her."

Emotional abuse:

- Husband calls her names.
- Situation is so bad that she wishes he was dead.

Using intimidation:

- He has a "bad temper."

Using isolation/using intimidation:

- He calls multiple times a day at work to check on her.
- She is afraid and must get back because he is going to call.

b. Strengths of the Pastoral Care

Father Heagle is kindly allowing us to learn from him. What are the strengths of his pastoral care?

Suggested Responses:

- ▶ He starts out each session by saying, "Welcome."
- ▶ Father Heagle allows Luisa to direct the conversation, "What would be helpful to talk about today?"
- ▶ He creates an atmosphere of acceptance and trust.
- ▶ He is very affirming and supportive of her, saying positive things such as, "You are a very good, courageous and faith-filled woman."
- ▶ He encourages her to take her time.
- ▶ Father Heagle assures her that he will keep what she has said confidential.
- ▶ He reflects back to Luisa what he has heard her say and how he is experiencing her.
- ▶ He asks her permission before giving his observations.
- ▶ Father Heagle stays calm, doesn't jump to conclusions or overreact to strong feelings. He is never judgmental.
- ▶ Father Heagle acknowledges that they won't be able to address the entire situation in one meeting and that this will be a long process.
- ▶ He does not collude with her negative self-perceptions, but instead offers her his positive perceptions of her.
- ▶ When Luisa says "We're supposed to, as Mexican women...to bear the cross of whatever is happening in our family," he does not agree or disagree with her statement. Instead, he asks her "And what do you think of that?"
- ▶ He asks questions to help her express and identify the abuse.
- ▶ He eases into asking about her husband's abuse by first asking about her father's behavior toward her mother.
- ▶ He assures her that she is not alone, that he and his staff will be there to support her.
- ▶ He takes time to validate her, demonstrate that he heard her and to reassure her; he doesn't jump to problem-solving.
- ▶ He tells her that abuse is never excusable and that her actions are not the cause.
- ▶ He reframes her negative feeling of anger into a positive one of self-protection.
- ▶ He expresses concern about her safety, and asks her what she needs to stay safe.

- ▶ Father Heagle explains that Luisa's husband has broken the marriage and he gives her a positive concept of marriage.
- ▶ In each session, he encourages further contact.
- ▶ He gives her options about who she can talk to, gives a hotline number.
- ▶ Father Heagle ends the session by again stating his positive perceptions of her.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Father Heagle had had more time with Luisa or had used his time differently, what could have been addressed in this vignette?

Suggested Responses:

- * He could have delved deeper into specific issues of violence, abuse and control.
- * He could have strategized with Luisa what to tell her husband about where she has been, as she is clearly fearful of him checking on her soon.
- * In terms of safety planning, he could have been more specific about her options.
- * Father Heagle could have asked about the safety of the children.
- * He could have explained the benefits of calling the hotline number and what the domestic violence advocates could offer.
- * He could have explained, "You are reacting as someone would understandably react when experiencing violence that is both ongoing yet unpredictable. Your anger and distress are normal."
- * Father Heagle could have asked Luisa if she is seriously thinking of killing her husband. If she is just fantasizing about his death, Father Heagle could have validated how common this is for battered women because they so strongly want the violence to stop. If she is actually planning to kill him (which is probably doubtful), he could help her explore the consequences of those actions and plan for other ways out instead.

d. Options to Explore with Luisa

Brainstorm possible courses of action that Luisa might take.

Suggested Responses:

- ◆ Have an explanation for where she has been if her husband asks her.
- ◆ Call a domestic violence hotline.
- ◆ Develop a safety plan.
- ◆ Connect to a battered woman's group so that she can see that she is not alone.
- ◆ Make another appointment to see Father Heagle.

IV. PASTORAL ISSUES AND PRACTICE**a. Discussion: Collaboration with an Advocate**

Ask participants to read Handout 5:3 – Coordinated Community Action Model. Explain that *the Coordinated Community Action Model visually represents the importance of all sectors of the community working collaboratively to address domestic violence. Clergy are one spoke on the wheel and in order for the wheel to turn, clergy must join forces with the other spokes.*

During the skill building component of our training today, we stated that survivors are best served by collaborative relationships between clergy and domestic violence advocates, so today's discussion will be about helping survivors understand the benefits of meeting with an advocate and the significance of clergy and advocates working collaboratively.

Divide the participants into groups of 5 or so and ask them to spend 10 minutes discussing the following:

Imagine that Luisa and her husband are Jewish and Luisa has shared with you the risks to her safety that she shared with Father Heagle. How would you talk to her about meeting with you and a domestic violence advocate, one who is Jewish, or one who is with a secular program? How would you assist her in understanding how your role differs from that of an advocate and what she might gain from advocacy services? What if she expresses some ambivalence about meeting with a Jewish advocate or a secular advocate? What if she expresses concern about confidentiality in the Jewish community if she meets with a Jewish advocate? What if she expresses concern about not being understood by a non-Jewish advocate? How might collaboration with a domestic violence service provider assist you in addressing her concerns?

Bring the whole group back together and ask them to share some of their thoughts with the larger group.

b. Role Play: Responding to an Abusive Partner

Divide the participants into groups of three. One person will take the role of the rabbi, the second of the abuser, and the third, of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play.

Today you are going to have a chance to practice what we learned during the last session about crisis intervention. Imagine this scenario: A month after meeting with Luisa, she calls you late at night. Her husband had just held a gun to her head, and pulled the trigger. The gun was empty, but she was shaken by the experience. When he was out of the room, she called you. She described what had happened, and you discussed with her the pros and cons of calling the police. You also gave her information about how to call to see if there is space in any of the battered women's shelters in the area. You assured her that you would arrange to talk with her very soon. It is now two days later. You have talked with her and helped her with her religious crisis about having left her husband. But now, during your office hours at the synagogue, her husband has arrived to talk with you. He is upset. He knows she called you because your number shows up on their caller ID. He wants to know where she is. He believes you know where she is. He insists that he has a right to know. He says that he is your congregant, too. What do you do and what do you say? You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 10 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the rabbi can respond to questions such as *How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes. *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

Discuss as a group for about 10 minutes–

Would your response have been different if Luisa told you that her husband had kept her up all night arguing and that she was emotionally and physically exhausted? How would it have differed and why? How do you think this situation might have differed if Luisa were connected with a domestic violence program?

Assist the participants in understanding that emotional abuse and control are more typical examples of domestic violence and that they will be more likely to hear about them. It can be easy to minimize the impact of emotional abuse, but it can be just as devastating as physical threats and violence (and sometimes more devastating). Point out that a survivor may also minimize the impact that emotional abuse is having on her and that they can help her by taking it seriously and identifying how it may be harming her health and her functioning. You can ask the participants what happens to them if they undergo stress for prolonged periods of time and are sleep deprived. While the impact of stress and deprivation may differ from person to person, you can help them see how emotionally and physically harmful and even dangerous this can be.

V. CONCLUSION

In this training session, we have compared and contrasted the different types of services and interventions for survivors and those who are abusive and have explored how to provide appropriate referrals. We have heard some of the concerns and fears a battered woman might feel. We have discussed how we might convey the benefits of Jewish and secular domestic violence advocacy to a survivor. And finally, we have role played how to respond to an abusive partner following a crisis incident.

Next time, we will talk about risks to safety, including separation violence and predictors of domestic violence homicide. We will also discuss the role of community honor and taking sides, and we will practice providing ongoing pastoral care.

If I am not for myself, who will be for me?
If I am only for myself, what am I?
If not now, when?

- Hillel in *Pirkei Avot* 1:14

Anyone who has the ability to correct a situation
and is derelict in doing so,
bears the responsibility for whatever results therefrom.

- Babylonian Talmud, *Shabbat* 54b

SESSION 6: DANA

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Separation Violence & Predictors of Homicide	35
II.	Vignette	20
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Community Honors, <i>Kavanah</i> (Intention), and Taking Sides Your Next Pastoral Care Session	75
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 6:1 - Separation Violence, p. 195.
- 6:2 - Predictors of Domestic Violence Homicide of Women, p. 197.
- 6:3 - Media Coverage of Separation Violence, p. 199. Use this handout in place of, or in addition to, local examples (which may be more compelling for training participants). Look for local news articles that describe separation violence. The articles will most likely not mention the words "separation violence," so look for articles that describe assaults of an estranged wife, girlfriend or partner or where the couple was separated or divorced.
- 6:4 - Taking Sides, p. 203.



Description:

Dana is Jewish.

Rabbi Julie Schwartz received rabbinic ordination from Hebrew Union College – Jewish Institute of Religion in Cincinnati and currently serves as the senior rabbi of a Reform congregation.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand the dangers associated with separation violence.
- 2) Understand the need for safety planning for women who have separated or are considering separating from an abusive partner.
- 3) Be proactive in creating a supportive environment for survivors.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

Separation Violence & Predictors of Homicide

Explain to participants that you will be watching a vignette that features a woman who has left her abusive partner. Tell them that separation can be a very dangerous time. Therefore, it is important to understand separation violence, predictors of homicide and how to help women protect themselves and those around them when they separate from abusive partners.

Ask the class to read handouts 6:1 - Separation Violence and 6:2 - Predictors of Domestic Violence Homicide of Women. When they are done reading, ask participants to share their reactions to the handouts. *Was any of this information surprising? How does it impact the way they feel about assisting a survivor of domestic violence?*

If you have news articles describing separation violence, distribute these to the class and talk about how this is a local issue. If you do not have articles, share a story about an example of separation violence that happened in your community or use the samples provided in handout 6:3 - Media Coverage of Separation Violence. (Please note that the examples provided do not include identifying information about those involved when the article is describing allegations. Identifying information was left intact in the articles where there has been a conviction.) Encourage participants to look for examples of separation violence when they read or watch the news.

Encourage them to see the term “violence” in its broadest sense, incorporating emotional, sexual, and physical violence. Ask for their reactions to the media coverage.

Wrap up the skill building portion of the session by assuring participants that increasing their knowledge about and awareness of separation violence can help them better assist survivors of domestic violence. They will now be better able to explain to a survivor why it is critical to do safety planning and why it is so important to prioritize her wellbeing during the process of leaving an abusive relationship.



Try not to let discomfort prevent you from discussing separation violence with a survivor. Chances are that she has already thought about worst case scenarios and won't be shocked by the idea that she could be badly hurt or killed. Be sure to pay attention to her verbal and nonverbal reactions to what you are saying and adjust your approach based on her needs and her readiness to hear what you are saying. Emphasize that the potential for separation violence does not mean that she is trapped in her relationship; it means that safety planning is a necessity.

II. VIGNETTE

Will appear on screen:

Despite counseling and a pending divorce from her abusive husband, Dana still suffers from his control and fears her isolation from the community. She seeks the help of her rabbi.

Introductory comments for training participants:

Explain that *this is a pastoral care situation involving a Jewish woman and a rabbi.*

As you watch the Dana vignette, look for ways that the abuse has continued post-separation. Consider how this might impact Dana's emotional and physical safety and wellbeing.

➔ Show the Dana vignette.

III. DEBRIEFING

After viewing this vignette participants may wish to immediately start discussing whether or not it is appropriate or possible to withhold *alivot* (the honor of reciting blessings before and after a Torah reading) from people who are abusive. Please let them know they will have an opportunity to discuss this during the discussion section and ask them to focus first on the safety issues presented in the vignette.

a. Safety Issues

What have we learned from Dana that helps us to assess the risks to her safety?

Ask the group to *identify forms of power and control that Dana's husband is using.*

Suggested Responses:

- Using emotional abuse: harassing her with emails and voicemail messages.
- Using intimidation: "He still gets to behave the way he behaved but now he gets to do it through the court. It feels like it never ends."
- Minimizing, denying, blaming: He doesn't do anything that has been asked of him. He was supposed to see a domestic violence counselor, but he hasn't.
- Using economic abuse - "He's controlling us about money. He hasn't paid the school fees."
- Using children: "I think he's trying to confuse and turn the children against me."

b. Strengths of the Pastoral Care

Rabbi Schwartz is kindly allowing us to learn from her. What are the strengths of her pastoral care?

Suggested Responses:

- ▶ Rabbi Schwartz starts off by telling Dana that she is glad she came to see her and by expressing her concern for her.
- ▶ She offers concrete help ("I will make sure he doesn't receive an honor, I will arrange for another family to invite you and your children for the holidays, I will take care of the issue of religious school fees.")

- ▶ She reflects that she has heard what Dana has told her.
- ▶ Rabbi Schwartz addresses Dana's concerns regarding isolation and tries to help her increase her social support.
- ▶ She helps connect Dana with community and God's presence.
- ▶ She affirms Dana, "You are doing the things you need to do to build your new life."
- ▶ Rabbi Schwartz affirms Dana's right to be angry, to question, to struggle.
- ▶ She tells Dana that she is a good mother.
- ▶ She offers to speak to Dana's children. This is an opportunity to elevate Dana in the eyes of her children.
- ▶ She states that Ben has not changed and that Dana cannot control whether or not Ben will change.
- ▶ Rabbi Schwartz helps Dana focus on what is in her control – what she can do.
- ▶ Rabbi Schwartz discusses forgiveness in relation to *teshuvah* (return), and Ben's need to change his behavior and be accountable.
- ▶ Rabbi Schwartz communicates her commitment to help Dana feel like part of the synagogue community.
- ▶ She shares her hope with Dana that things will improve, albeit gradually.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rabbi Schwartz had had more time with Dana or had used her time differently, what should have been addressed in this vignette?

Suggested Responses:

- * Rabbi Schwartz could have asked Dana if she has a safety plan, and if not, could have encouraged her to develop one, with the help of a trained domestic violence advocate.
- * In response to Dana's statement, "Now he gets to do it through the courts," she could have asked, "What is he doing?"
- * She could have given Dana the Power & Control Wheel and asked which behaviors her husband is still doing.

- * She could have encouraged Dana to join a domestic violence support group or checked in to see if she was already participating in a group.
- * Rabbi Schwartz says Ben won't get an honor, but never says that there will be any sanctions on/against Ben from anyone.
- * She says, "You cannot fix Ben," but is vague about how the community will hold Ben accountable.
- * Rabbi Schwartz could have explored with Dana how Ben is using the children against her and brainstormed with her solutions to counter his tactics. For example, she could have suggested giving Dana a significant honor during *Shabbat* or a holiday observance, so that her children can see her being honored by the community.
- * She could have helped Dana find ways to expand her social support network at the synagogue beyond arranging a *Rosh Hashanah* dinner invitation, such as joining a study group, a *chavurah* (a social group), or a social action group.

d. Options to Explore with Dana

Brainstorm possible courses of action that Dana might take:

Suggested Responses:

- ◆ Connect to a domestic violence support group.
- ◆ Renegotiate custody so that on some Shabbats the children sit with her.
- ◆ Develop a safety plan with a domestic violence advocate.
- ◆ Ask her lawyer to follow up with the judge about Ben's failure to go to a domestic violence intervention program, his failure to provide the economic support he is supposed to, and his ongoing contact with Dana.
- ◆ Get an order of protection (or amend a current one), ordering Ben to stop trying to contact her or limiting the frequency of contact.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: Community Honors, *Kavanah* (Intention), and Taking Sides

Divide the participants into groups of 5 or so.

Ask the class to read Handout 6:4 – Taking Sides.

When the groups have finished reading the handout, ask each group to spend 30 minutes discussing the following questions:

After watching the Dana vignette and reading "Taking Sides," how do you feel about the issue of synagogues holding abusive people accountable? What is the kavanah (intention) of your synagogue community (either the one you lead or the one you participate in) around supporting loving and healthy relationships? What is the kavanah of your synagogue around supporting survivors and holding abusive partners accountable? Has the leadership of your synagogue discussed their kavanah in giving out or withholding honors? Is this something that could happen in your synagogue? Who would decide and how would the decision be made? How do you think Dana's experience might have been different if her synagogue had discussed these issues?

Then bring the whole group back together and ask for ideas that were generated.

b. Role Play: Your Next Pastoral Care Session

This role play will occur in groups of three – one person will take the role of the rabbi, the second of Dana, and the third, of an observer.

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

Dana and Ben are members of your congregation. Ben is the committee chair of the synagogue building renovation fund. Role play the next pastoral care session with Dana. Be sure to discuss separation violence and safety planning. What can you offer Dana as support from the community that will help integrate her back into the congregation?

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. What was helpful? What wasn't helpful? What might he/she think about? Then the person playing the role of the rabbi can respond to questions such as How did that go from your perspective? What were the difficulties? How did you handle them?

Report back for about 15 minutes: What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?

V. CONCLUSION

In this training session, we have seen how complicated—and potentially dangerous—separating from an abusive partner can be. We have seen how an abusive person can continue to use power and control tactics in attempts to control his partner, even when she is no longer living with him. We have learned how the separation can increase danger and doesn't typically stop abuse. We have discussed the role of the synagogue in supporting loving and healthy relationships, as well as addressing abusive ones. And finally, we have role played a pastoral care session.

Next time, we will watch our first vignette of pastoral care with a man who is abusive. In preparation, you may wish to review handout A:6 – Pastoral Care Guidelines for Rabbis Responding to an Abusive Person.

In preparation for sessions 7 and 8, you may wish to recommend that participants read the book, *Why Does He Do That? Inside the Minds of Angry and Controlling Men* by Lundy Bancroft.

To a single person, a destructive spirit may show itself and harm him.
To two, it may show itself but not harm them.
To three, it will not show itself at all.

– Babylonian Talmud, *Berakhot* 43b

He harmed his ally,
he broke his pact;
his talk was smoother than butter,
yet his mind was on war;
his words were more soothing than oil,
yet they were drawn swords.

– Psalm 55:21-22

SESSION 7: STUART

INFORMATION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - Pastoral Care for Abusive Partners	45
II.	Vignette	20
III.	Debriefing	45
IV.	Pastoral Issues and Practice: Accountability Withholding a <i>Get</i> (Bill of Jewish Divorce)	65
V.	Conclusion	5
Total Time = 3 hours		

Review & Photocopy Handouts:

- 7:1 - Guidelines for Talking to Abusive Partners, p. 207.
- 7:2 - The Abusive Man in Individual Therapy, p. 211.
- 7:3 - Accountability Planning, p. 213.
- 7:4 - Accountability, p. 215.



Description:

Stuart is Jewish.

Rabbi Mark Dratch received rabbinic ordination from Yeshiva University and formerly served as Vice President of the Rabbinical Council of America.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Provide appropriate types of referrals to those who are abusive.
- 2) Understand the necessity of holding someone who is abusive accountable.
- 3) Understand the role of accountability planning in addressing domestic violence.
- 4) Feel more comfortable with the challenging task of confronting someone who is abusive and dealing with his denial.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING**Pastoral Care for Abusive Partners**

With this training, we turn from a pastoral care focus of working with survivors of domestic violence to a focus of working with those who abuse their intimate partners.

If participants have not reviewed Handout A:6 – Pastoral Care Guidelines for Rabbis Responding to an Abusive Person, you may suggest that they take a few minutes to read that handout. These guidelines will assist them in critiquing the pastoral care they are about to watch. Ask participants to read Handout 7:1 – Guidelines for Talking to Abusive Partners, and Handout 7:2 – The Abusive Man in Individual Therapy.

Referring back to Handout 5:1- Comparison of Services and Interventions: Ask participants to break up into pairs and review why batterer intervention programs are a more appropriate intervention than individual therapy for those who abuse their intimate partners. By practicing explaining it to each other, they will be more prepared when they need to explain it to someone experiencing abuse or someone abusing their partner. Let them know that the issue of therapy will be raised in today's vignette.



The efficacy of batterer intervention programs has been questioned by many in the anti-domestic violence field. The effectiveness of programs may vary widely and is related to the motivation of the participant, the role of the courts in the area and the role of others in working to keep the participant accountable. When discussing the role of a batterer intervention program with a survivor, it is important to be realistic about what it may or may not be able to accomplish. For an abusive partner who is genuinely motivated to change, it may be a great resource.

II. VIGNETTE

Will appear on screen:

Stuart, the president of his congregation, considers himself a friend of the rabbi. Stuart's wife and children have moved out of their home, and the rabbi has asked Stuart to come in for a talk.

→ Show the Stuart vignette.

III. DEBRIEFING

a. Safety and Accountability Issues

What have we learned from Stuart and from Rabbi Dratch that helps us to assess Stuart's abusive and controlling behavior, the areas where he needs to be held accountable, and the safety issues for Jean?

Suggested Responses:

- Jean has moved out of the house. She wants to move forward with a divorce and a *get* (a Jewish bill of divorce). – This alerts us to the possibility of separation violence.
- Stuart says, "I'm very disturbed that she would even come to you..." – This alerts us that Stuart may be using secrecy as a way to isolate

Jean. He later tries to use the concept of *lashon hara* (evil speech) as a way to try to silence Jean.

- Stuart provides multiple examples of minimizing, denying, and blaming. These include, “This is just a temporary thing...” “There’s nothing to worry about...” “She was supposed to be watching them [the kids]” “The hospital was an accident.”
- Rabbi Dratch mentions he has observed Stuart speak to Jean in an inappropriate way during a *Kiddush*. – This indicates emotional abuse.
- We learn that Jean has been hospitalized. Stuart admits he pushed her “a little bit.” – This indicates physical abuse.
- Stuart defines Jean’s role based on gender. – This is an example of using male privilege.
- Stuart tries to use Torah and Talmud to justify his actions. – This is an example of religious abuse.
- Stuart attempts to use the children’s wellbeing as a reason for Jean to stay in the marriage. – This is an example of using children.
- When Stuart says, “Do you realize that this could have the potential of splitting our congregation?” it is possible that he is threatening the rabbi.
- Stuart describes Jean as weak and emotional. He is trying to justify his actions by blaming her for his behavior.
- Throughout the conversation, Stuart attempts to manipulate the rabbi. He tries to get Rabbi Dratch to talk to Jean on Stuart’s behalf. He wants Rabbi Dratch to tell Jean that he is considering therapy, despite having just told the rabbi he was opposed to therapy. He wants Rabbi Dratch to pressure Jean to keep the situation confidential. He wants Rabbi Dratch to pressure Jean to reconcile.
- Stuart tries to put Rabbi Dratch on the defensive by accusing him of taking sides and being against men. This is another example of manipulation.

b. Strengths of the Pastoral Care

Rabbi Dratch is kindly allowing us to learn from him. What are the strengths of his pastoral care?

Suggested Responses:

- ▶ Rabbi Dratch has met with Jean and she asked him to speak to Stuart about a *get* and moving forward with the separation and divorce. Rabbi Dratch responded to Jean's request and initiated a meeting with Stuart.
- ▶ Rabbi Dratch is upfront with Stuart about why they are meeting.
- ▶ He does not collude with Stuart's minimization of the abuse. He contradicts it and speaks from his own experience of having witnessed some of the abuse.
- ▶ Rabbi Dratch questions Stuart about the incident that led to Jean being hospitalized.
- ▶ Rabbi Dratch addresses the issue of domestic violence.
- ▶ He suggests that Stuart needs to speak to somebody about his issues with power and control and offers him referrals.
- ▶ Rabbi Dratch also offers to continue to meet with Stuart.
- ▶ Rabbi Dratch uses Jewish values to explain the need for mutuality and respect within a relationship.
- ▶ Rabbi Dratch speaks directly about the effects of Stuart's choice to be violent, saying that Jean does not feel safe with Stuart and that Judaism does not require someone to live in fear.
- ▶ Rabbi Dratch tells Stuart that the correct, Jewish response is for Stuart to give Jean a *get*.
- ▶ Rabbi Dratch hears Stuart's desire to appear to be a good role model, and reframes it to suggest that Stuart can achieve this by modeling ending an abusive relationship in a non-abusive way.
- ▶ Rabbi Dratch remains calm even as Stuart escalates in intensity.
- ▶ Rabbi Dratch makes it clear that Jean's wellbeing is an important communal priority.
- ▶ Rabbi Dratch encourages Stuart to see reality and to take responsibility for his actions. He makes it clear that he won't be manipulated by Stuart.
- ▶ Rabbi Dratch makes it clear that he won't silence Jean and that she has a right to speak about the situation in order to get help and support.
- ▶ Rabbi Dratch explains that the community does have a responsibility to hold Stuart accountable if he won't do the right thing himself.
- ▶ Rabbi Dratch does not let Stuart's role as synagogue president deter him from addressing the abuse.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to someone who is abusive about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rabbi Dratch had had more time with Stuart or had used his time differently, what ideally could have been addressed during his time with Stuart?

Suggested Responses:

- * Rabbi Dratch could have challenged Stuart on his explanation of the hospital incident as an “accident.” Instead, Rabbi Dratch responds by telling Stuart that “I’m here for you.”
- * He could have said “It is your violence, you who split up the home.”
- * He could have named explicitly what Stuart did, how it was abusive, and how it affected Jean and the children. He could have spoken to Stuart more directly about his need for power and control.
- * He refers to therapy, but it would have been preferable to refer Stuart to a batter intervention program. Ideally, he would be referring Stuart to a BIP that he is familiar with, so he could tell Stuart, “I know this program. They do good work. I’ve sent other men there. You’ll get support and accountability there.”
- * Rather than move the issue of referral and accountability forward, the rabbi defers to Stuart: “when you are ready.”
- * Rabbi Dratch could have acknowledged Stuart’s desire for contact and reconciliation with Jean, but stated that Stuart needs to honor Jean’s desire to separate even if it is not what he wants. He could have asked Stuart how he will honor Jean’s need for separation.
- * Rabbi Dratch could have told Stuart that their conversation would not be kept confidential and that he would not isolate Jean by keeping the abuse a secret if she decides she needs to address it more publicly.
- * Rabbi Dratch could have set another appointment with Stuart.

d. Potential Courses of Action Available to Stuart

What are steps that Stuart could take now if he chose to acknowledge that he is abusive and needs to change?

Suggested Responses:

- ◆ Stuart could agree to a responsibility/accountability plan. “I will not contact her. I will not try to manipulate her through the children.”
- ◆ Stuart could agree to go to a batterer’s intervention program.
- ◆ Stuart could withdraw from the congregation so as to allow his wife to go there without being worried about her safety.
- ◆ If Stuart agrees to go to a batterer intervention program, the rabbi could ask for permission to check in with the program so he can support Stuart in learning positive, non-abusive ways.

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: Accountability

Divide the participants into groups of 5 or so. Ask participants to read Handout 7:3 – Accountability Planning and Handout 7:4 – Accountability.

As we have just seen in the Stuart vignette, people who abuse their intimate partners often fail to take any responsibility for their actions. If you had been the one to initiate the meeting with Stuart and he had told you what he told Rabbi Dratch, how would you go about trying to hold him accountable? How would you go about developing an accountability plan with Stuart? What are your concerns or fears about holding someone accountable for controlling and abusive behavior? What support do you need in order to be able to hold someone accountable? What are the risks of providing a reality check for an abusive person? What are the benefits?

Ask them to spend about 15 minutes discussing the above questions and then bring the group back together and ask them to briefly share what they discussed.

b. Role Play - Withholding a Get (Bill of Jewish Divorce)

Imagine that Stuart is your congregant. Imagine that you met with him and you told him what Rabbi Dratch told Stuart in the vignette you have just seen. Now it is two months later. Jean has asked you to talk with Stuart again. She has asked Stuart again for a get and is filing for a civil divorce. Stuart insists that he has held himself accountable and that his wife doesn’t really know what she is doing. He still holds out hope of reconciliation

and therefore does not want to give her a get or participate in a civil divorce. What do you say? You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the rabbi can respond to questions such as *How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes. *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

With this training session, we turned our focus more directly on people who abuse their partners. We discussed where to refer abusive partners for help in changing their behaviors. We practiced identifying issues that impact safety for survivors and accountability for abusive partners. We discussed how to assist an abusive partner in developing an accountability plan and the support we may need to be successful with this challenging task. Finally, we have role played addressing the issue of an abusive husband withholding a get.

Next time, we will examine how we can utilize the Jewish practice of teshuvah (return) in holding people accountable. We will explore how we can be proactive in addressing domestic violence and doing tikkun olam (repair of the world), and we will role play inspiring congregants to be led by their yetzer ha-tov (good inclination) rather than their yetzer ha-ra (evil inclination).

Some are guilty, all are responsible.

- Rabbi Abraham Joshua Heschel

If *Halachah* (Jewish law) cannot protect a victim,
it is not [the correct interpretation] of *Halachah*.

- Rabbi Mark Dratch

SESSION 8: DAVID

INTRODUCTION FOR FACILITATORS

Scheduling Information - Minutes per Section		
I.	Skill Building - <i>Teshuvah</i> (Return)	45
II.	Vignette	15
III.	Debriefing	45
IV.	Pastoral Issues and Practice: <i>Tikkun Olam</i> (Repair of the World) Inspiring <i>Yetzer Ha-Tov</i> (Good Inclination)	60
V.	Conclusion to Session, Video Conclusion and Credits	15
Total Time = 3 hours		

Review & Photocopy Handouts:

- 8:1 - *Teshuvah* (Return), p. 217.
- 8:2 - *Teshuvah* (Return) & Accountability Worksheet, p. 219.
- 8:3 - *Tikkun Olam* (Repair of the World), p. 221.
- 8:4 - Religious Community Checklist, p. 223.
- 8:5 - Domestic Violence & Jewish Values: Ideas for Action, p. 225.
- 8:6 - Rabbis Making a Difference, p. 227.
- 8:7 - *Yetzer Ha-Tov* (Good Inclination) and *Yetzer Ha-Ra* (Evil Inclination), p. 229.



Description:

David is a Protestant.

Rev. Marie Fortune is affiliated with the United Church of Christ.

Learning Objectives

As a result of this session, participants will be able to:

- 1) Apply the concept of *teshuvah* (return) to the process of accountability.
- 2) Assist a person who uses intimate partner violence in the process of *teshuvah* (return) and accountability.
- 3) Articulate the role they can play in contributing to *tikkun olam* (repair of the world).
- 4) Utilize the concepts of *yetzer ha-tov* (good inclination) and *yetzer ha-ra* (evil inclination) to address domestic violence and the need for safe, healthy relationships.

Note for the Facilitators

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. SKILL BUILDING

Teshuvah (Return)

Divide the participants into groups of 5. *We will be hearing more about accountability in the next vignette, so today we will be addressing how to utilize the concept of teshuvah (return) in the process of holding Jewish abusive partners accountable. Take a few minutes to read Handout 8:1 – Teshuvah (Return). When you are done reading, work as a group to fill out Handout 8:2 – Teshuvah (Return) & Accountability Worksheet. Feel free to use the handouts from session 7 on accountability and accountability planning to help you with this task.*

When the small groups are done, bring the entire group back together and ask for an example for each of the 6 steps of *teshuvah*. Reflect on how well the process of *teshuvah* works with the concepts of accountability.



This exercise is one that you can do with a person who is abusing their intimate partner. You can integrate this exercise into accountability/responsibility planning. It is important to check in regularly with the abusive person to see if he is making progress with being accountable for his actions and if he is working towards true teshuvah.

II. VIGNETTE:

Will appear on screen:

David is a convicted batterer who has been ordered by the courts to attend a batterers' intervention program. His wife and children are in a confidential shelter and he has not seen them for a month. He has called his pastor for a visit.

Introductory comments for training participants:

Explain that *this is a pastoral care situation set in a Christian setting. Many of the issues explored in this vignette will be similar for Jews, but the approach a rabbi would take would, of course, be different. As you watch the vignette, keep in mind how you would approach this situation if the man were Jewish.*

➔ Show the David vignette.

III. DEBRIEFING

a. Safety and Accountability Issues

Even though the character and the clergyperson in this vignette are Christian, debrief the vignette as though they were Jewish. The facilitator should help the participants make the connection between what happened in the vignette and how similar situations may occur in Jewish settings.

What have we learned from David and from Rev. Fortune that helps us to identify the safety and accountability issues here?

Suggested Responses:

- David says, "Changes have to be made," but by neglecting to say "I need to change," he doesn't actually take responsibility.
- When Rev. Fortune asks him a second time what he did, he responds, "I let my anger get away from me and I raised my hand against my wife."

He doesn't mention any of his controlling or abusive actions prior to that incident and he doesn't explain that he hurt his wife seriously enough that she required hospitalization.

- When Rev. Fortune brings up that his wife was hospitalized, he says "if you care about details," once again evading taking responsibility for what happened.
- David says, "I need to talk to Kathryn. I need to interact with her. I need to get to the next step, which is taking this transformation in me and making it become a transformation for us." – He is focused only on his needs, not on what Kathryn needs or what their children need.
- David says that Kathryn stopped taking his calls and answering his emails. He assumes this has something to do with lawyers. – He is not acknowledging that Kathryn does not want to communicate with him. Since he has referred to multiple calls and emails, it is possible that he is harassing her and/or violating a court order.
- David mentions that he knows Kathryn has been talking to Rev. Fortune. – He may be meeting with Rev. Fortune as a strategy for getting Kathryn to reconcile.
- David questions Rev. Fortune about steps he can take or a path he can be on to reconciliation. – He doesn't seem to grasp that his beliefs and attitudes about the marriage need to change.
- David repeatedly states that he has changed, but his focus remains on what he wants, not on what his partner wants. He does not seem to recognize how his behavior has impacted Kathryn. He expects to be readily forgiven.

b. Strengths of the Pastoral Care

Rev. Fortune is kindly allowing us to learn from her. What did she do well?

Suggested Responses:

- ▶ Rev. Fortune directly asks David, "What did you do that got you here?"
- ▶ She does not collude with his minimization of the violence. She says, "When I saw her, she was in the hospital."
- ▶ She is holding him accountable for fulfilling the terms of the court

- order. She asks, "Are you still in the group that the court sent you to?"
- ▶ Acts as a reality check – She tells David that Kathryn is not ready to talk to him, that she is afraid of him.
 - ▶ Rev. Fortune clarifies that there is a difference between David's needs and Kathryn's needs – She tells him, "It's her healing. It's the healing that's got to take place in her and the healing in her body."
 - ▶ Rev. Fortune does not offer him forgiveness when he says he is asking for forgiveness. David did not harm Rev. Fortune, so it would not be her place to forgive him.
 - ▶ She offers him support – "I want to support you in your journey on the path, but you're not there yet."
 - ▶ Rev. Fortune tells David that reconciliation might not be a possibility and that there is no set time frame for things to change.
 - ▶ She tells David, "You don't know what the outcome is going to be and you can't control it."

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to someone who is abusive about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Fortune had had more time with David or had used her time differently, what ideally could have been addressed during her time with David?

Suggested Responses:

- * When David says, "...if you care about details," he gave Rev. Fortune an opening to talk to him about the importance of acknowledging the specific ways he has harmed his family. Until David can name exactly what he did and how it affected his wife and the children, he is still manipulating and controlling, versus taking responsibility.
- * While naming the violence is important, naming the actions David needs to take now is also important. Instead of referring to "the group" or the "men's group," Rev. Fortune could have asked him about the batterer intervention program.
- * Rev. Fortune could have discussed with David an accountability plan, which would make David accountable to more people and

would help raise the survivor's level of safety during the potentially dangerous separation. Rev. Fortune could have asked if he developed an accountability or responsibility plan in his batterer intervention program. If he had, she could have asked to review it with him and discussed what role she and the congregation will play in holding him to the plan.

- * If David did not yet have an accountability plan, Rev. Fortune could have offered to help him develop one or referred him to someone who could assist him with it. The plan could include acknowledging the boundaries Kathryn has set (e.g. no calls, no emails) and fulfilling the terms of the court orders.
- * Rev. Fortune could focus more specifically on his work in the batterer intervention program: "What are you working on there? What are you learning? What is difficult for you in those classes? (*not group*)"
- * Rev. Fortune could say, "Your job is working on accountability. It is different from hers. Your goals do not coincide at the moment."
- * After Rev. Fortune says, "She's afraid of you," she could follow up with "Do you understand why?"
- * Rev. Fortune could have commented on how David has been talking about how difficult the situation is for him, but he has not acknowledged how difficult he has made things for Kathryn and their children. She could have asked him how he thinks his abuse has impacted them.
- * In addition to the things she identifies that David can do, she could add, "Respect Kathryn's wishes."
- * Rev. Fortune could repeat the importance of asking him to honor Kathryn's decision to separate and have no contact.
- * When Rev. Fortune tells him that he can't control the outcome, she could explain to David that he should not try to control other people, that his attempts to control Kathryn are what led to this situation, and that as long as he tries to maintain control over Kathryn, he is showing that he has not changed.

d. Potential Courses of Action Available to David
(assuming that David is Jewish)

Suggested Responses:

- ◆ Continue to go to the batterer intervention program.
- ◆ Agree to an accountability plan.
- ◆ Agree to stay away from Kathryn and do not try to control when she has healed and whether she will want to see him.
- ◆ Follow the process of *teshuvah* (return).

IV. PASTORAL ISSUES AND PRACTICE

a. Discussion: *Tikkun Olam* (Repair of the world)

Unfortunately, domestic violence is widespread in the world and has continued from generation to generation. It is critical to intervene when we know about a particular relationship that is abusive. However, domestic violence is not going to stop until we focus on comprehensive prevention efforts. Today we will discuss how we can be proactive in addressing domestic violence in the Jewish community.

Ask participants to read Handout 8:3 - *Tikkun Olam* (Repair of the World), Handout 8:4 - Religious Community Checklist, Handout 8:5 - Domestic Violence & Jewish Values: Ideas for Action and Handout 8:6 - Rabbis Making a Difference.

When they are done reading, divide the participants into groups of 5 or so. Give them 10 minutes to discuss the following questions:

What steps can you personally take to address domestic violence in your community? What can you do this month? This year? Within the next 5 years? What support will you need to do this tikkun olam (repair of the world)? How will you get the support you need?

Bring the whole group back together and ask them to share some of the ideas they generated.

b. Role Play: Inspiring the Yetzer Ha-Tov (Good Inclination)

Ask participants to read Handout 8:7 -Yetzer Ha-Tov (Good Inclination) and Yetzer Ha-Ra (Evil Inclination). When the groups have finished reading the handout, explain *this role play will occur in groups of three – one person will take the role of the rabbi, the second of a Jewish David, and the third, of an observer.*

If David were Jewish, role play how you would talk to him about being led by his yetzer ha-tov (good inclination) instead of his yetzer ha-ra (evil inclination)? Talk to him about safe, healthy relationships and about boundaries. Give him guidance on what Judaism says about being a spouse, about being in a relationship, about being part of a community. Recognizing that people who are abusive usually have many positive qualities as well as harmful ones, help David channel his energy more positively instead of focusing his energy on controlling Kathryn.

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

De-brief for about 20 minutes. Begin with the two people who were not playing the role of the rabbi giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about? Then the person playing the role of the rabbi can respond to questions such as How did that go from your perspective? What were the difficulties? How did you handle them?*

Report back for about 15 minutes. *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

Note to the Facilitators

If you have not done training session #5, please spend some time with training participants reviewing handouts 5:1 & 5:2 on services and referrals.

V. CONCLUSION

With this training session, we have come to the end of the training, Pastoral Care for Domestic Violence: Case Studies for Clergy. In today's session, we discussed what teshuvah is and how it works with the process of holding someone accountable. We have explored what each of us

can do to contribute to tikkun olam (repair of the world). We have reflected on how to inspire someone to focus on their yetzer ha-tov rather than their yetzer ha-ra. As with the other sessions, we have received material to prepare us to meet with someone who abuses their intimate partner. We may not have finished the task of learning about pastoral care for domestic violence, but we certainly have made great progress.

Now we will watch the conclusion to the video and the video credits.

→ Show the Conclusion and the Credits.

(Go to “Extras” on DVD main menu and select “Production Credits.”)

Rabbi Jacob used to say,
“Better is one hour of teshuvah (returning/repentance)
and good deeds in this world
than the whole life of the world-to-come
and better is one hour of spiritual bliss in the world-to-come
than all the life of this world.”

- Mishnah, *Avot* 4:17

A man must be careful about
the respect with which he treats his wife
because blessings rest on his home
only on account of her.

- Babylonian Talmud, *Bava Metzia* 59a

Pastoral Care Handouts

A:1 Overview of Training Topics	111
A:2 Introductory Session PowerPoint Presentation Handouts	113
A:3 Introductory Session PowerPoint Presentation Notes Pages	119
A:4 Assessing Domestic Violence	135
A:5 Pastoral Care Guidelines for Rabbis Assisting a Survivor of Domestic Violence	137
A:6 Pastoral Care Guidelines for Rabbis Responding to an Abusive Person.	139
A:7 Jewish Roadblocks and Resources to Ending Violence Against Women	141
A:8 Jewish Roadblocks and Resources to Ending Violence Against Women – Examples	143
A:9 Feelings about Domestic Violence	145
1:1 Power and Control Wheel	147
1:2 Power and Control Wheel – Blank	149
1:3 Premarital Counseling	151
1:4 Couples Counseling	153
1:5 <i>Pikuach Nefesh</i> (Saving a Life)	157
1:6 Safety Planning	159
2:1 Immigrant Women and Domestic Violence	161
2:2 Power and Control Wheel for Immigrant Women	163
2:3 <i>Kavod</i> (Respect)	165
2:4 <i>Kedushah</i> (Holiness)	167
2:5 Child Abuse Reporting	169
3:1 Equality Wheel.	175
3:2 Self-Determination, Autonomy and Safety.	177
3:3 <i>B'tselem Elohim</i> (in the Image of God)	179

4:1 Crisis Intervention.....	181
4:2 <i>Shanda</i> (Shame)	183
4:3 <i>Lashon Hara</i> (Evil Speech).....	185
4:4 Abusive Partner May Be a Colleague	187
5:1 Comparison of Services / Interventions	188
5:2 Referrals	191
5:3 Coordinated Community Action Model.....	193
6:1 Separation Violence.....	195
6:2 Predictors of Domestic Violence Homicide of Women	197
6:3 Media Coverage of Separation Violence	199
6:4 Taking Sides	203
7:1 Guidelines for Talking to Abusive Partners	207
7:2 The Abusive Man in Individual Therapy	211
7:3 Accountability Planning.....	213
7:4 Accountability	215
8:1 <i>Teshuvah</i> (Return).....	217
8:2 <i>Teshuvah</i> (Return) and Accountability Worksheet.....	219
8:3 <i>Tikkun Olam</i> (Repair of the World)	221
8:4 Religious Community Checklist.....	223
8:5 Domestic Violence and Jewish Values: Ideas for Action.....	225
8:6 Rabbis Making a Difference	227
8:7 <i>Yetzer Ha-Tov</i> (Good Inclination) and <i>Yetzer Ha-Ra</i> (Evil Inclination).....	229

Overview of Training Topics			
Introductory Session	<ul style="list-style-type: none"> • Welcome & Training Overview • Domestic Violence Basics • Pastoral Care Guidelines • Feelings about Domestic Violence • Pastoral Care Environment • Assessing Domestic Violence • Jewish Roadblocks & Resources 		
	Skill Building	Discussion	Role Play
1. Ivy	<ul style="list-style-type: none"> • Power & Control Wheel • Jewish Power & Control Tactics 	<ul style="list-style-type: none"> • Premarital Counseling • Couples Counseling 	<ul style="list-style-type: none"> • <i>Pikuach Nefesh</i> • Safety Planning
2. Tessie	<ul style="list-style-type: none"> • Helping Survivors Disclose Abuse • Immigrant Women & Domestic Violence 	<ul style="list-style-type: none"> • <i>Kavod</i> • <i>Kedushah</i> • Sexual Abuse 	<ul style="list-style-type: none"> • Child Abuse & a High Status Abusive Parent • Child Abuse Reporting
3. Lisa	<ul style="list-style-type: none"> • Equality Wheel 	<ul style="list-style-type: none"> • Self-Determination, Autonomy, & Safety 	<ul style="list-style-type: none"> • Healthy Relationships • <i>B'tselem Elohim</i>
4. Jackie	<ul style="list-style-type: none"> • Crisis Intervention 	<ul style="list-style-type: none"> • <i>Shanda</i> • <i>Lashon Hara</i> 	<ul style="list-style-type: none"> • Social Pressure • Abusive Partner May Be a Colleague
5. Luisa	<ul style="list-style-type: none"> • Comparing Services & Interventions • Making Referrals 	<ul style="list-style-type: none"> • Collaboration with an Advocate • Community Action Model 	<ul style="list-style-type: none"> • Responding to an Abusive Partner
6. Dana	<ul style="list-style-type: none"> • Separation Violence • Predictors of Homicide • Media Coverage 	<ul style="list-style-type: none"> • Community Honors • <i>Kavanah</i> • Taking Sides 	<ul style="list-style-type: none"> • Next Pastoral Care Session
7. Stuart	<ul style="list-style-type: none"> • Pastoral Care for Abusive Partners • Individual Therapy 	<ul style="list-style-type: none"> • Accountability • Accountability Planning 	<ul style="list-style-type: none"> • Withholding a <i>Get</i>
8. David	<ul style="list-style-type: none"> • <i>Teshuvah</i> 	<ul style="list-style-type: none"> • <i>Tikkun Olam</i> 	<ul style="list-style-type: none"> • Inspiring the <i>Yetzer Ha-Tov</i>

Introductory Session Powerpoint Presentation Handouts

by Alison Iser

Domestic Violence is

the use of physical, sexual, emotional,
&/or economic abuse
by one person in a current or former
intimate relationship in order to maintain
power & control over the other person.

- Learned behavior
- Patterned behavior
- Coercive and targeted
- Present in groups of all backgrounds

Language & Labeling & Gender

DVD has 6 role plays
with women as survivors

DVD has 2 role plays
with men as abusive partners

Why?

Domestic violence is primarily a crime against
women and is primarily perpetrated by men

Beyond the Vignettes

While the vignettes include only
heterosexual relationships where women
are abused by men, it is important to
recognize that men can be abused and that
women can be abusive.

It is also important to recognize that
domestic violence happens in same-sex
relationships.

Justice & Compassion for All

All those who experience domestic violence deserve compassion & support.

All those who perpetrate domestic violence need to be held accountable.

All forms of domestic violence are prohibited by Jewish law.

Statistics

- Nearly 1 in 3 women will experience domestic violence during their lifetime.¹
- In 2001, women accounted for 85% of the victims of intimate partner violence.²
- Women are about 5 times more likely than men to be victimized by an intimate partner.³

More Statistics

- Male violence against women does much more damage than female violence against men; women are much more likely to be injured than men.⁴
- Women are much more likely to be killed by an intimate partner. In 2000, intimate partner homicides accounted for 33.5% of the murders of women and less than 4% of the murders of men.⁵

Survivor

Why do we prefer this term?

“Survivor” in a Jewish Context

Victim

What does this term mean?

Comparing the Terms
Survivor & Victim

Comparing the Terms
Abusive Partner & Perpetrator

Focus on Behavior

Using “People First” Language

Emphasis on Respect

Statistical Sources

1. Collins, Karen Scott, et al. *Health Concerns Across a Woman's Lifespan: The Commonwealth Fund 1998 Survey of Women's Health*. New York: The Commonwealth Fund, 1999.
2. Rennison, Callie Marie. “Bureau of Justice Statistics Crime Data Brief : Intimate Partner Violence, 1993-2001.” *U.S. Department of Justice*. February 2003.
3. Greenfeld, Lawrence A., et al. “Violence by Intimates: Analysis of Data on Crimes by Current or Former Spouses, Boyfriends, and Girlfriends.” *U.S. Department of Justice*. March 1998.
4. Straus, Murray A., and Richard J. Gelles. *Physical Violence in American Families: Risk Factors and Adaptations to Violence in 8,145 Families*. Edison, NJ: Transaction Publishers, 1990.
5. Rennison, Callie Marie. “Bureau of Justice Statistics Crime Data Brief : Intimate Partner Violence, 1993-2001.” *U.S. Department of Justice*. February 2003.

Introductory Session Powerpoint Presentation Notes

by Alison Iser

Domestic Violence is

the use of physical, sexual, emotional,
&/or economic abuse
by one person in a current or former
intimate relationship in order to maintain
power & control over the other person.

Learned behavior

Patterned behavior

Coercive and targeted

Present in groups of all backgrounds

This is a definition of domestic violence used by the anti-domestic violence movement. Please note that it is broader than the legal or criminal definitions of domestic violence.

Language & Labeling & Gender

DVD has 6 role plays
with women as survivors

DVD has 2 role plays
with men as abusive partners

Why?

Domestic violence is primarily a crime against
women and is primarily perpetrated by men

Beyond the Vignettes

While the vignettes include only heterosexual relationships where women are abused by men, it is important to recognize that men can be abused and that women can be abusive.

It is also important to recognize that domestic violence happens in same-sex relationships.

Justice & Compassion for All

All those who experience domestic violence deserve compassion & support.

All those who perpetrate domestic violence need to be held accountable.

All forms of domestic violence are prohibited by Jewish law.

Statistics

- Nearly 1 in 3 women will experience domestic violence during their lifetime.¹
- In 2001, women accounted for 85% of the victims of intimate partner violence.²
- Women are about 5 times more likely than men to be victimized by an intimate partner.³

It is easy to get distracted by statistics and to focus one's energy on numbers rather than on addressing the issues. These statistics are provided to show the scope of the problem and to illuminate why we focus on men's violence against women. The sources of these statistics are provided on the last slide for those who wish to learn more about the specifics of the research. Please note that most of the statistics provided on this and the next slide are from government sources, not from feminist ones.

More Statistics

- Male violence against women does much more damage than female violence against men; women are much more likely to be injured than men.⁴
- Women are much more likely to be killed by an intimate partner. In 2000, intimate partner homicides accounted for 33.5% of the murders of women and less than 4% of the murders of men.⁵

Survivor

Why do we prefer this term?

Term used by the anti-domestic violence movement to describe someone who experiences a pattern of power & control by an intimate partner.

Some of the power & control tactics may be criminal, but often many of the tactics are legal.

Someone who experiences a pattern of emotional abuse from an intimate partner might not be considered a “victim” by the criminal legal system, but would be considered a “survivor” by the anti-domestic violence movement.

“Survivor” in a Jewish Context

Some Jews react negatively to using the term “survivor” in the context of domestic violence. For many in the Jewish community, the word “survivor” is strongly associated with people who survived the Holocaust, & some feel it should not be used in other contexts. We respectfully acknowledge this perspective & of course, we mean no disrespect to those who hold that view. We are choosing to use the term “survivor” in order to be consistent with the anti-domestic violence movement.

Victim

What does this term mean?

Term used by the criminal legal system to describe someone against whom a crime has been committed. For example, a man who has a decade-long pattern of abusive & controlling behavior towards his wife could be considered a “victim” by the criminal legal system if the police arrest his wife for assaulting him during a particular incident. This is not a rare occurrence, so it is helpful to be aware of this distinction.

Comparing the Terms Survivor & Victim

We will primarily use the term survivor because we believe domestic violence involves much more than the criminal legal definition.

We also recognize that the person determined by the criminal legal system to be the “victim” in a particular crime may not actually be the person in the relationship who is experiencing a pattern of power & control by another over time.

Of course, in cases of domestic violence homicides, “victim” would be the appropriate term.

Comparing the Terms Abusive Partner & Perpetrator

“Perpetrator” is the term used by the criminal legal system to describe someone who has been convicted of a domestic violence crime.

We will primarily use the terms “abusive partner” or “partner who is abusive” because these are broader terms that reflect criminal & non-criminal behavior of a person who systematically establishes & maintains power & control over an intimate partner.

Focus on Behavior

Occasionally you may see or hear the word perpetrator, abuser, or batterer, but we try to limit our use of these words because they sometimes hinder rather than help in understanding domestic violence.

Sometimes people have a difficult time identifying abusive behavior because their experience of a person does not fit at all with their concept of a “batterer.”

When we can instead focus on behavior, it may be easier to identify & respond to people who are abusive.

Using “People First” Language

All labels have limitations.

Some who have experienced domestic violence will not relate to the labels of “victim” or “survivor” or may prefer one designation over the other.

While we will use some labels throughout the training for ease of conversation, we much prefer “people first” language of “a person who has experienced domestic violence” or “a person who has abused their intimate partner.”

Emphasis on Respect

It is important to be respectful of the preferences of the person you are assisting & to allow them to decide which label, if any, they will use. Some will find the terms “victim” or “survivor” to be helpful in naming their experience. Others will feel that it describes them as being *solely* about their experience with domestic violence.

Labels may prevent some who have experienced domestic violence from clearly identifying their situations & seeking support. If they view themselves as strong & view “victims” as weak, they may not realize that what they are experiencing is actually domestic violence.

Statistical Sources

1. Collins, Karen Scott, et al. *Health Concerns Across a Woman's Lifespan: The Commonwealth Fund 1998 Survey of Women's Health*. New York: The Commonwealth Fund, 1999.
2. Rennison, Callie Marie. "Bureau of Justice Statistics Crime Data Brief : Intimate Partner Violence, 1993-2001." *U.S. Department of Justice*. February 2003.
3. Greenfeld, Lawrence A., et al. "Violence by Intimates: Analysis of Data on Crimes by Current or Former Spouses, Boyfriends, and Girlfriends." *U.S. Department of Justice*. March 1998.
4. Straus, Murray A., and Richard J. Gelles. *Physical Violence in American Families: Risk Factors and Adaptations to Violence in 8,145 Families*. Edison, NJ: Transaction Publishers, 1990.
5. Rennison, Callie Marie. "Bureau of Justice Statistics Crime Data Brief : Intimate Partner Violence, 1993-2001." *U.S. Department of Justice*. February 2003.

Assessing Domestic Violence*

Abuse in relationships consists of a pattern of power, control and exploitation established by one person over another. It is important to look further than who has done what to whom, because we find that virtually any behavior can be used either to survive abuse or to establish power over another. In assessing who is establishing systematic power and control in a relationship, it is crucial, rather, to look at the intent, context, and effect of a pattern of behaviors.

ICE

Intent

What are the real, imagined, perceived, expressed, or intuited reasons for the behavior? What is the goal of the behavior? Was the behavior used to establish control over someone else, or was it used to regain control over oneself? For example, did the person lie because they fear for their own safety, or because they want to continue to date another person without their partner's knowledge?

Context

What is/was happening in the relationship over time, as well as immediately before and after a specific behavior occurred? What meaning or history does a certain behavior have, given the context?

Effect

Whose life is smaller as a result of the behavior? Who is being controlled, manipulated, coerced, exploited or hurt as a consequence of the behavior? For example, "When I lost it like that, she finally realized how much she'd been hurting me, and allowed me to move back in," vs. "When I lost it like that, I felt so ashamed of how I'd acted that I gave up on the changes I'd been asking for."

The point is not the behavior itself, but, rather, whether the behavior is part of a pattern of systematic power and control over a partner.

*This handout is adapted from an assessment tool created by The Northwest Network of Bi, Trans, Lesbian and Gay Survivors of Abuse. Used with permission. www.nwnetwork.org.

Pastoral Care Guidelines for Rabbis Assisting a Survivor of Domestic Violence

Goals:

- 1 SAFETY for the woman and children (if any)
 2. ACCOUNTABILITY for the abusive partner
 - 3 RESTORATION of individuals and, *if appropriate*, relationships
Or MOURNING the loss of the relationships
-

DO's and DON'Ts with a Survivor of Domestic Violence:

DO believe her. Her description of the violence is only the tip of the iceberg.

DO familiarize yourself with your local resources (e.g., hotlines, support groups, shelters, batterer intervention programs) so that you have specific referrals to give to congregants. Meet with their representatives and know what services they are able to provide.

DO support and respect her choices. If she chooses to return to her abusive partner, it is her choice. She has the most information about how to survive.

DO encourage her to develop a safety plan with a domestic violence advocate. This may include setting aside some money, copies of important papers, medication, and a change of clothes hidden or in care of a friend if she decides to leave; planning how to exit the house the next time her partner is violent; planning what to do about the children if they are at school, if they are asleep, etc. (This is both practical and helps her stay in touch with the reality of the violence. Safety planning is a process that is ongoing.)

DO protect her confidentiality. DO NOT give information about her or her whereabouts to anybody else without her explicit permission. DO NOT give information about her or her whereabouts to her abusive partner or to others who might pass information on to him. Do not talk about her with the congregation's staff, board members or executive committee who might inadvertently pass information on to the abusive partner.

DO help her with any religious concerns. Tell her that abuse does happen in Jewish homes, that it is not her fault and that it does not make her any less a part of the Jewish community. Offer her a copy of *You Are Not Alone: Solace and Inspiration for Domestic Violence Survivors Based on Jewish Wisdom*.

DO remind her that she is made in the image of God, that her life is valuable, and that she deserves to be safe and feel whole.

If she decides to separate and divorce, DO assist her in obtaining a *get* and help her to mourn the loss to herself and her children.

DON'T tell her what to do. Give information and support. Support her autonomy and self-determination. Demonstrate that you believe in her ability to make good decisions for herself.

DO pray with her. Offer prayers of healing, such as the *Mi Shebeirach*. Ask God to give her the strength and courage she needs.

DON'T minimize the danger to her. You can be a reality check. "From what you have told me, I am very concerned for your safety . . ."

DON'T react with disbelief, disgust, or anger about what she tells you. Don't react passively, either. Let her know that you are concerned and that what her abusive partner has done to her is wrong and not deserved by her.

DON'T blame her for his violence. If she is blaming herself, try to help her see that the person who is being abusive is the one responsible.

DON'T recommend couples counseling or approach her husband/partner and ask for "the other side of the story." These actions will endanger her.

DON'T recommend "marriage enrichment," "mediation," or a "communications workshop." None of these is safe or appropriate when there is domestic violence.

DON'T tell her to try harder to please her husband and to keep *sh'lom bayit*.

DON'T encourage her to forgive him and take him back.

DO NOT encourage her dependence on you. DO NOT become emotionally or sexually involved with her.

DON'T do nothing.

DO tell her that she does not deserve the abuse. DO instill hope that she has other options.

DO consult with domestic violence advocates or colleagues in the wider community who may have expertise and be able to assist you in your response.

National Domestic Violence Hotline

1-800-799-SAFE or 1-800-787-3224 (TTY)

National Teen Dating Abuse Helpline

1-866-331-9474 or 1-866-331-8453 (TTY)

Pastoral Care Guidelines for Rabbis Responding to an Abusive Person

Goals:

1. SAFETY for the woman and children (if any)
 2. ACCOUNTABILITY for the abusive partner
 3. RESTORATION of individuals and, *if appropriate*, relationships
Or MOURNING the loss of the relationships
-

DO's and DON'Ts with an Abusive Person:

If he has been arrested, DO approach him and express your concern and support for him to be accountable and to deal with his violence.

DO consider your own safety when meeting with him. Most people who abuse their intimate partners and/or their children, do not target others. However, DON'T meet with him alone or in an isolated place if you feel unsafe with him.

DON'T approach him or let him know that you know about his violence unless a) you have the survivor's permission, b) she is aware that you plan to talk to him and c) the survivor has done safety planning about the possible repercussions of your conversation with him.

DO encourage him to respect his partner's wishes regarding separation, no contact, etc.

DO address any religious rationalizations he may offer or questions he may have. DON'T allow him to use religious excuses for his behavior.

DO name the violence as his problem, not hers. Tell him that only he can stop it, and you are willing to help.

DO refer him to a certified batterer intervention program.

DO assess him for suicide or threats of homicide. DO warn the survivor if he makes specific threats towards her, her family, or her new partner.

DON'T do couples counseling with him and his partner. DON'T go to him to confirm the survivor's story.

DON'T give him any information about his partner or her whereabouts.

DON'T be taken in by his minimization, denial or lying about his violence. DON'T accept his blaming her or other rationalizations for his behavior.

DON'T be taken in by his "conversion" experience. If it is genuine, it will be a tremendous resource as he proceeds with accountability. If it is phony, it is only another way to manipulate you and the system and maintain control of the process to avoid accountability.

DON'T advocate for him to avoid the legal consequences of his violence. DON'T provide a character witness for this purpose in any legal proceedings.

DON'T forgive an abusive person quickly and easily. Doing so could endanger his partner and the children, as well as keeping him from facing what he needs to face and doing the hard work necessary to become a person of integrity again.

DON'T confuse his remorse with true *teshuvah*. Remember that *teshuvah* is a process that requires changed behavior, which comes about only over a period of time.

DO offer him guidance about Jewish values and Jewish law regarding healthy relationships, healthy parenting, and abuse.

DO find ways to collaborate with community agencies, law enforcement, and others in the community to hold him accountable.

National Domestic Violence Hotline

1-800-799-SAFE or 1-800-787-3224 (TTY)

National Teen Dating Abuse Helpline

1-866-331-9474 or 1-866-331-8453 (TTY)

<p style="text-align: center;">Jewish Roadblocks and Resources to Ending Violence Against Women Created by Alison Iser</p>			
<p>Jewish Concepts & Values</p>		<p>Roadblocks</p>	<p>Resources</p>
1	<p><i>Sh’lom Bayit</i> (Peace in the home)</p>		
2	<p><i>Shanda</i> (Shame)</p>		
3	<p><i>Pikuach Nefesh</i> (Saving a Life)</p>		
4	<p><i>Lashon Hara</i> (Evil speech)</p>		
5	<p><i>Teshuvah</i> (Return)</p>		

Torah can be either a *sām chaim* (an elixir for life) or a *sām mevet* (an elixir for death).
– Babylonian Talmud, *Yoma* 72b

<p style="text-align: center;">Jewish Roadblocks and Resources to Ending Violence Against Women – Examples</p> <p style="text-align: center;">Created by Alison Iser</p>			
<p style="text-align: center;">Jewish Concepts & Values</p>		<p style="text-align: center;">Roadblocks</p>	<p style="text-align: center;">Resources</p>
1	<p style="text-align: center;"><i>Sh'lom Bayit</i> (Peace in the home)</p>	<p>Survivor is told by her abusive partner & others that it is solely up to her to maintain peace in the home.</p>	<p>Survivor is told that her abusive partner is responsible for the lack of <i>sh'lom bayit</i>, not her. She is told she deserves <i>sh'lom bayit</i>.</p>
2	<p style="text-align: center;"><i>Shanda</i> (Shame)</p>	<p>Survivor is persuaded that speaking about the abuse she is experiencing will bring shame on her family and her community.</p>	<p>The community sends a clear message that the only person who should feel shame about domestic violence is the person who is perpetrating it.</p>
3	<p style="text-align: center;"><i>Pikuach Nefesh</i> (Saving a Life)</p>	<p>Non-physical tactics of power and control are viewed as not dangerous and survivor believes that freeing herself from this abuse does not fall within the parameters of <i>pikuach nefesh</i>.</p>	<p>Survivor is assured that she can take steps to save herself and her children, even violating <i>Shabbat</i>, in order to preserve their lives.</p>
4	<p style="text-align: center;"><i>Lashon Hara</i> (Evil speech)</p>	<p>The community keeps silent about the behavior of the abusive partner because they do not want to engage in <i>lashon hara</i>. His abusive behavior goes unchallenged. The survivor feels no one cares.</p>	<p>The rabbi gives a sermon about the difference between gossiping about someone for the purpose of defaming them versus speaking out about oppression for the purpose of seeking help or preventing further harm.</p>
5	<p style="text-align: center;"><i>Teshuvah</i> (Return)</p>	<p>The need for <i>teshuvah</i> is ignored or an abusive person is forgiven for their actions because they have given lip service to the idea of <i>teshuvah</i>.</p>	<p>An abusive person is encouraged to complete all of the steps of <i>teshuvah</i>, is assisted in the process, and is held accountable if <i>teshuvah</i> is not done.</p>

Feelings about Domestic Violence

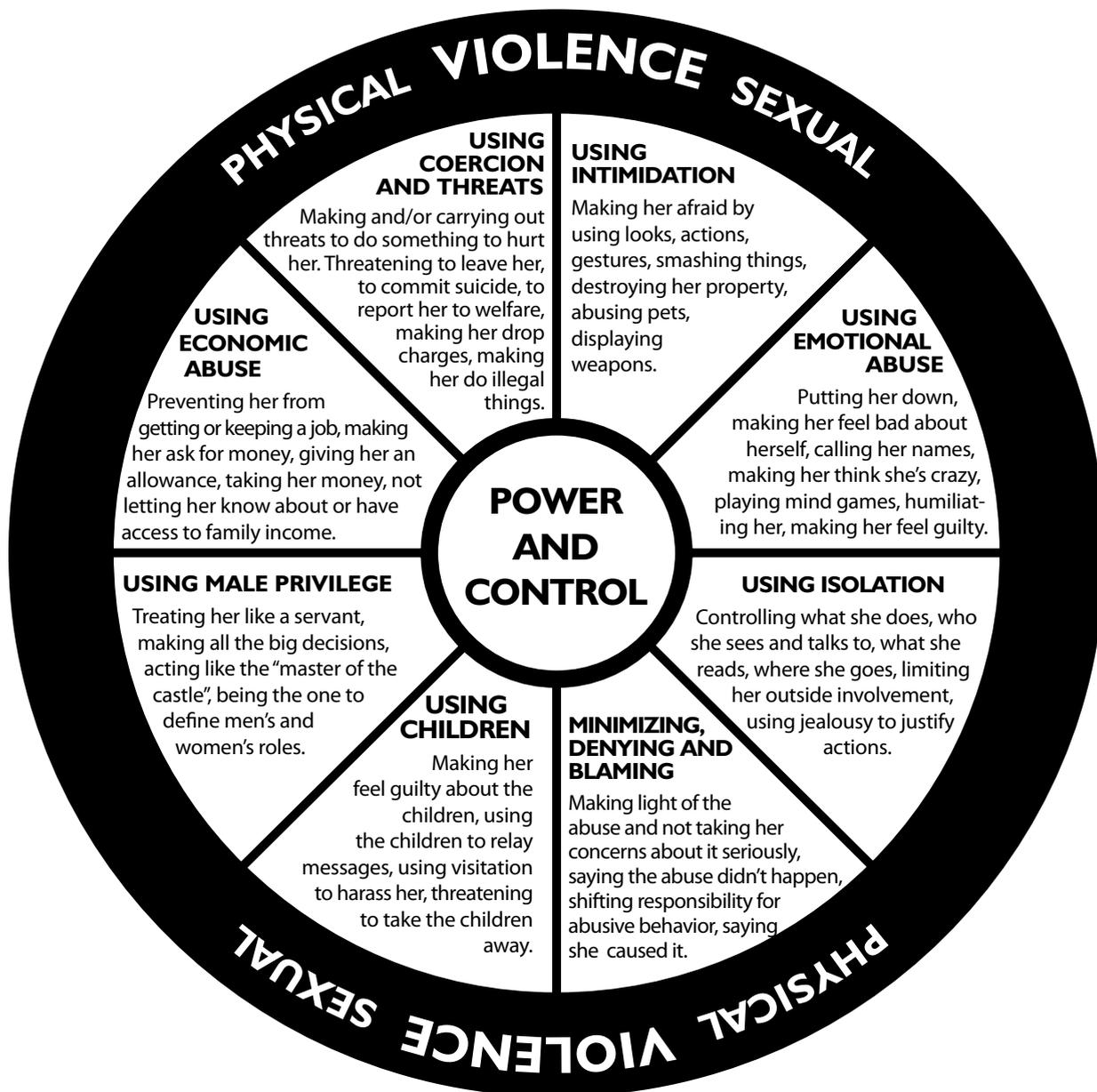
by Alison Iser

Since domestic violence is unfortunately so common, most people have either experienced domestic violence personally, abused someone else, known someone abusive or known someone who is being abused. It is possible that the abuse is happening currently. Our personal experiences can inform us and strengthen our abilities to help others, but sometimes they can also get in the way.

The following questions can help you reflect on your pastoral care:

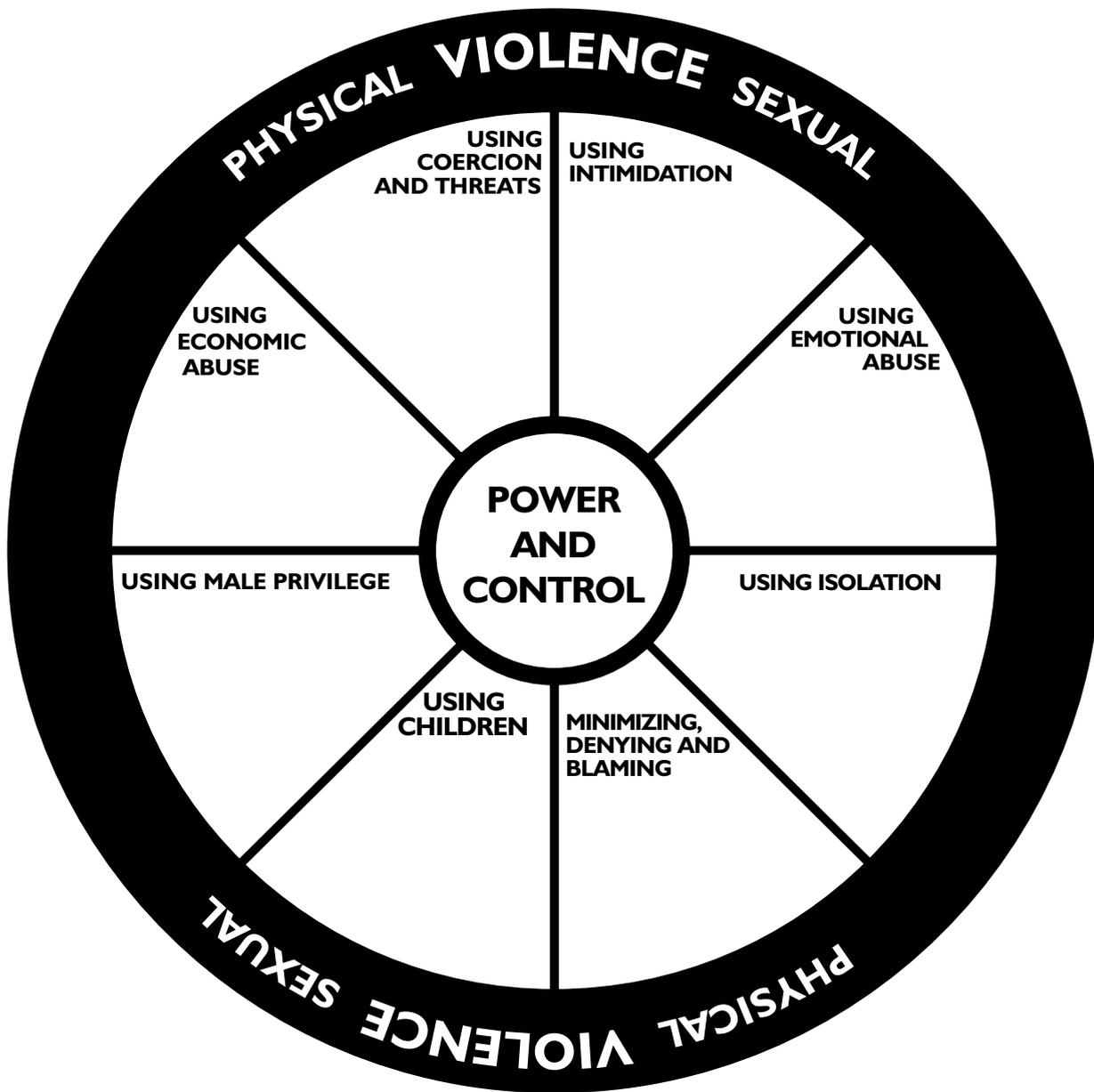
- Am I making assumptions about the survivor's or the abusive partner's experiences based on either my own experiences with abuse or my lack of experience with abuse?
- Am I expecting the survivor or the person who is abusing their intimate partner to react or respond to the abuse the same way that I would?
- Are my personal feelings about the survivor or abusive partner affecting my pastoral care?
- Are my words and actions supporting the goals of the pastoral care guidelines for domestic violence?
- Do I need to seek help for abuse I am experiencing?
- Do I need to seek a batterer intervention program for myself?
- What support, supervision, or consultation do I need to successfully provide pastoral care?

Power and Control Wheel



Domestic Abuse Intervention Project
 202 E. Superior St. Duluth, MN 55802
 218-722-2781

Power and Control Wheel – Blank



Domestic Abuse Intervention Project
202 E. Superior St. Duluth, MN 55802
218-722-2781

Premarital Counseling*

The tasks related to domestic violence with couples in premarital counseling include:

- Communicating why we believe awareness and discussion of domestic violence should be included in premarital counseling;
- Early in the process, routinely screening for current or potential abuse by means of direct questions to each partner in individual sessions;
- Watching and listening for any signs of current or potential abuse with couples together;
- Responding appropriately when domestic violence is disclosed or suspected;
- Offering education in couples sessions, teaching about healthy relationships and educating about the dynamics of domestic violence, as an integral part of the process.

What should I do if domestic violence is disclosed or suspected?

- If there is a direct disclosure, take it seriously and listen carefully. If abuse is disclosed, connect her with a domestic violence advocate by phone in your office. Give your assurance that you believe the story and that you will support her to take whatever actions she chooses for protection. Remind the survivor that you will not share the information given to you with the abusive partner or with anyone else.
- Make sure the survivor has accurate information about local shelters, hotlines, and support resources; and help assess the current situation and plan of action.
- Encourage the survivor to develop a safety plan with a domestic violence advocate.
- Support the survivor by letting her know that the abuse is not her fault, she is not alone, and that you will be present to help support her in dealing with the situation.
- Decide that you cannot, in good faith, officiate at the marriage ceremony.
- Make a plan with the survivor for next steps, with respect to the premarital counseling and delaying or canceling the wedding.
- Do not start couples sessions.**
- If the survivor feels safe with your talking to the abusive partner about the situation, express your concerns to him, inform him of your decision not to officiate at the wedding, and advise him to connect with a batterer intervention program (provide names and phone numbers) to begin the process of learning how his behaviors and attitudes have created a climate of fear and mistrust in the relationship and what he can do to change.
- Do not promise a particular outcome, such as *teshuvah* or reconciliation. Stay with the present needs for cancelling/postponing the ceremony, connecting with resources,

and ensuring the safety of the survivor.

- Do not expect an enthusiastic response to the information you are sharing with couples. Individually or as a couple, they may be hurt, angry, puzzled and defensive. It often takes great patience over time to work with these complex situations.
- Follow through with the couples and their families to support safety for the survivor and accountability for the abusive partner.

** If you have already begun couples counseling, try to arrange to talk to each person alone. For the safety of the survivor, it is best to indicate that meeting with each person separately is a routine part of your couples counseling. When you meet with the individuals separately, follow the steps outlined above.

We are like Red Cross workers visiting a POW camp and asking,
"How are they treating you?"
as the guards stand by.
She is the prisoner, he is a guard,
and we – the well-meaning helpers –
won't be there to insure her safety after the visit.
– Kathleen Carlin, Founding Executive Director of Men Stopping Violence

*This handout is based on material from Morris, Susan Yarrow, *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006). Used with permission.

Couples Counseling*

by Lundy Bancroft

Attempting to address abuse through couples therapy is like wrenching a nut the wrong way; it just gets even harder to undo than it was before. Couples therapy is designed to tackle issues that are *mutual*. It can be effective for overcoming barriers to communication, for untangling the childhood issues that each partner brings to a relationship, or for building intimacy. But you can't accomplish any of these goals in the context of abuse. There can be no positive communication when one person doesn't respect the other and strives to avoid equality. You can't take the leaps of vulnerability involved in working through early emotional injuries while you are feeling emotionally unsafe – because you *are* emotionally unsafe. And if you succeed in achieving greater intimacy with your abusive partner, you will soon get hurt even worse than before because greater closeness means greater vulnerability for you.

Couples counseling sends both the abuser and the abused woman the wrong message. The abuser learns that his partner is “pushing his buttons” and “touching him off” and that she needs to adjust her behavior to avoid getting him so upset. This is precisely what he has been claiming all along. Change in abusers comes only from the reverse process, from completely stepping out of the notion that his partner plays *any* role in causing his abuse of her. An abuser also has to stop focusing on his feelings and his partner's behavior, and look instead at *her feelings* and *his behavior*. Couples counseling allows him to stay stuck in the former. In fact, to some therapists, feelings are all that matters, and reality is more or less irrelevant. In this context, a therapist may turn to you and say, “But *he* feels abused by *you*, too.” Unfortunately, the more an abusive man is convinced that his grievances are more or less equal to yours, the less the chance that he will ever overcome his attitudes.

The message to you from couples counseling is: “You can make your abusive partner behave better toward you by changing how *you* behave toward *him*.” Such a message is, frankly, fraudulent. *Abuse is not caused by bad relationship dynamics*. You can't manage your partner's abusiveness by changing your behavior, but he wants you to think that you can. He says, or leads you to believe, that “if you stop doing the things that upset me, and take better care of my needs, I will become a nonabusive partner.” It never materializes. And even if it worked, even if you could stop his abusiveness by catering to his every whim, is that a healthy way to live? If the way you behave in the relationship is a response to the threat of abuse, are you a voluntary participant? If you have issues you would like to work on with a couples counselor, wait until your partner has been *completely abuse-free* for two years. Then you might be able to work on some of the problems that are truly mutual ones.

A professional book I recently read offers a powerful example of how couples therapy works with an abuser. The therapist made an agreement with the couple that the man would avoid his scary behaviors and in return the woman would stop making her friends such an important part of her life “because her friendships were causing so much tension in the marriage.” The therapist had, in effect, assisted the man in using the threat of violence to get his way, cutting his partner off from social connections and sources of support that were important to her. What the therapist portrayed as a voluntary agreement was actually coercion, although the authors of the book showed no signs of realizing this.

Couples counseling can end up being a big setback for the abused woman. The more she insists that her partner’s cruelty or intimidation needs to be addressed, the more she may find the therapist looking down at her, saying, “It seems like you are determined to put all the blame on him and are refusing to look at your part in this.” The therapist thereby inadvertently echoes the abuser’s attitude, and the woman is forced to deal with yet another context in which she has to defend herself, which is the last thing she needs. I have been involved in many cases where the therapist and the abuser ended up as a sort of tag team, and the abused woman limped away from yet another psychological assault. Most therapists in such circumstances are well intentioned but fail to understand the dynamics of abuse and allow the abuser to shape their perceptions.

The therapist’s reassuring presence in the room can give you the courage to open up to your partner in ways that wouldn’t normally feel safe to do. But this isn’t necessarily positive; an abuser can retaliate for a woman’s frank statements during couples sessions. Later, when he is screaming at you, “You humiliated me in front of the therapist, you made me look like the bad guy, you told things that were too private!” and delivering a nonstop diatribe, you may regret your decision to open up.

Irene, an abused woman who tells her own story in public and has appeared on several panels with me, shares the following account: She had been in couples counseling for about six months with her husband, Quentin, when one day the therapist decided it was time to get the ball rolling. He said, “These sessions have gradually stopped going anywhere, and I think I know why. Irene, you’re not opening up very much, and I think you need to take more emotional risks.” Irene felt that the therapist was right; she *had* been exposing very little week to week. So she decided to take the plunge. She told the therapist about Quentin’s abuse of her, which included considerable physical violence and the downward emotional spiral she had been in as a result. Quentin appeared moved and shaken, his eyes reddening as if he might cry at any moment. “I have really been in denial about my violence,” he told the therapist, “and I haven’t been facing how badly it has been affecting Irene.” The therapist felt that a crucial barrier to progress had been overcome. “Now,” he declared, “I think your couples work can begin to yield results for you.”

On the drive home from the session, Quentin kept one hand on the steering wheel. In the other hand he clutched a large handful of Irene's hair as he repeatedly slammed her head into the dashboard, screaming, "I told you to never fucking talk to anyone about that, you bitch! You promised me! You're a fucking liar!" and similar insults in a nonstop rant. After hearing Irene's account, I was careful to never again underestimate the risk to an abused woman of conjoint therapy.

If couples counseling is the only type of help your partner is willing to get - because he wants to make sure that he can blame the problem on you - you may think, *Well, it's better than not getting any counseling at all. And maybe the therapist will see the things he does and convince him to get help.* But even if the therapist were to confront him, which is uncommon, he would just say: "You turned the therapist against me" - the same way he handles any other challenges.

Some couples therapists have said to me: "Before I work with a couple whose relationship has involved abuse, I insist on clear agreements that there won't be any abuse while they are in therapy with me and no paybacks for anything that gets said in a session." Such agreements are meaningless, unfortunately, because abusers feel no obligation to honor them; *virtually every abuser I've ever worked with feels entitled to break his word if he has "good enough reason,"* which includes any time that he is really upset by his partner. Increasingly, therapists across the United States and Canada are refusing to engage in couples or family sessions with an abuser, which is the responsible course of action.

*This handout is an excerpt from *Why Does He Do That? Inside the Minds of Angry and Controlling Men*. Used with permission of the author, Lundy Bancroft. Copyright © 2002 by Lundy Bancroft. www.lundybancroft.com

Pikuach Nefesh (Saving a Life)

by Rabbi Elliot N. Dorff, Ph.D.

The duty to save lives – our own and other people’s. Jewish law sees saving a person’s life as so important that it supersedes every other commandment in the Torah save three (namely, murder, incest/adultery, and idolatry). That means that one must save a life even if one has to violate any but those three commandments in order to do so. The Rabbis derive this imperative from the Torah’s command, “You shall keep My laws and My rules and live by them; I am the Lord” (Leviticus 18:5), which the Rabbis interpret to mean “‘You shall live by them’ means that [minimally] you should not die for them.”¹ Furthermore, based on the verse, “Do not stand idly by the blood of your brother” (Leviticus 19:16), the Rabbis deduced the command to come to the rescue of other people who, for example, are drowning or being accosted by highway robbers.²

The duty to save other people’s lives falls on each and every one of us, and so if we witness violence or its effects, or if we are asked for help to stop it, we may not turn away and ignore it but must rather intervene to save the lives at risk. We must insure that we do not endanger our own lives in the process, but we have a clear Jewish duty to try to extricate people from a dangerous situation.

This duty, described above, applies as much to those who experience abuse as to those who witness it. This imperative overrides any other obligation, as the following paragraphs in this section will make clear. For some victims of abuse saving their life may mean attempting to leave the relationship. For other victims of abuse leaving the relationship may actually increase their likelihood of being murdered. We need to ensure that those experiencing abuse are aware of the assistance available to them, so they can opt to access help if it is safe for them to do so. Depending on the community, victims may wish to seek the aid of Jewish Family Service, rabbis, secular domestic violence programs, and/or governmental authorities (the police, social service agencies, etc.) in order to plan for their safety and explore their options. Safety planning may help them extricate themselves from an abusive situation or be safer while remaining in an abusive relationship.

The duty to save one’s own life allows victims to access shelter programs even if these programs are not kosher and even if they will not enable the residents to observe Shabbat fully. This is because the duty to save lives supersedes these other commandments. In such facilities, observant Jews can become vegetarian and abide by as many of the Sabbath rules as possible within the bounds of the facility and the program. The shelter could also be asked to provide kosher food for residents who observe Jewish law. Alternatively, agencies may establish shelters in individual apartments so that residents can observe their own religious practices. Jewish agencies can and should respond to the duty to save the lives of abused Jews by establishing shelters of their own or by providing resources for people to live on their own.

¹ B. *Sanhedrin* 74a-74b; *Mekhilta* on Exodus 31:13; and for a general discussion of the imperative to save lives, see Immanuel Jakobovits, *Jewish Medical Ethics* (New York: Bloch, 1959, 1975), pp. 45-98.

² B. *Sanhedrin* 73a.

Safety Planning

by Alison Iser

Rabbis need to feel comfortable asking survivors about safety and encouraging them to address their safety needs. Be aware that a survivor's life may be at risk since abuse can be life-threatening. Encourage her to contact a domestic violence advocate to help her strategize for her emotional, physical, and sexual safety.

A domestic violence advocate can assist her in developing a safety plan. A safety plan is a fluid plan that helps survivors of domestic violence identify practical steps they can take to protect themselves, as well as strategies for dealing with specific incidents. A safety plan should change as the needs and circumstances change. It should be regularly reviewed and updated.

A domestic violence advocate can help the survivor identify:

- How her partner undermines her emotional, physical, and/or sexual safety
- Strategies that have helped her be safer in the past
- Strategies that might increase her safety
- Supportive persons who can assist her with her safety plans
- The pros and cons of involving law enforcement, obtaining a protective order, and involving the criminal and civil legal systems

It is helpful to acknowledge that the burden of staying safe does fall unfairly upon the survivor. The person who is abusive is the one who is behaving inappropriately and yet the survivor is the one who has to alter her life. Offering to assist her with the process of implementing her safety plan can alleviate a piece of that burden.

Here are 4 steps you can take to assist survivors:

- 1. Affirm**
- 2. Assess**
- 3. Address Safety Issues**
- 4. Refer**

1. Affirm:

Her courageous act of speaking about the abuse should be affirmed.

You can tell her:

I believe you.

I care about you.

I'm glad you told me.

You are not alone.

It's not your fault.

You have good reason to be afraid.

I'm glad you survived.

You deserve a nonviolent life.

2. Assess:

What support does she need to implement her safety plan?

How can you and/or your congregation assist her?

Financially?

Emotionally?

With practical steps?

3. Address safety issues related to her contact with you and with the synagogue:

- How will she tell her partner about her time spent with you?
- What will she do if her partner is at the synagogue when she is there?
- What if he becomes abusive at the synagogue?
- How will the congregation react if she calls 911 during *Shabbat* or *Yom Tov*?
- How will it impact her safety if you speak to the abuser about his behavior?
- How will it impact her safety if you or others start to hold him accountable?

4. Refer:

Domestic violence advocates are experts at doing a detailed safety plan with the survivor. Certain aspects of safety planning can be addressed by clergy, but certain aspects must be left to the experts. Tell her that an advocate can help her develop a plan for emotional, physical, and sexual safety for herself and her children. If you are familiar with local domestic violence programs, give her a local hotline number and let her know about the services they provide. If there are Jewish and secular domestic violence programs in your area, give her the numbers for both. Some Jewish survivors prefer to go to a Jewish program, some prefer to go to a program that isn't connected to the community, and some choose to utilize both. If you are not yet familiar with your local resources, refer her to the National Domestic Violence Hotline [1-800-799-SAFE (7233) or 1-800-787-3224 (TTY)].

Immigrant Women and Domestic Violence*

When working with immigrant women who are survivors of domestic violence, it is important to take into consideration the fact that in addition to suffering the horrors of an abusive relationship, they may also be facing barriers related to culture, language, immigration status, and a lack of resources. These barriers can impede immigrant women from seeking, requesting, and receiving help. We can assist immigrant women with getting their needs met despite these barriers.

Cultural Barriers

Openness and sensitivity are fundamental when working with immigrant women survivors of domestic violence. Myths about the acceptability of domestic violence or about the characteristics of certain racial, ethnic or religious groups may stop people from offering assistance or responding when they see someone is experiencing domestic violence. The customs in each country (and in each region of a single country) are distinct. One should not make assumptions about the beliefs, customs, or norms of any group.

Language Barriers

Some cultures and some immigrants may not use the term, “domestic violence,” so it is important to be clear and precise in the language you use. It is very important to create an atmosphere of safety and confidence so that she feels safe to ask questions and share her concerns.

Some survivors may not feel comfortable talking about their situation at all, but it might be even harder for them to talk about the abuse if they must have the conversation in a language in which they are not proficient. People who are abusive sometimes prevent their partners from learning English in order to isolate them. They may even isolate their partners from others who speak her language, including her family and friends. If a survivor has limited English proficiency or does not speak English, it is important to try to provide her with a professional interpreter. She deserves to have the same access to pastoral care and to support as someone who is fluent in English.

It is important to connect immigrant women with social service agencies that have expertise in domestic violence and that also have interpreter services available. Having friends or relatives serve as interpreters in these cases may put her or them at risk. If she is not provided with interpretation services by social service providers or by the civil or criminal legal systems, you may need to encourage her to advocate for herself (if she is able to communicate her needs in English) or you may need to advocate for her to get interpretation.

Barriers with Respect to Immigration Status

Unfortunately, a common threat made by an abusive partner is that he will have the immigration authorities deport her. In addition, he may keep her important papers from her (her passport, Green card, identification card, health insurance card) or lie to her about the status of citizenship-related applications.

You do not need to ask her about her immigration status. You can let her know that if she has any questions about her status, she can speak with a non-governmental agency that specializes in immigration rights. You should **never** refer her directly to the Department of Homeland Security, Citizenship and Immigration Services, Immigration and Customs Enforcement, or to Customs and Border Protection (CBP). These are the government agencies that used to be referred to as Immigration and Naturalization Service or INS.

Immigration status and/or negative experiences with law enforcement in her country of origin may result in a survivor being afraid to call the police. You can tell her that if the police ask her about her immigration status, she has the right to remain silent. Even with an immigration official, she is not obligated to answer their questions and she has the right to seek advice from a lawyer.

In either of these cases, it is a delicate matter. It is critical to take into account that immigrant women survivors of domestic violence are suffering from a very high degree of intimidation, not only relative to their abusive partners, but also from a system that is complicated and not very accessible to them.

Barriers with Respect to Resources

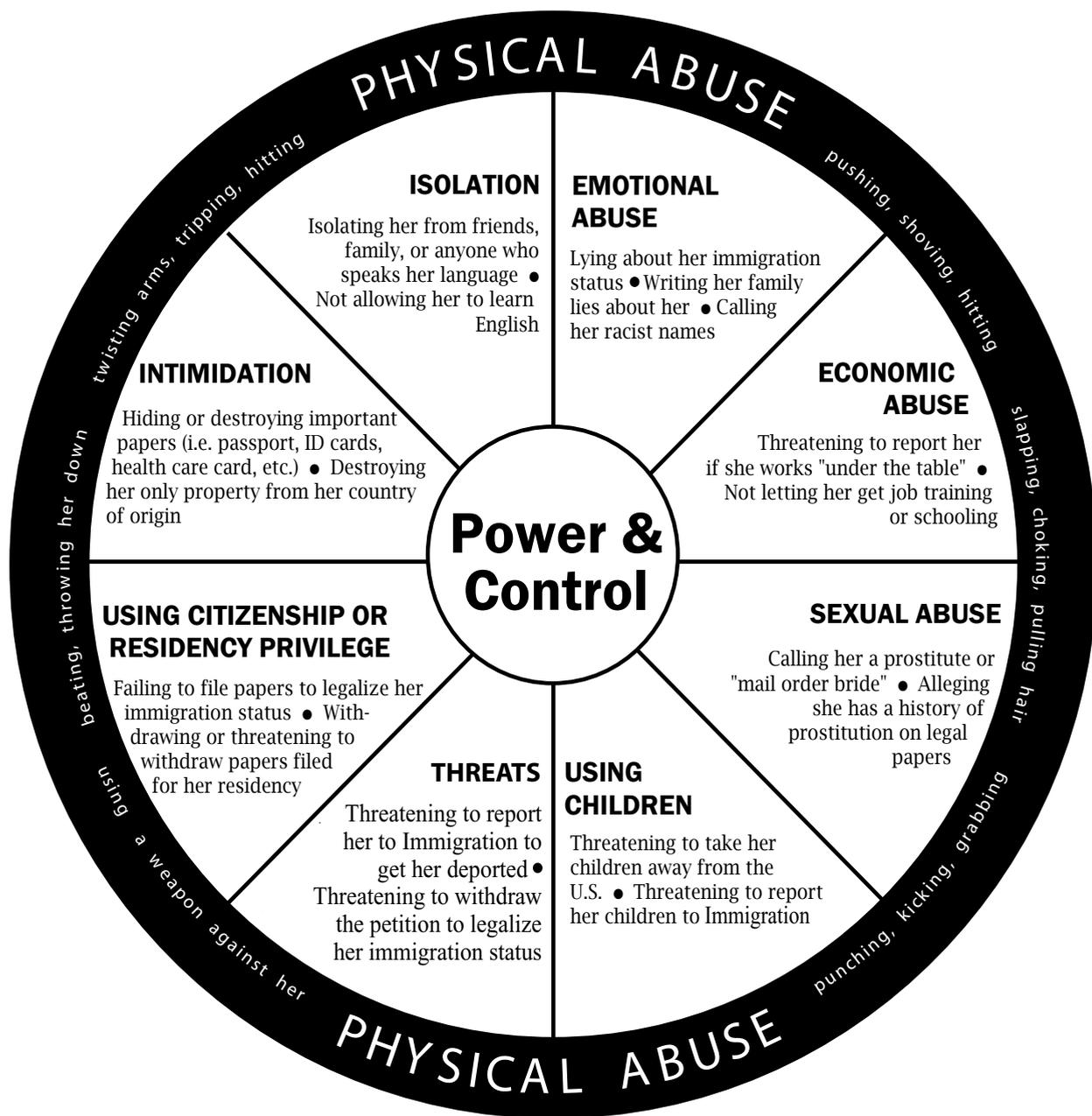
These barriers for the immigrant woman include a lack of material resources, for example, not being able to count on a car to transport her children. They can also be economic; in many cases as a result of the domestic violence, she neither works nor has access to her partner's money. As with other battered women, her abusive partner may prevent her from working and achieving financial independence. He may threaten to report her to immigration authorities if she works "under the table." Moreover, social service agencies may not be sensitive to the barriers she faces.

Resources that may seem trivial can be of great help, such as bus tickets, access to long distance calls, information about social service agencies that have bilingual services, etc. It is helpful to offer this kind of resource without waiting for her to request it, since she may not know that this type of help exists.

An attitude of support and openness with respect to cultural differences, language barriers, immigration status, and limitation of resources is essential in working with immigrant women. Such an attitude, together with information from reliable sources and the clear understanding that violence is not acceptable under any circumstances, can establish a strong bridge of understanding that has the potential to help the survivor and her children on their journey to a life free from violence.

*This handout is based on an article by Lupita Patterson from the study guide accompanying the video, *Promesas Quebrantadas* (Seattle: FaithTrust Institute, 1997). Used with permission.

Power and Control Wheel for Immigrant Women



Domestic Abuse Intervention Project
 202 E. Superior St. Duluth, MN 55802
 218-722-2781

***Kavod* (Respect)**

by Rabbi Elliot N. Dorff, Ph.D.

We must respect each other.

One implication of being created in the image of God is that we must respect every other human being. The Hebrew term for this value is *kevod ha-briyyot*.^{*} It includes both Jews and non-Jews, and it includes people of all genders, every age, and every level of ability or disability. The underlying theological basis for the honor due to all other human beings is, as the Rabbis say, "All that the Holy One, Blessed be He, created, He created for His own honor" (B *Yoma* 38a, based on Isaiah 43:7).

Respect for Spouses

The extra level of respect we should have for our spouses. If we must have respect for everyone, it certainly should be true for those closest to us, including especially our spouses. The Babylonian Talmud (B. *Yevamot* 63a; B. *Sanhedrin* 76b) says this:

Rabbi Hanilai said: A man who has no wife lives without joy, blessing, and good... In the West [that is, in Israel] they said, "Without Torah and without [moral] protection." Rabbi Ulla said, "And without peace."...The Rabbis say: "Of him who loves his wife as himself, and honors her more than himself, and brings up his sons and daughters rightly...the Scripture says, 'You know that your tent is in peace' (Job 5:24)."

The honor a man is to have for his wife extends to their sexual relations as well, for sex, after all, is -- or should be -- an expression of love and intimacy. In every relationship one must treat other human beings as the creatures of God they are, but in a relationship that signifies special care and concern one must be especially mindful of doing so.

This means, minimally, that sexual relations, if they are to adhere to Jewish concepts and values, must not be coercive. While it may well be the case that one partner wants to have sex more than the other at any given time, and while partners may acquiesce to each other to please one another as part of a long-term relationship, sexual pleasure should always be in the context of a relationship that is at least respectful and ideally loving of the other partner. If one member of the couple, then, does not want to engage in sexual activity, or does not want to do so in a particular way, those wishes must be honored.

^{*} So, for example, "Great is human dignity, for it overrides a negative prohibition in the Torah" (B. *Berakhot* 19b; cf. B. *Shabbat* 81b; B. *Menahot* 37b); "Love your fellow-creatures and honor them" (*Derekh Eretz Zuta* 1:9); and the Holy One, blessed be He, has concern for the honor of all His creatures, and even wicked people like Balaam (*Numbers Rabbah* 20:14; cf. *Sifre*, "Shofetim," #192). See also B. *Bava Kamma* 79b; *Genesis Rabbah* 48:9; *Leviticus Rabbah* 17:5.

Kedushah (Holiness)

by Rabbi Elliot N. Dorff, Ph.D.

Assaults of others represent the exact opposite of the holiness that we Jews are to aspire to achieve in general in our lives, but especially in our families. “You shall be holy, for I, the Lord, your God, am holy” (Leviticus 19:2) establishes for us the high bar that we must seek to achieve – namely, to be nothing less than God-like. Again, “All the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation” (Exodus 19:5-6). Assault of others, whether physical, sexual, or verbal, undermines that divinely mandated Jewish mission. We are to act to sanctify God’s name (*kiddush Ha-Shem*), not to desecrate it (*hillul Ha-Shem*). Jews must not engage in sexual abuse. To do so violates the standards by which a holy people covenanted to God should live and warrants excommunication from the People Israel. Jews are expected to behave better than that.

Why does the Torah speak of sexual abuse as “defilement” and “abomination” (Leviticus 18:24-30) in addition to its usual language of transgression? In part, it is because the Promised Land was itself seen as alive and violated by such conduct, but surely the words refer to the human beings involved, too. One’s bodily integrity is compromised when one is sexually abused. Sexual abuse is experienced not only as an assault upon one’s body, but also -- and usually more devastatingly -- as an onslaught upon one’s person. One has lost one’s integrity -- not only in body, but in soul. One no longer feels safe in the world; at any moment, one can be invaded in the most intimate of ways. The abuse is thus indeed a defilement: what was sacred and whole before is now desecrated and broken. The command to strive for holiness in our lives requires us to act otherwise – not to shatter lives, but to heal and improve them.

Child Abuse Reporting

by Alison Iser

To report or not to report...that is the question – *for clergy*. When a child is being abused in a home where there is domestic violence, the question of whether to report or how to report child abuse can be complicated and confusing. Mandatory reporting laws, safety considerations, uncertainty about the impact of reporting, and religious beliefs may all affect decisions about child abuse reporting.

Did you know?

Battered women are no better or worse parents than non-battered women in the general population.

U.S. Advisory Board on Child Abuse and Neglect, U.S. Department of Health and Human Services, *A Nation's Shame: Fatal Child Abuse and Neglect in the United States: Fifth Report*, 1995.

Domestic violence may be the single major precursor to child abuse & neglect fatalities in this country.

Battered mothers' interactions with their children improved dramatically six months after leaving their batterer & the shelter.

George W. Holden, Joshua D. Stein, Kathy L. Ritchie, Susan D. Harris, and Ernest N. Jouriles, "Parenting Behaviors and Beliefs of Battered Women," in G.M. Holden, R. Geffner, & E.N. Jouriles (eds.) *Children Exposed to Marital Violence*, American Psychological Association, 1998.

Mandatory Reporting Requirements for Clergy

Part of the confusion stems from mandatory reporting requirements that are sometimes vague and that vary from state to state. (Please see the accompanying table for an overview of mandatory reporting statutes.) As the table illustrates, in most states clergy are required to report child abuse. In states where clergy are not specifically listed as mandated reporters, they may still be considered mandated reporters if they work with children. Most states grant clergy some degree of privilege, meaning that they may not have to report child abuse if they learn of it during pastoral communications (such as confession).

While knowing the mandatory reporting requirements of your state can be helpful in understanding legal obligations, what the law requires is only one factor in the decision to report. The welfare of the child, of course, is the primary factor and may necessitate a report even if there is not a mandated requirement to do so. However, the welfare of the child may, under some circumstances, necessitate that no report be made when one is *not* legally obligated to do so. When legal obligations and a child's welfare appear to be in conflict, a domestic violence advocate may be able to help you strategize how to fulfill your obligation both to the law and to the child.

Mandated Reporting Statutes for Clergy

Table courtesy of Child Welfare Information Gateway (current as of March 2005)

For full text of statutes visit:

http://www.childwelfare.gov/systemwide/laws_policies/statutes/clergymandated.cfm

	Privilege granted but limited to "pastoral communications"	Privilege denied in cases of suspected child abuse or neglect	Privilege not addressed in the reporting laws
Clergy enumerated as mandated reporters	AL, AZ, AR, CA, CO, IL, LA, ME, MA, MI, MN, MO, MT, NE, NM, ND, OR, PA, SC, VT, WI	NH, WV	CT, MS
Clergy not enumerated as mandated reporters but may be included with "any person" designation	DE, FL, ID, KY, MD, UT, WY	NC, OK, RI, TX	IN, NE, NJ, TN, Puerto Rico
Neither clergy nor "any person" enumerated as mandated reporters	WA	Not applicable	AK, DC, GA, HI, IA, KS, NY, OH, SD, VA, Amer. Samoa, Guam, N. Mariana Is., Virgin Is.

What is and is not reportable?

Familiarizing yourself with your state's child abuse statutes can also assist you in making the decision about when a report is required. A summary of state laws can be found at www.childwelfare.gov/systemwide/laws_policies/statutes/define.cfm. Minimum standards for state statutes regarding child abuse have been set by The Child Abuse Prevention and Treatment Act (CAPTA), a piece of federal legislation. CAPTA requires that child abuse be defined, at a minimum, as:

Any recent act or failure to act on the part of a parent or caretaker, which results in death, serious physical or emotional harm, sexual abuse, or exploitation, or an act or failure to act which presents an imminent risk of serious harm.

Some states also include substance abuse and abandonment in their definitions of child abuse.

Typically, witnessing domestic violence is not specified in statutes regarding child abuse. However, due to the harm inflicted on children as a result of witnessing child abuse, some Child Protective Services (CPS) offices may consider that it falls within the above definition. Others may assess it as being low priority on their risk matrix. Regardless of state law or CPS policy, the impact on children of witnessing domestic violence should be taken very seriously.

Children who are exposed to domestic violence are more likely to exhibit behavioral and physical health problems, including depression, anxiety, and violence toward peers.¹ 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.² While witnessing domestic violence by itself is clearly detrimental to children, being in a home where domestic violence is happening puts children at risk for being direct recipients of abuse as well. In a national survey of more than 6,000 American families, 50% of the men who frequently assaulted their wives also frequently abused their children.³

Need more information?

CPS may be available to provide training to your congregational staff, local clergy association, or interfaith clergy group. They can provide guidance about when to report, how risk is assessed, and what information you will need to make a complete report. For example, CPS is likely to advise that you do not need to report moderate physical discipline that does not leave a mark (e.g., spanking with an open hand). You may or may not personally consider this to be child abuse, but it is CPS' definition that will be applicable when reporting.

Mandated reporters are expected to report *suspected* cases of child abuse and neglect. Mandated reporters are not expected to be detectives (unless of course, you are a member of law enforcement). CPS has an investigative obligation; clergy do not. This is not to say that you should turn a blind eye to what is happening in your congregation. If you observe child abuse, then it is important to take steps to increase the child's safety. However, you should not be making surprise visits to the abusive parent's home in order to try to catch him in the act. This may put the child at greater risk.

If you are unsure whether to make a child abuse report, consultation may be helpful. A CPS worker can advise you about hypothetical, anonymous situations. A colleague who has more experience with child abuse reporting may also be a great resource. A domestic violence advocate can help you explore the safety implications for the mother and the child and can assist you with helping them to prepare for the possibly increased danger that may result from reporting.

Why would a child who is being abused ever be in more danger as a result of a child abuse report?

CPS responds to reports of child abuse based upon the policies and regulations in the particular

¹ Jaffe, P. and Sudermann, M., "Child Witness of Women Abuse: Research and Community Responses," in Stith, S. and Straus, M., *Understanding Partner Violence: Prevalence, Causes, Consequences, and Solutions*. Families in Focus Services, Vol. II. Minneapolis, MN: National Council on Family Relations, 1995.

² Wolfe, D.A., Wekerle, C., Reitzel, D. and Gough, R. "Strategies to Address Violence in the Lives of High Risk Youth." In Peled, E., Jaffe, P.G. and Edleson, J.L. (eds.), *Ending the Cycle of Violence: Community Responses to Children of Battered Women*. New York: Sage Publications. 1995.

³ Strauss, Murray A., Gelles Richard J., and Smith, Christine. *Physical Violence in American Families; Risk Factors and Adaptations to Violence in 8,145 Families*. New Brunswick: Transaction Publishers. 1990.

state and the content of the report. Typically, a risk matrix is used to determine the level of response. Responses may vary, including no action at all, sending a letter to the alleged abuser, starting an investigation, and, in very high risk situations, immediate removal of the child. When a battered woman seeks assistance for domestic violence, she may in the process disclose that her child has also been abused by the abusive partner/parent. This may lead to a CPS report and, depending on the nature of the allegations, CPS may take action. A letter, call, or visit from CPS may alert the batterer that his partner is talking to people outside the family about the violence happening in the family. This may put the battered woman at great risk. When the mother is unsafe, the child is most assuredly unsafe.

How can rabbis help increase the safety of battered women and their children?

- Be upfront with congregants about your obligations to report child abuse. Allow the battered woman to decide when and if she shares information with you about abuse of her children. Trust that most mothers work very hard to protect their children and that contacting you may be part of her efforts to keep them safe.
- If you will be reporting suspected child abuse, encourage the non-abusive parent to also speak with CPS – either as part of a 3-way call or on their own. A battered woman can explain to CPS the steps she is taking to keep her child safe and can discuss with the CPS worker how an investigation may impact the child’s safety.
- When making a report, be sure to tell the CPS worker about the domestic violence and the safety needs of the child and the mother. Based on this information, CPS may be able to tailor how and when they respond. For example, they might opt to refrain from contacting the abusive parent until the mother and children have left the abuser.
- Do not assume that the child is safe as a result of reporting abuse to CPS. The resources of CPS are limited.
- Refer the woman experiencing abuse to local programs for children who have witnessed domestic violence and their mothers. There are a growing number of innovative programs that help mothers and children with safety planning and healing from abuse. Contact your local domestic violence program for more information.

Religious Considerations

Some rabbis may have concerns about reporting Jewish child abusers to civil authorities due to the prohibitions of *mesirah* (Jews reporting Jews to non-Jewish authorities) and *arka’ot* (adjudicating matters in non-Jewish courts). According to Rabbi Mark Dratch of JSafe (The Jewish Institute Supporting an Abuse Free Environment), “despite historic debates and arguments, the consensus of contemporary Jewish religious authorities is that such reporting is religiously mandatory.” For more information about *mesirah* and *arka’ot*, visit www.jsafe.org.

Other rabbis may support reporting child abuse even when state laws do not require action. The Code of Ethics of the Central Conference of American Rabbis (Adopted March, 2003; Amended June, 2004) says, in part, “...the nature and practice of Reform Judaism and its ethical legacy

mandate that our religious conscience place highest priority on the needs of the vulnerable. It is therefore essential to report abuse of minors and incapacitated adults even when the state or province does not require the rabbi to do so.” The Code of Ethics of the Reconstructionist Rabbinical Association (Adopted in March, 2007) says, in part, “Even when there is no legal requirement, such reporting is obligatory in matters of *pikuach nefesh* (saving a life) and *lo ta’amod al dam rey ‘ekha* (acting to protect others).”

Prior to Reporting, Ask Yourself:

- ▶ How will reporting impact the child? The non-abusive parent? The abusive parent?
- ▶ How will the timing of the report impact the situation?
- ▶ What information is it important to convey in order to maximize safety?
- ▶ What are my legal responsibilities?
- ▶ What are my ethical responsibilities?

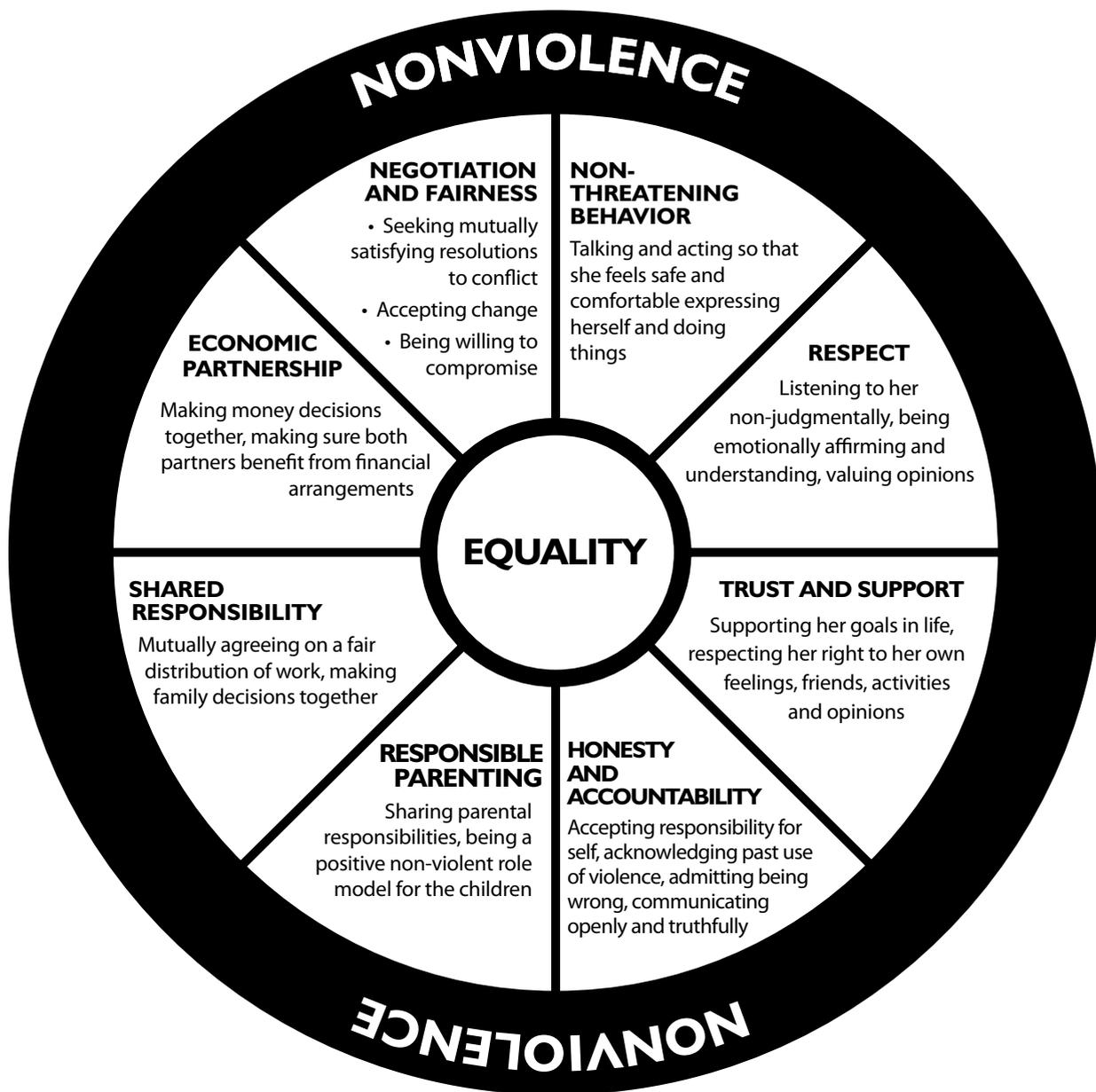
Beyond Reporting

Children who are witnessing domestic violence and those who are also being directly abused need much more than child abuse reports and potential government intervention. They need a change in the communal norms that support child abuse. They need all of us to work together to create safer and healthier communities where they can feel secure and where they can thrive. They need opportunities to heal.

Dina de-malkhuta dina
The law of the country is the law.
-Babylonian Talmud, *Baba Kama* 113a

Tzedek, tzedek tirdof
Justice, justice thou shalt pursue.
- Deuteronomy 16:20

Equality Wheel



Domestic Abuse Intervention Project
 202 E. Superior St. Duluth, MN 55802
 218-722-2781

Self-Determination, Autonomy and Safety

by Alison Iser

We must believe in free will.
We have no choice.
- Isaac Bashevis Singer

Self-Determination =

Decision according to one's own mind or will without outside influence: free will.

Self-Determining =

Capable of determining one's own acts

Autonomy =

Right of individual to govern herself according to her own reason.

How do self-determination and autonomy relate to safety?

Those who are abusive try to take away their partners' ability to make choices for themselves, to exercise free will, to be self-governing.

Women who have experienced domestic violence are not going to be safer if someone else takes on the role of making choices for them. They will be safer when they regain or obtain self-determination and autonomy.

What does this mean for rabbis assisting survivors of domestic violence?

People come to rabbis for answers, whether it is about *halachah* (Jewish law), *minhag* (custom), or *haggim* (holidays). Survivors may come to a rabbi for answers about Jewish views, laws, and values related to domestic violence. Rabbis can make a tremendous difference by answering these questions.

Survivors might also come to rabbis for answers about whether to stay in an abusive relationship, whether to get an order for protection, whether to call the police, whether to start divorce proceedings, etc. Rabbis can make a tremendous difference by NOT answering those questions. Instead, rabbis can help survivors to gather the information they need so they can make informed decisions for themselves. Rabbis can tell survivors that they believe in their ability to make good decisions for themselves, that they trust their judgment, that they have good instincts. Rabbis

can support the self-determination and autonomy of survivors and by doing so, can assist them in being safer.

It can be difficult to refrain from making the decision for the survivor, particularly when she is asking you to do so. However, it is also difficult to make significant, life changing decisions without having all the necessary information and without being the one who has to live with the consequences. The survivor is the expert on her situation and is the one who will have to live with the consequences of her decision.

It can be helpful to know that there isn't a right or wrong answer. Leaving someone who is abusive may be the best choice for one person and may result in misery or death for another. Calling the police or obtaining an order for protection might help protect one person and might endanger another. Unfortunately, there is no way to be sure of the outcome of any choice. Even experienced domestic violence advocates, who have assisted hundreds or thousands of survivors, cannot predict what will or won't happen in a particular domestic violence situation.

Supporting self-determination and autonomy, however, is a reliable way of increasing safety. People who are abusive often tell their partners that they are stupid, that they make bad choices, that their judgment cannot be trusted. When other people try to make decisions for survivors, they are unintentionally colluding with the abusive partner and reinforcing the idea that the survivor cannot be trusted to make her own choices. Only when survivors can govern their own lives will they be safe.

Don't encourage me/us to go back to our spouse
and be more understanding.

Don't ask why we stay.

Don't demand that we leave immediately.

- Anonymous survivor of domestic violence

Avoid any treatment of the victim
like she could make things better
if she would do "X."
If abuse is truly at work,
it cannot be successfully addressed
without the abuser taking full responsibility.

- Anonymous participant in a batterer intervention program

B'tselem Elohim (In the Image of God)

by Rabbi Elliot N. Dorff, Ph.D.

Each of us is created in the image of God.

Three times the Torah announces in its opening chapters that every human being is created in the image of God (Genesis 1:27; 5:1; 9:6). The last of those verses – “Whoever sheds the blood of man, by man shall his blood be shed; for in His image did God make man” -- indicates that part of the meaning of being created in God’s image is that we may not murder other human beings, for that would diminish the presence of the image of God in our midst. But it is not only murder that is interdicted; it is, as the corollary values described below indicate, any action that harms or disrespects another person.

Further, as Rabbi Akiba asserts in the Mishnah, it is not only our biological, moral, and spiritual roots in the divine image that must guide us, but our awareness of those roots: “Man is beloved, for he is created in the image of God. He is exceedingly beloved, for it was made known to him that he was created in the Image, as the Torah states, ‘In the image of God He made man’ (Genesis 9:6, *M. Ethics of the Fathers (Avot) 3:18*).” Thus we have no excuse to ignore this aspect of human existence in thinking about our own self-worth and in our interactions with other people.

To act in accordance with the basic value of each person as an image of God does not require that we like everyone or approve of what everyone does, but it does demand that we treat them with respect for the divine value they embody. Thus the Torah demands that even with regard to someone who has committed a capital crime and is hanged for that crime, we must remove the body and bury it before nightfall “for an impaled body is an affront to God” (Deuteronomy 21:23). That is, even if someone does terrible things, the Torah recognizes the divine image in that person, an image that imparts ultimate worth to every person.

We may not injure each other

An immediate corollary of recognizing the divine image in each person is that we may not injure others. The Torah itself demands the death penalty for striking either of one’s parents (Exodus 21:15). Even though the Rabbis found ways to all but eliminate the death penalty, this shows how serious the infraction was considered to be. For all other injuries, the Torah demands compensation (Exodus 21:18-19). Indeed, for permanent injuries, the Torah requires retribution rather than compensation – “eye for an eye, tooth for a tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise” (Exodus 21:24-25) – but the Rabbis converted that into monetary payments as well. The Rabbis also recognized that injuries involve not only the damage of the injury itself, but a setback in four other respects as well: “One who injures another person is liable on five counts (that is, responsible for paying for five factors): for the injury itself, for pain, for healing, for loss of time, and for embarrassment” (Mishnah, *Bava Kamma 8:1*). The next parts of that chapter of the Mishnah, the Talmud, and the later codes then spell out exactly how to evaluate what the perpetrator must pay for each of those aspects of the injury and whether they apply to temporary injuries as well as permanent ones, but what they all make clear is that injuring someone is punished and is thus prohibited. According to the Torah and later Rabbinic

sources, courts may impose lashes for trespasses of the law, but in doing so even they had to take due care to preserve the dignity of God and of the culprit, who is, still, God's human creature: "He [the culprit] may be given up to forty lashes, but no more, lest being flogged further, to excess, your brother be degraded before your eyes" (Deuteronomy 25:3). Nowadays, when Jews live under the jurisdiction of national legal systems that treat Jews as equal citizens and do not carve out separate civil and criminal authority for Jewish courts over Jews, even Jewish courts no longer have the authority to beat others; and individuals have even less authorization to do so. The Israeli system of justice does not include such a penalty either.

Crisis Intervention

by Alison Iser

Remain Calm

It can be hard to remember in the moment, but try to keep in mind that you're not the one who is in crisis. By staying calm, you can better assist the survivor.

Assess for Immediate Safety

If the survivor is calling you, is she currently in a safe place? Is her abusive partner there with her? Is the abusive person on the way to her location?

If she isn't safe, help her strategize about getting to a safe location. The rest of the conversation can wait until then.

If the survivor is meeting with you, does the abusive person know where she is? Is he out looking for her? Does she think he will show up?

If it isn't safe for her to meet with you at that moment, plan a time to talk later or help her strategize what she will tell the abusive person about where she has been.

Refer

Encourage the survivor to talk to a domestic violence advocate about her options and about her safety. Offer to let her use your phone. If shelter space is available and she wants to go to a shelter, you can offer to help her get there.

Be Mindful of Your Own Safety

Most abusive persons specifically target their intimate partner and do not harm others. Ask the survivor if the abusive person has ever attacked anyone else. Has he ever made threats against others? Do not put yourself in situations where your safety will be at risk.

I may not move at the speed that you would like me to move on things.
I may go back to my abuser. Repeatedly.
I am operating from a pretty wounded and confused place.
- Anonymous survivor of domestic violence

Shanda (Shame)

by Rabbi Elliot N. Dorff, Ph.D.

The opposite of respect and honor is shame. As the *Mishnah Bava Kamma* 8:1 makes clear, someone who assaults another is liable for compensating the victim for the embarrassment involved as well as for the other four factors involved in the injury. In that way, the Rabbis were declaring in concrete, legal terms that assault of anyone is objectionable not only for its physical and monetary effects, but also for its psychological import.

This is true for any kind of assault, but especially sexual abuse. The Torah makes this exceedingly clear: "If two men get into a fight with each other, and the wife of one comes up to save her husband from his antagonist and puts out her hand and seizes him by his genitals, you shall cut off her hand; show no pity (Deuteronomy 25:11-12)." Despite the special justification the woman had for shaming her husband's assailant, the Torah demands drastic steps in retribution for the degradation she caused -- although the Rabbis transformed this to a monetary payment that she must pay (*Sifre* on Deuteronomy 25:12; cf. M. *Bava Kamma* 8:1; B. *Bava Kamma* 83a, 86a-b, 28a, etc.). (Incidentally, note that the Torah recognized that feelings of shame and embarrassment are experienced by men who are sexually abused, just as they are by women.) Still, the Torah's case is obviously unusual. Most cases of shaming through violence involve men harming women for the purpose of establishing and maintaining power and control over them.

The Talmud, when determining the payment to be exacted for the shame involved whenever one person assaults another, uses this case as the paradigm for what embarrassment means. This passage in the Torah is also used by the Rabbis to forbid shaming anyone, including cases that unfortunately are much more common than the one the Torah discusses. So, for example, the *Mishnah* establishes monetary liability for a man who shames a woman in public, even if she herself does not see it as particularly embarrassing:

There was a case where a man uncovered a woman's head in the marketplace [thus disgracing her]. She came before Rabbi Akiba, and he fined the man four hundred *zuz*. The defendant said: "Rabbi, grant me time [to pay]," and he gave him time. The defendant kept an eye out for her, and when she was standing at the entrance of her courtyard, he broke a cruse containing an *issar's* worth of oil in front of her. She uncovered her head, scooped up the oil with her hand, and applied it to her hair. He had set up eyewitnesses against her, and he came before Rabbi Akiba and said to him: "Rabbi, to one such as this I must pay four hundred *zuz*?" Rabbi Akiba replied: "You have said nothing [with legal consequence]: a person is not permitted to injure himself, but if he does so, he is free of liability; if others injure him, they are liable (M. *Bava Kamma* 8:6).

The *Mishnah* speaks of social shame. When we are sexually abused, we are humiliated even more, for we feel that our sense of self has been invaded, that our honor has been compromised in the most fundamental way possible. The Jewish tradition understands the Torah to ban not only sexual penetration, but any form of illicit fondling or inappropriate behavior for the purpose of gratifying sexual desire, or, more commonly, for purposes of power and control.*

Although they have done nothing wrong and are not to blame, many survivors feel shame for themselves and their families. Sometimes this is fed by a feeling of at least partial responsibility for the abuse, a feeling that is not justified. Even when survivors know that the fault lies in someone else, they often are reticent to make the abuse public for fear that that will embarrass the whole family, including themselves. They may also fear bringing shame to the Jewish community. We must be clear that the abused are not the ones who should be ashamed. Moreover, the Jewish tradition asserts that saving your own life and that of your children takes precedence over any embarrassment that revealing the abuse may cause to the person who is abusive or to anyone else.

* B. *Shabbat* 13a; M.T. *Laws of Forbidden Intercourse* 21:1; Maimonides, *Sefer Ha-Mitzvot*, Prohibition #353; *Sefer Ha-Hinukh* #188; S.A. *Even Ha-Ezer* 20:1. Some, however, maintain that intimacy without penetration is not biblically, but rabbinically prohibited. See, for example, Nahmanides on B. *Shabbat* 13a and on *Sefer Ha-Mitzvot*, *ibid.*; the Gaon of Vilna, *Biur ha-Gra* on S.A. *Even Ha-Ezer* 20:1.

Lashon Hara (Evil Speech)

by Rabbi Elliot N. Dorff, Ph.D.

Jewish law is very strict in its ethics of language: we must not only refrain from telling lies (that is, intentional untruths) about a person; we must even avoid telling negative truths about other people. If survivors reveal that they are being abused, does that constitute prohibited defamation? That answer is “No,” for the one time that one not only may, but should, tell a negative truth about another person is in a circumstance in which there is a practical need to do so – where, for example, a potential employer needs to know about a candidate’s weaknesses for a job as well as his or her strengths. In cases of abuse, the practical need to share this information with those who can help to extricate a survivor from it is even more compelling, for here a person’s or family’s lives and emotional and physical integrity are at stake, and not just one’s job. So survivors should not worry about violating Judaism’s ban on defamation; the law is specifically written to permit such language when it has practical import, particularly when people’s lives and safety are at risk.*

*For more on the scope and limits of the ban on defamation, see my book, *The Way Into Tikkun Olam: Fixing the World*. (Woodstock, VT: Jewish Lights, 2005), Chapter 4.

Abusive Partner May Be a Colleague

by Rabbi Elliot N. Dorff, Ph.D.

Recognize that the abusive partner may be a colleague. Rabbis, cantors, and Jewish educators, as well as clergy of other faiths, have unfortunately been involved in some highly-publicized cases of abuse of various sorts. Due process, of course, must be applied in any investigation of such allegations, and the presumption of innocence must be preserved. If child, spousal, or other abuse by a rabbi, cantor, or educator is confirmed, however, other Jewish professionals on the staff and in the vicinity must be prepared to hold the abusive person accountable, and support the safety and healing of the survivor.

In addition, steps must be taken to heal the community, help it avoid such incidents in the future, and bring the abusive person both to justice and to the process of *teshuvah* (return). The needs of the survivor are primary, but compassion needs to be extended to the injured religious community and the abusive person as well.

COMPARISON OF SERVICES / INTERVENTIONS

Please note: The information provided in this chart is based on programs following best practices. Some who provide these services/interventions have not had domestic violence training and they may not be familiar with best practices in the field.

	Pastoral Care for Domestic Violence	Domestic Violence Survivor Advocacy	Domestic Violence Batterer Intervention Program
Goal	<ul style="list-style-type: none"> • Safety for survivors • Accountability for abusers • Restoration of individuals and if appropriate, relationships OR • Mourning loss of the relationships 	<ul style="list-style-type: none"> • Survivor Safety • Empowerment • Self-Determination • Autonomy 	<ul style="list-style-type: none"> • End violent & abusive behavior • Increase survivor safety • Hold batterer accountable
Assessment and/or Screening	<ul style="list-style-type: none"> • Observation of survivor, abuser, family • Screens for safety, lethality, religious needs 	<ul style="list-style-type: none"> • No assessment because advocates see the abusive behavior as flawed, not the person who is being abused. • Advocates screen for safety barriers & resource needs, including mental health care & chemical dependency treatment. 	<ul style="list-style-type: none"> • Complete mental health evaluation • Chemical dependency screening • Confidential information from survivor &/or current partner • History of violence, review of police reports & court documents
Focus	<ul style="list-style-type: none"> • Addressing religious concerns & questions related to domestic violence • Referral to local domestic violence experts • Safety planning for survivors and accountability planning for abusers related to religious community 	<ul style="list-style-type: none"> • Identification of physical, sexual & emotional abuse • Safety Planning – identifying threats to safety & strategizing ways to increase safety • Exploring rights & options • Assistance with navigating civil & criminal legal systems & social services • Meeting basic needs • Breaking isolation & building support systems • Referrals to other resources as needed 	<ul style="list-style-type: none"> • Examination of & change in belief system which supports the use of violence in intimate relationships • Identification of & accountability for all forms of abuse • Confrontation of denial, minimization & survivor blaming • Impact of battering on family • Non-violent, non-controlling relationship skills • Skills in the awareness & appropriate expression of emotions • Communication, stress management, & conflict resolution skills
Duration	Mutually determined by clergy person & congregant	Determined by survivor	Minimum 1 year is recommended. Local requirements may vary
For Survivors	YES May be valuable part of support system.	YES Services are free & specifically for survivors.	NO Some survivors may be court-ordered to attend batterer programs. This can endanger them and increase the batterer's control.
For Batterers	YES May be valuable part of accountability network, if survivor agrees and feels safe with clergy addressing batterer.	NO The resources of survivor advocacy programs are limited and are focused on assisting survivors.	YES This is one tool for assisting batterers in changing their behavior, but it may not be effective without coordinated community efforts to hold batterers accountable.
May Increase Danger in Situations of Domestic Violence	CAUTION: Clergy lacking domestic violence training may increase risk to survivors & may inadvertently collude with batterer.	CAUTION: The community's assumption that advocacy services & shelter are always available & accessible may mislead or endanger survivors.	CAUTION: Certification & oversight of batterer programs varies widely between states. Know your community's standards.

Created by Alison Iser. © Copyright 2006. www.faithtrustinstitute.org

COMPARISON OF SERVICES / INTERVENTIONS

Please note: The information provided in this chart is based on programs following best practices. Some who provide these services/interventions have not had domestic violence training and they may not be familiar with best practices in the field.

	Individual Therapy	Couples Counseling	Anger Management
Goal	<p><u>Depending on type of therapy:</u></p> <ul style="list-style-type: none"> • Treatment of mental illness • Behavioral change • Self-Actualization • Alleviation of mental distress • Cessation of symptoms • Recovery from addiction 	<ul style="list-style-type: none"> • Improving communication in the relationship • Resolving relationship conflict 	Control & express anger appropriately
Assessment and/or Screening	Varies depending on type of therapy & reason for therapy. May involve psychological testing, observation & structured interviews or may consist of an informal conversation with the therapist. Many don't screen for domestic violence.	<p><u>Best Practice:</u></p> <p>Counselor meets with each person separately to assess for domestic violence to determine appropriateness of couples counseling. (This is not a common practice yet.)</p>	These programs typically are not regulated, so assessment and screening practices may vary widely.
Focus	<p>The needs and desires of the client.</p> <p><u>Depending on type of therapy may include:</u></p> <ul style="list-style-type: none"> • Resolving family of origin issues • Self-awareness that leads to life changes • Correcting cognitive distortions • Behavioral modification • Improving social skills • Maximizing interpersonal or vocational functioning • Self-satisfaction • Chemical dependency (CD treatment should never replace a batterers' program since these are separate issues.) 	<ul style="list-style-type: none"> • Taking mutual responsibility for problems in the relationship • Understanding each other's point of view • Communication skills • Conflict resolution skills 	<ul style="list-style-type: none"> • Skills in the awareness & appropriate expression of anger & other emotions • Communication skills • Conflict resolution skills • Stress management
Duration	Determined by client	Determined by couple	Determined by provider
For Survivors	<p>YES</p> <p>While experiencing abuse may lead to the need for emotional support, being the target of abuse does NOT mean that someone is mentally impaired or ill.</p>	<p>NO</p> <p>Batterer may retaliate against survivor for disclosing abuse to therapist.</p>	<p>NO</p> <p>Anger management programs focus on the participant's behavior, not on the behavior of the batterer.</p>
For Batterers	<p>Rarely Appropriate</p> <p>Recommended only in situations where batterer is psychotic or has severe mental health problems. Treatment plan should be coordinated with batterer intervention program provider.</p>	<p>NO</p> <p>Joint counseling may encourage batterer to continue to hold survivor responsible for the abuse.</p>	<p>NO</p> <p>May feed into batterer's focus on control. Anger is not the cause of domestic violence.</p>
May Increase Danger in Situations of Domestic Violence	<p>CAUTION FOR BATTERERS:</p> <p>May encourage batterers to focus even more on their own needs & desires. May interfere with efforts to hold batterer accountable. Many therapists have not had any domestic violence training.</p>	<p>CAUTION:</p> <p>Counselor may expect survivor to share blame for batterer's behavior. Couples counseling is not safe when there is domestic violence.</p>	<p>CAUTION:</p> <p>Not specific to the problem of domestic violence. Anger is not the cause of domestic violence.</p>

Created by Alison Iser. © Copyright 2006. www.faithtrustinstitute.org

Referrals

National Domestic Violence Hotline: 1-800-799-SAFE (7233) or 1-800-787-3224 (TTY)

National Teen Dating Abuse Helpline: 1-866-331-9474 or 1-866-331-8453 (TTY)

Secular Domestic Violence Survivor Advocacy Program

Name:

Phone Number:

Services Available:

Jewish Domestic Violence Survivor Advocacy Program

Name:

Phone Number:

Services Available:

Immigrant Rights Program

Name:

Phone Number:

Services Available:

Batterer Intervention Program

Name:

Phone Number:

Program Information:

Name:

Phone Number:

Program Information:

Other

I need the help, information and support of a Jewish domestic violence program, friends, family and community. Often, I do not have this support, and it makes the journey even more frightening and confusing.
- Anonymous survivor of domestic violence

Coordinated Community Action Model

This Model demonstrates, in abbreviated form, ways communities can accountably act to support battered women and children, and hold batterers accountable for their behavior. It is not a definitive representation. This Model primarily identifies heterosexual males as perpetrators of domestic violence (DV), as they comprise 95% of the batterers in this country. This Model was developed by Mike Jackson and David Garvin with the feedback of over 118 reviewers. We are grateful for their input, and acknowledge the Domestic Abuse Intervention Project for the wheel format. Permission to reproduce is given if there are no changes and credit is given. Please make copies and distribute them for your public education efforts. We welcome your feedback for future editions.



Developed by:
Domestic Violence Institute of Michigan
P.O. Box 130107, Ann Arbor, MI, 48113-0107,
(313) 769.6334

Inspired and adapted from the "Power & Control Wheel" developed by the Domestic Violence Intervention Project, 202 East Superior Street, Duluth, MN, 55802, (218) 722.4134

Produced and distributed by:



NATIONAL CENTER
on Domestic and Sexual Violence
training • consulting • advocacy
4612 Shoal Creek Blvd. • Austin, Texas 78756
512.407.9020 (phone and fax) • www.ncdsv.org

Separation Violence*

Many, perhaps most, people believe that a survivor will be safe once she separates from the person who is abusing her. They also believe that survivors are free to leave their abusive partners at any time. However, leaving does not usually put an end to the violence. People who are abusive may, in fact, escalate their violence to coerce their partners into reconciliation or to retaliate for the perceived rejection or abandonment. Those who believe they are entitled to a relationship with their partner or that they “own” their partner, view her departure as an ultimate betrayal which justifies retaliation. (Saunders & Browne, 1990; Dutton, 1988; Bernard et al., 1982)

Evidence of the gravity of separation violence is overwhelming:

Battered women seek medical attention for injuries sustained as a consequence of domestic violence significantly more often after separation than during cohabitation; about 75% of the visits to emergency rooms by battered women occur after separation (Stark and Flitcraft, 1988).

About 75% of the calls to law enforcement for intervention and assistance in domestic violence occur after separation. One study revealed that half of the homicides of female spouses and partners were committed by men after separation (Barbara Hart, Remarks to the Task Force on Child Abuse and Neglect, April 1992).

Because leaving may be dangerous – dangerous from the point that the abusive partner learns that the relationship may end – does not mean that the survivor should stay. Cohabiting with an abusive person is highly dangerous both as violence usually increases in frequency and severity over time and as an abusive person may engage in preemptive strikes, fearing abandonment or anticipating separation even before the battered woman reaches such a decision. Although leaving may pose additional hazards, at least in the short run, the research data demonstrates that ultimately survivors can best achieve safety and freedom apart from their abusive partners.

Leaving will require strategic planning and legal intervention to avert separation violence and to safeguard survivors and their children.

*This handout is based on material from www.aardvarc.org. Used with permission.

Predictors of Domestic Violence Homicide of Women*

A batterer's unemployment, access to guns and threats of deadly violence are the strongest predictors of female homicide in abusive relationships, according to a study in the *American Journal of Public Health* (July 2003, Vol. 93, No. 7). *Risk Factors for Femicide in Abusive Relationships: Results from a Multisite Case Control Study* finds that a combination of factors, rather than one single factor, increases the likelihood of intimate partner homicide involving an abusive man who kills his female partner.

Study researchers interviewed family members and other acquaintances of 220 female victims of intimate partner homicide from eleven cities across the country, as well as a control group of 343 women who reported being the victims of physical abuse in the past two years. The researchers – all carefully chosen for their close collaborations with domestic violence advocates as well as knowledge of domestic violence and interview skills – asked questions about the victim and the perpetrator, characteristics of their relationship and details about the abuse including type, frequency and severity of violence.

“In the United States, women are killed by intimate partners more often than by any other type of perpetrator, with the majority of these murders involving prior physical abuse,” said *Risk Factors for Femicide's* lead author, Jacquelyn Campbell, Ph.D., R.N., Anna D. Wolf Endowed Professor at The Johns Hopkins University School of Nursing and Family Violence Prevention Fund board member. “Determining key risk factors, over and above a history of domestic violence, that contribute to the abuse that escalates to murder will help us identify and intervene with battered women who are most at risk.”

Risk Factors for Femicide was supported by funding from the National Institute on Alcohol Abuse and Alcoholism, the National Institute on Drug Abuse, the National Institute of Mental Health, the National Institutes on Aging, the Centers for Disease Control and Prevention, and the National Institute of Justice.

Predictors of Intimate Partner Homicide

The “strongest” contextual risk factor for intimate partner homicide is an abuser's lack of employment, finds *Risk Factors for Femicide*. In fact, unemployment increased the risk of intimate partner homicide fourfold. The study notes that instances in which the abuser had a college education, compared with a high school education, “were protective against femicide.”

Other factors that can help predict homicide are an abuser's access to firearms and use of illicit drugs. Access to firearms increased the risk of intimate partner homicide more than five times more than in instances where there were no weapons, according to *Risk Factors for Femicide*. The findings also “suggest” that abusers who possess guns “tend to inflict the most severe abuse.” Illicit drug use also was “strongly associated” with intimate partner homicide, although the abuser's use of alcohol was not, finds the report. In addition, neither a victim's alcohol abuse nor drug use “was independently associated with her risk of being killed.”

Risk Factors for Femicide also explores relationship variables that can increase a woman's risk of becoming a victim of intimate partner homicide. Never having lived with an abusive partner "significantly lowered" a woman's risk of becoming a homicide victim, according to the report. Separating from an abusive partner after having lived with him, leaving the home she shares with an abusive partner or asking her abusive partner to leave the home they share were all factors that put a woman at "higher risk" of becoming a victim of homicide. Having a child living in the home who was not the abusive partner's biological child also contributed to intimate partner homicide – more than doubling the risk, according to *Risk Factors for Femicide*.

An abuser's behavior also is a factor in predicting homicide. The risk of homicide "was increased nine-fold by the combination of a highly controlling abuser and the couple's separation after living together," finds *Risk Factors for Femicide*. An abuser's threats with a weapon or threats to kill his victim also "were associated with substantially higher risks" for her murder. But stalking and threats to harm children or other family members were not "independently associated with" homicide. The study also found that an abuser's previous arrest for domestic violence "actually decreased the risk for femicide." *Risk Factors for Femicide* concludes that, under certain conditions, "arrest can indeed be protective against domestic violence escalating to lethality."

Preventing Intimate Partner Homicide

According to Campbell, the study suggests that steps such as increasing shelter services for battered women, increasing employment opportunities, and restricting abusers' access to guns can potentially reduce intimate partner homicide.

Ask questions about abuse, such as "Does your partner try to control all of your daily activities?" and "Is there a gun in the home?" "These are all relatively simple questions that can help assess the level of risk," continued Campbell. "In cases of extreme danger, such as a situation where the abuser is highly controlling and the woman is preparing to leave him, it is important to warn the woman not to confront the partner with her decision and to alert her of the risk of homicide and the need for shelter."

*This handout is from the Family Violence Prevention Fund. Used with permission. www.endabuse.org.

For more information about preventing intimate partner homicide, see the Washington State Coalition Against Domestic Violence's fatality review findings and recommendations. They are available at www.wscadv.org.

Media Coverage of Separation Violence

MAN STALKS WIFE WITH GPS DEVICE: OWNER OF AUTO SHOP GETS ONE YEAR IN JAIL FOR TRACKING WOMAN FROM INSIDE HER CAR

By Noel S. Brady, Journal Reporter

Aug 16, 2006 - King County Journal

© Copyright King County Publications, Ltd. Used with permission.

A Kirkland man who tracked his estranged wife's every move for months with a GPS-equipped cell phone hidden inside her car has been sentenced to a year in jail.

Prosecutors say Robert Morris Peak, 46, was obsessed with getting his wife back and finding out if she was seeing another man.

According to court documents, he began calling co-workers of his wife, Sherri Peak, in August of last year, questioning them about her schedule and her whereabouts. He tried to have himself added to her cell phone service provider account. He even used spyware to hack into her e-mail.

"Words can't describe the fear every day — not knowing when I woke up what would happen," Sherri Peak, 36, said at her husband's sentencing, KING5 TV News reported.

"I would say this experience

has been like being hostage in your own life ... someone always knowing where you are, what you're doing. And it's a very, very scary thing."

Owner of All Pro Automotive in Bellevue, Robert Peak pleaded guilty in June to felony stalking-domestic violence.

The Peaks were married in 1995, and had two daughters together. After enduring a decade of abuse by her husband, prosecutors said, Sherri Peak demanded that he move out of their house in July 2005. She soon filed for divorce.

The next month, Robert Peak began calling his estranged wife's co-workers at the Bellevue business where she is a partner. He was looking for help in reconciling with his wife, witnesses told police.

Court documents describe his persistent and frightening pattern of stalking her.

By the end of August 2005, he was showing up at her business, in downtown Seattle while she was shopping, driving behind her when she went on errands and at restaurants, such as the Tap House Grill at Bellevue Galleria, where she would go for lunch.

Sherri Peak went to Bellevue police after her husband began calling and showing up at her Bellevue office. She also filed for and obtained a temporary protection order, but that didn't stop her husband from appearing at seemingly random places and at random times.

She couldn't understand how he always knew where to find her. Desperate for answers, she accessed her husband's cell phone records. She was still listed on his account. She discovered a pattern. Whenever she was driving to and from work or to lunch, her husband made repeated calls to a

certain phone number. She said she suspected some type of tracking device had been planted in her car, but she couldn't find it, despite searching.

Bellevue detectives employed a member of U.S. Immigration and Customs Enforcement, who was an expert in tracking devices, to thoroughly search her car. After dismantling the dashboard, investigators found a cell phone that had been wired to the car's battery so that it automatically turned on whenever the car was started.

The phone was rigged to answer automatically, and it had Global Positioning Satellite technology that allowed Rob Peak to find its exact location via the Internet whenever he called it.

Bellevue police arrested Peak Feb. 9, and served a search warrant on his Kirkland apartment, where they found printed e-mails from his wife's account and other materials and information he gained by hacking into her accounts.

They also found spare keys that had been stolen the previous month from Sherri Peak's house, which were

inside the packages of several new locks that she purchased in order to secure her home.

In sentencing Peak, the judge followed a recommendation agreed to by prosecutors and his attorney, which includes his eligibility for work release after serving the first eight months of his year-long jail sentence. That means he will be allowed to go to work but must return to jail every night and on weekends. Peak already has served five months of his sentence, court documents state.

Media Coverage of Separation Violence

COPS: HUSBAND PLANTED GUN, DRUGS IN ESTRANGED WIFE'S CAR

By Oliver Mackson

June 01, 2007 - Times Herald-Record

© Copyright Times Herald-Record. Used with permission.

Middletown — A Sullivan County man is accused of planting a gun and drugs in his estranged wife's car in an attempt to sabotage her chance at getting custody of their daughter.

██████████, of ██████████, called Middletown police at about 11 a.m. today, complaining that his estranged wife pointed a handgun at him on Dolson Avenue. State police went to the woman's workplace at ██████████ ██████████ and asked to search her car. She consented, and when she opened the door, a handgun

and a bag of crack were in plain sight.

But after following up with ██████████, police found the story was a hoax, said Lt. Patrick Freeman. Freeman said that ██████████ is suspected of planting the cocaine and the gun in ██████████'s wife's car while they were attending their daughter's recital at ██████████ Elementary School in Middletown this morning

██████████ was charged with second-degree criminal possession of a weapon, a felony; and third-degree

falsely reporting an incident and seventh-degree criminal possession of a controlled substance, misdemeanors.

Police believe ██████████ got the gun in the Bronx, from a former resident of the Goshen Residential Center, a rehab center for juveniles who have had brushes with the law. Police said ██████████ works for the state Office of Children and Family Services, which runs the Goshen Residential Center.

He's being held in the city lockup, awaiting arraignment.

DOMESTIC - Kent, WA

June 16, 2006 - King County Journal

© Copyright King County Publications, Ltd. Used with permission.

A man showed up at the door of his estranged wife's apartment in the 21900 block of 42nd Avenue South about 9 a.m. Monday, carrying flowers and a balloon. When she refused to open the door, he broke the door open and knocked over some items inside. He then realized she was talking to a 911 dispatcher on the phone, so he left. Police said the man faces arrest and a charge of criminal trespass.

Taking Sides*

This letter was forwarded to Jewish Women International in 1997 by an advocate with a domestic violence program. The author's name and identifying information have been deleted.

October 4, 1993

Dear ():

I have been watching with interest and concern the commendable efforts of B'nai B'rith Women [now Jewish Women International] to address the problem of domestic violence in the Jewish community. One day, I hope to have the courage and support of the Jewish community to speak publicly and without shame. While that is not possible today, I wish to add my personal, though anonymous, Jewish voice to their important work, and I have asked () Domestic Violence Program to forward this letter to you.

I do not believe the Jewish community understands or accepts that domestic violence occurs in Jewish families, and that it occurs without regard to education, economic, professional or religious standing. We are unprepared to respond, and our response is poorly framed by an otherwise normal, reasonable desire "not to take sides." That perspective along with misinformation and a lack of understanding about domestic violence has created an unsupportive, judgmental climate that results in victim blaming. The unequivocal message to battered Jewish women is that it is not safe to seek help within the community. In general, as liberals, we are prepared and willing to donate time and money to help victims, whom we visualize as being outside the Jewish community. Since our assistance is going to outsiders, it doesn't constitute "taking sides." We don't expect we know a victim or a batterer, much less socialize with a well-respected Jewish family who is hiding violence as a shameful secret. I can attest, first hand, that domestic violence is a problem within Jewish families, and that it exists even when no one suspects it. I know because it is a secret I hid for almost ten years, telling no one – not even my family.

The reasons I stayed and took it are complicated, but include shame, fear of disbelief, isolation, and the fantasy that my battering husband, who professes to love me, would somehow change. On balance, it seemed far scarier and more difficult to face the multitude of unknowns associated with telling, (including public humiliation), than to continue living with the familiar, private hell which revolved around my husband's moods and rages.

I didn't consider myself the picture of a victim. I am educated, professional, and felt competent in most respects. However, time and ongoing abuse numbed my responses to my husband's behavior, and I felt paralyzed and unable to act. I survived by compartmentalizing my life. Equally important, I believed my husband truly loved me and I (mistakenly) thought he was responding with violence and abuse because he had emotional issues he could not successfully control. He seemed truly remorseful and regularly asked for forgiveness. (Yom Kippur annually

presents me with a painful dilemma which I am still struggling to resolve). I carried an enormous burden of guilt over what would happen to him, his employment, and reputation if the truth were to be told.

When the Jewish community denies that battering and abuse are taking place in Jewish families, we are ignoring and failing to confront tough ethical and social issues.

- Why do we act as if we believe that violence can't happen in "respectable" Jewish families?
- How do we begin to integrate the understanding that a batterer's behavior in public, even with close personal friends, has no bearing on what takes place behind closed doors?
- What is Judaism doing to portray and integrate women as valued individuals, rather than connecting their Jewish identity to their marriage? This is key, since domestic violence is not rooted in a batterer's uncontrolled anger, but his conviction that he is absolutely entitled to control his partner, at all costs.
- What is an appropriate Jewish response when violence and abuse are revealed in our community?
- How do we address community denial (our unwillingness to get involved, our reluctance to "take sides") that traps and isolates battered women in a cycle of fear, silence, and shame?

These questions are central to my experience. After my husband's arrest for assault (unknown to all but a very few), and our separation, he became very involved in the congregation, attending services regularly. At the same time I was no longer seen at services, and I realize people who understood nothing about our circumstances drew inaccurate conclusions. No one called me and no one asked. Ironically, as he staked out our temple/synagogue for comfort and support, my silence and isolation (as I continued to hide his secret), continued and increased. The more I guard the secret, safeguard his professional standing, and maintain our respectability, the less connected I become within our community.

The Jewish community sees my husband as a respected professional who is educated, talented, outgoing, friendly, loving, caring, and compassionate. They were not witness to what took place in the privacy of our home. No one saw him hit, kick and choke me. No one heard him tell our child Mommy's dead. No one was present when he threatened to commit suicide in the presence of our child, and threatened to kill me by bashing my head in with a baseball bat, wipe me off the face of the earth, cut me up into little pieces, and promised that I would not survive the night. He insisted I provoked his rage by such things as speaking on the telephone to my friends, attending evening meetings, doing things for everyone but him, and over paying a baby-sitter

by \$5. During his rages, he would destroy things that were important to me, such as the time, in his jealousy, he destroyed the food I had prepared for a friend's baby shower. As is common in domestic violence, my husband's abuse continued to escalate. I began fearing for my life. With the assistance of (), I developed a safety plan. I hid money, clothing, and important documents in the event I needed to flee with our child. It culminated when my husband knocked me down, and then called the police, attempting to have *me* arrested. Instead, he was charged with assault and taken to jail.

At my husband's hearing, the judge clearly understood the dynamics of domestic violence and held my husband personally responsible for his behavior. He lectured my husband about minimizing his behavior when my husband tried to explain that this was "a problem with our relationship." The judge told my husband that his standing in the community would not mitigate the consequences he must face. The judge ordered him to have no contact with me, and limited his contact with our child. My husband was also mandated to continue treatment, which had so far been unsuccessful.

Since no one asks me what happened, I do not tell. I simply do not trust the Jewish community's level of awareness enough to share my terrible secret. Sadly, that appears to have been a wise decision. My friends have been steadfast and non-judgmental in their support, even when they don't fully understand. Yet some in the community truly believe I am acting without cause, out of malice and vindictiveness. There are people within our congregation who have publicly and vocally attacked my credibility. Others are simply confused, since what they know about my husband's public behavior does not match his private behavior. Well meaning people have told me how distressed my husband is by our separation and how anxious he is for me "to begin the healing process" so we can resume our relationship. Therefore, I wasn't surprised when people within the congregation found it expedient to label ours "a personal, marital problem," outside the ethical issues of Judaism and the congregation. Nonetheless, I feel betrayed when people within the congregation are unwilling or unable to differentiate marital conflict from physical violence, manipulation and abuse. The rabbi uncritically described this as people's natural inclination to avoid taking sides in a bitter marital dispute, and counseled my silence to avoid polarizing congregational sentiment.

And silent I have been. Instead of supporting me within the congregation, and differentiating between marital conflict and violence, the rabbi pointed out that my husband had become very involved in the congregation, and recommended that I choose another temple/synagogue. In his words, that's often best "in these situations." In short, I discovered that my temple/synagogue and the rabbi wanted me to either keep quiet, or go away and take my problem with me. It seemed their biggest fear was the risk of dividing congregational sentiment with such a volatile issue involving a respected congregant. Battering a wife, they readily agreed was wrong, but things quickly got too "complicated" when it was someone they knew and respected. The sad and painful irony of the Jewish community's response is that it confirmed my original worst fears. While I believe many might listen, understand my dilemma, and support the balancing

act I am attempting, I do not have the energy, courage or faith to take that risk, alone and in clear opposition to religious leadership. As long as we silence violence victims with our fears that their disclosures will be uncomfortable, divisive, and embarrassing, we cannot realistically expect them to seek help and support from the Jewish community.

It would be inaccurate and inappropriate to leave the impression that I have no resources and only problems. I am actively planning my future, whine only infrequently and usually laugh when all else fails. Outside the organized Jewish community, I have received unequivocal validation, support and assistance. The legal system, community advocates, and ongoing support from () are helping me clarify, refocus and prioritize my basic right to physical and emotional safety. Unsurprisingly, the community at large has the advantage of being a disinterested party. That is the antithesis of Jewish community, and yet our proximity handicaps our response when Jewish family violence occurs.

I hope B'nai B'rith Women's efforts to educate the Jewish community about the dangerous dynamics of domestic violence will help concerned but misinformed Jews understand how community denial effectively traps the victims of violence. Jews need to know that domestic violence flourishes behind the myth of "taking sides," leaving its victims feeling that they have a poor choice between two bad options. Our ability to successfully reach victims in the Jewish community depends on the degree of trust we can build that the Jewish community will begin holding batterers individually accountable. Public forums are valuable, but risk becoming largely symbolic unless Jews act on the message. The Jewish community needs rabbis, congregational leaders, organizations, and individuals who will speak out, connect with, believe, and support battered women, not distance, judge, blame and isolate them.

Thank you for your consideration.

*From *Embracing Justice: A Resource Guide for Rabbis on Domestic Abuse*, Jewish Women International, www.jwi.org.
Reprinted with permission.

Guidelines for Talking to Abusive Partners

by David Adams, Ed.D.

Emerge: Counseling & Education to Stop Domestic Violence. www.emergedv.com.

1. Ask specific, concrete questions

Usually, battering partners minimize their violence and refer to it only in vague, nonspecific ways. For instance, they may talk about “fighting,” “getting angry,” or “losing my temper.” These kinds of terms must be pursued with questions like, “And what happens when you lose your temper?” and “Did you become violent?”

2. Define violence

Remember, he may not think of many of the things he does as violent. Therefore, you must prompt him with specific questions such as “What about grabbing or shaking?” “Have you hit her?” “When you hit her, was it a slap or a punch?” Besides prompting him with specific questions, it is important for you to define violence as any action (physical or otherwise) that either forces her to do something she doesn’t want to do or makes her afraid. This would include things like verbal threats, taking her car keys away, throwing things in her presence, damaging her property or punching walls.

3. Find out when the violence has occurred and at whom it has been directed

Ask detailed questions about the last incident. It is also good to ask about the first incident, the most serious incident (in terms of injuries) and other incidents. Use questions like “Have there been other times that you slapped her?” “How many times have you threatened her?” “Who else have you been violent towards?” “How about toward the kids?” “How do you discipline or punish them?” “How about friends or co-workers?”

4. Be direct and candid

Clergy sometimes transmit their own hesitancy or discomfort about an issue onto their pastoral care recipients. The more hesitant and vague you are about inquiring into the violence, the more hesitant he is likely to be. Being direct in asking about the man’s violence helps him in two ways. First, it establishes that he can talk about something that he has avoided. It also helps him to see that there is a pattern to his violence; they are not just isolated incidents. Second, talking about *his violence* instead of “the fighting between us” helps him to begin taking responsibility for his own behavior. Usually, abusive men are so focused on their partners’ actions that they don’t look at their own behavior. It is up to you to shift the focus.

5. Become familiar with men's excuses for their behavior

These include the following:

- Minimizing: "It's only happened once or twice," "I only pushed her," "She bruises easily," "She's exaggerating."
- Citing good intentions: "I just wanted her to listen to me," "I didn't mean to hurt her," "She was hysterical, so I slapped her to calm her down."
- Alcohol or drugs: "I don't know what happened, I was really wrecked last night," "It only happens when I drink," "I just blacked out," "I'm not myself when I'm drinking."
- Claiming loss of control: "I just lost it," "Something snapped inside of me," "A man can only take so much," "I was so angry I didn't know what I was doing."
- Blaming her: "She drove me to it," "She really knows how to push my buttons," "If she hadn't provoked me..."
- Blaming someone or something else: "I'm under a lot of pressure at work," "It's my upbringing," "I've been out of work."

6. Don't be manipulated or misled by the man's excuses

The important thing to emphasize is that violence is never justified and that it always makes matters worse. Violence is an attempt to control the other person. For instance, it is a way of having the last word in an argument or of getting the other person to shut up. Also, many men are afraid of losing their partners. Their physical and psychological abuse not only makes her afraid to leave but also causes her to feel doubtful about her ability to make it on her own.

Though many abusive men claim loss of control, it is important to establish that this loss of control tends to be *selective*. For instance, he may punch her but not pick up a knife and stab her. Other men slap their wives but never punch them. A man may get just as angry at his boss but somehow manage to maintain control over his emotion. Therefore, it is not really true that men "lose control." Men decide how they want to hurt their partners and how they *don't want* to hurt them – even in the heat of the moment. Claiming loss of control becomes a convenient way of denying responsibility for one's actions.

Abusive men, like alcoholics, are usually good at shifting attention away from themselves and blaming others. When convenient, they can also be quite good at getting others to feel sympathy for them, even as they continue to abuse their partners. The best general approach to use is supportive confrontation. By confrontation, we mean identifying the violence as a problem and challenging the ways the man minimizes or denies responsibility for it. Such confrontation and education can be done in a supportive manner. For instance, you can point out that the violence is not a sickness, but a learned behavior that can be unlearned. Also, by helping the man to see how *self-defeating* his violence is, he becomes more able to recognize the need for change.

7. Look for warning signs of potential domestic violence homicide

(This section written by Alison Iser.)

You may wish to review Handout 6:2 - Predictors of Domestic Violence Homicide of Women. According to the Washington State Domestic Violence Fatality Review report issued in December of 2004, "Domestic violence and domestic violence homicides are not an inevitable fact of life. Most homicides are preceded by multiple efforts to get help by the victim and multiple opportunities for the legal system and the community to hold the abuser accountable for their violence."

When you are speaking with someone who is abusive, you have an important opportunity to look for warning signs that the person may be homicidal. You may be able to prevent a homicide by identifying the warning signs, notifying the person at risk, and holding the abusive partner accountable for his behavior.

Ask questions like, "Are you employed?" "Do you own guns or have access to guns?" "What types of drugs do you use?" "Has your partner left you or said she might leave you?" "Are there any children in your home who are not your biological children?" "Do you follow your partner around or try to keep track of her whereabouts?" "Have you been thinking about killing yourself?" "Have you been thinking about killing your partner?" Follow up with additional questions when the abusive partner's answers indicate a warning sign. Show him that you take this seriously and that you expect him to take steps to change. Refer him to a certified batterer intervention program. Consult with a domestic violence advocate for support in addressing these concerns.

Forget any stereotypes you may have about who an abuser would be.
- Anonymous participant of a batterer intervention program

Abusers are often very good at making their partner seem to be the unreasonable or even abusive half of the relationship to those outside.
- Anonymous participant of a batterer intervention program

The Abusive Man in Individual Therapy*

by Lundy Bancroft

The more psychotherapy a client of mine has participated in, the more impossible I usually find it is to work with him. The highly “therapized” abuser tends to be slick, condescending, and manipulative. He uses the psychological concepts he has learned to dissect his partner’s flaws and dismiss her perceptions of abuse. He takes responsibility for nothing that he does; he moves in a world where there are only unfortunate dynamics, miscommunications, symbolic acts. He expects to be rewarded for his emotional openness, handled gingerly because of his “vulnerability,” colluded with in skirting the damage he has done, and congratulated for his insight. Many years ago, a violent abuser in my program shared the following with us: “From working in therapy on my issues about anger toward my mother, I realized that when I punched my wife, it wasn’t really her I was hitting. It was my mother!” He sat back, ready for us to express our approval of his self-awareness. My colleague peered through his glasses at the man, unimpressed by his revelation. “No,” he said, “you were hitting your wife.”

I have yet to meet an abuser who has made any meaningful and lasting changes in his behavior toward female partners through therapy, regardless of how much “insight” – most of it false – that he may have gained. The fact is that if an abuser finds a particularly skilled therapist and if the therapy is especially successful, when he is finished he will be a happy, well-adjusted *abuser* – good news for him, perhaps, but not such good news for his partner. Psychotherapy can be very valuable for the issues it is devised to address, but partner abuse is not one of them; an abusive man needs to be in a specialized program, as we will see.

The Abuser Program

Bringing about change in an abuser generally requires four elements: (1) consequences, (2) education, (3) confrontation, and (4) accountability. Consequences, the first item on the list, are manifested primarily through the abuser’s experience of losing his relationship (at least temporarily if not permanently), or through the legal system if he has committed any abuse-related crimes, such as threats or assaults. He may also experience consequences in the form of criticism or disapproval from other people in his life.

The abuser program has responsibility for items two and three, providing the abusive man with education about abuse and confronting him with his attitudes and excuses. A high-quality abuser program is entirely different from therapy. The critical distinctions include:

- Therapy focuses on the man’s feelings and gives him empathy and support, no matter how unreasonable the attitudes that are giving rise to those feelings. An abuser program, on the other hand, focuses on his *thinking*. The feelings that the abuser program discusses are primarily his partner’s and his children’s, not his.

- Therapy involves few rules, or none, governing what the man is allowed to do during the period he is in therapy. The abuser program requires the man to refrain from all physical violence and threats and to work seriously on reducing his verbal aggression and other forms of psychological abuse, or he can't stay in the program.
- An abusive man's therapist usually will not speak to the abused woman, whereas the counselor of a high-quality abuser program always does.
- Therapy typically will not address any of the central causes of abusiveness, including entitlement, coercive control, disrespect, superiority, selfishness, or victim blaming. An abuser program is expected to cover all of these issues and in fact to make them its primary focus.
- An abuser program is expected to provide the man with education about abuse, to counsel him on how to apply those concepts to his own life, and to confront his abusive attitudes and excuses. It is rare for therapy to do any of these things.

At the same time, an abuser program possesses no more magic than anyone else. The man who makes major life changes as a result of attending an abuser program is the one who chooses to work the program, not the one who sits back and waits for the program to "help" him, expecting services as he usually does. The successful client neither fights his counselors every step of the way, telling them what ignorant idiots they are, nor kisses up to them unctuously while claiming that the program has caused him to see the light. Rather, he comes weekly with a seriousness of purpose, practices what he is told, and tries to face up to the damage he has done.

I regret to say that a majority of abusers choose not to do the work. It isn't that they *can't* change (any abuser who doesn't have a major mental illness can change) but that they decide they don't wish to. They run a sort of cost-benefit analysis in their heads and decide that the rewards of remaining in control of their partners outweigh the costs. They decide that to consider seriously the perspective their counselors are presenting to them is just too uncomfortable and difficult and offends their arrogant sense of certainty about everything – at least, about everything having to do with relationships and the particular women they are with.

*This handout is an excerpt from *Why Does He Do That? Inside the Minds of Angry and Controlling Men*. Used with permission of the author, Lundy Bancroft. Copyright © 2002 by Lundy Bancroft. www.lundybancroft.com.

Accountability Planning

by Alison Iser

Accountability Plans, also known as Responsibility Plans are frequently a component of the contract for men participating in batterer intervention programs. They are individualized plans drawn up collaboratively between the intervention participant and the facilitator and they outline the steps the participant agrees to take to be accountable for his actions and to assure the safety of his partner and/or children. Ideally, these plans should be refined over time as the participant takes more responsibility for his actions and works towards greater accountability, strengthening his commitment to being non-abusive, and relinquishing his power and control over his intimate partner and/or children.

Clergy can play a role in helping to hold batterer intervention program participants accountable by asking to see their Accountability Plan and discussing with them how their religious or spiritual observance and Jewish community participation will factor into their plans for non-violence. Clergy may also contact the abusive person's batterer intervention program provider to discuss the Accountability Plan and to gain a greater understanding of the work the participant is doing in his classes.

Clergy are not expected to create accountability plans. People who are abusive should be referred to batterer intervention program providers who are experts in this area. The following information is provided to give you an idea of what might be included in an accountability plan.

Excerpt from Oregon Department of Justice's Batterer Intervention Program Rules:

www.doj.state.or.us/crimev/pdf/sb81bip.pdf

Accountability planning is an ongoing process intended to increase the batterer's self-awareness, honesty and acceptance of responsibility for battering and its consequences. A participant's Plan shall include specific and concrete steps to be identified and implemented by the participant. A Batterer Intervention Program (BIP) shall always prioritize the safety and best interests of the victim when teaching and reporting on accountability planning.

Elements of the Plan

The Plan shall include, but need not be limited to, the following elements:

- Description of the conduct to stop and to be accountable for, including:
 - o Description of the specific actions that caused harm, including the entire range of attempts used to control and dominate the victim(s) or partner(s), specific actions

that led to the participant being in the BIP, and the participant's intentions or purposes in choosing those actions.

- o Identification of the beliefs, values, and thinking patterns the participant used:
 - To prepare himself and plan to batter;
 - To justify his battering to himself and to others;
 - To blame other persons and circumstances outside his control for his battering; and
 - To minimize and deny his battering, its harmful effects, and his personal accountability and responsibility for the battering and its effects.
 - o Identification of the full range of effects and consequences of the battering on the victim(s), partner(s), children, the community and the participant.
- Participant's plan for choosing to treat his former, current or future partner(s) and children in a continually respectful and egalitarian manner, including descriptions of:
 - o The excuses and underlying beliefs used to justify his battering;
 - o The participant's plan for intervening in his battering to prevent himself from continuing his pattern of battering;
 - o Battering the participant is currently addressing and how he is utilizing his Plan;
 - o How the participant is intervening in his battering including the excuses, beliefs and behaviors he is addressing;
 - o How the participant shall choose to act in ways that no longer cause harm to the victim(s), partner(s), children and the community;
 - o How the participant shall take responsibility for choosing to act in ways that no longer cause harm to the victim(s), partner(s), children and the community;
 - o The thoughts, beliefs and actions the participant shall need to change to become non-abusive and non-controlling, and of alternative thoughts, beliefs and actions he can use to make non-abusive and non-controlling choices; and
 - o The thoughts, beliefs and actions that the participant uses in other areas of his life that demonstrate that he is already aware and capable of making responsible non-abusive and non-controlling choices.
 - Acceptance of full responsibility for the participant's choices and their consequences, including:
 - o Acknowledgement that the participant's actions causing harm to the victim(s), partner(s), children and the community were his choice, that he had other options, and that he is fully accountable for his choices and the consequences of those choices for himself and others;
 - o Acceptance of full responsibility for having brought the criminal justice system into his life, and for other consequences of his behaviors; and
 - o Participant's plan for beginning and continuing to make reparation and restitution for the harms caused, either directly to the victim(s) if appropriate, approved by the victim(s), and not manipulative, or indirectly by anonymous donation or community service when the victim wants no contact with the participant.

Accountability*

A man who has battered a woman becomes accountable when:

1. He has acknowledged to the battered woman and to their community of friends that he has assaulted and controlled a woman, and that he has committed acts of violence against her.
2. He has admitted the pattern of abusive control that tyrannized her.
3. He recognizes that his behavior was unprovoked and inexcusable.
4. He knows his behavior was criminal.
5. He understands his behavior was not caused by stress, chemical dependency, or any other outside factor.
6. He knows he was not out of control.
7. He admits that he intended to control or punish her.
8. He deeply regrets his actions and is horrified.
9. He recognizes the pain and suffering he visited upon her and on others. He can detail how she and others were affected by individual acts and his pattern of abuse.
10. He accepts full responsibility for his acts.
11. He acknowledges this without expectations of approval from her.
12. He understands he is not entitled to her forgiveness.
13. He recognizes that the woman may never trust him again and may remain afraid of him forever.
14. He can enumerate the losses suffered by her and her family.
15. He does not expect protection for his name.
16. He realizes he needs the help of his family, his friends, and his community to prevent further use of violence and that the people he abused are not the ones who are called to be his support system.

17. He knows that he needs to find others to support him in nonviolence.
18. He knows clearly that his partner did nothing to cause his battery.
19. He knows he is at risk of battering any woman he gets in a relationship with in the future.
20. He realizes that the battered woman should not have to hear any of the above points from him, unless she desires to hear it.

In addition, if the battered woman has left:

21. He agrees to respect her wishes regarding contact with her, her friends, and her family.
22. He agrees to stop chasing and tracking her.
23. He agrees to avoid the places she frequents and to provide her with plenty of space away from him.
24. He agrees to stop collecting information about her.
25. He understands he needs to pay restitution, which could mean child support or alimony if she desires, and he agrees to support her in this restitution as long as she needs it, to replace the losses she has sustained.
26. And finally, he refuses to manipulate their children to discredit her.

* This handout is adapted from a Keynote Presentation by Barbara J. Hart at the Baltimore Conference on Batterers, 1987. Reprinted and reproduced with the permission of the Pennsylvania Coalition Against Domestic Violence.

***Teshuvah* (Return)**

by Rabbi Elliot N. Dorff, Ph.D.

The process of return (teshuvah) is both open to us and required of us. When we do bad things – and abusing others physically, sexually, or verbally certainly counts as examples of that – we have the duty to return to the proper path and thereby to the good graces of people and of God. Note that the Hebrew word for this is properly translated “return,” not “repentance,” for the latter word comes from the Latin for punishment (with cognate words like “penalty” and “penitentiary”), while the focus of the Hebrew word is changing one’s ways. That process is demanding; there is no free forgiveness in Judaism. (For that matter, Christian theologians tell me that there is no “cheap grace” in Christianity, either.) Specifically, in order to fulfill the demands of the process of return, one must do all of the following:

1. Acknowledge the wrong;
2. Have and show remorse;
3. Publicly confess the transgression;
4. Ask for forgiveness from the aggrieved party or parties;
5. Provide restitution to the extent that that is possible; and
6. Refrain from committing the wrongful act the next time the opportunity arises.¹

The limits of the process of return

Sometimes people with the best intentions in the world and with considerable effort can achieve all but the last of the steps of return. That is, they can recognize what they have done wrong, have remorse for it, apologize for it, and seek to repair the damage they have caused, but the sin is simply too ingrained in them for either society, those they victimized, or the culprits themselves to trust that they will act differently if put into the same situation again. Unfortunately, this is often true of those who batter their spouses. In those cases, another Jewish value asserts itself, namely, “Do not put a stumbling block in front of the blind” (Leviticus 19:14), which the Rabbis interpreted to include not only those who are physically blind, but also those who are intellectually and morally blind.² Spousal abusers should do what they can to mend their ways, but they may not trust themselves -- and their spouses or children may not trust them -- to act differently if they return to their former contexts. In that case, divorce may be the only solution, with limited, if any, visiting rights with the children.

¹ For a good summary of these steps as required by rabbinic sources, see Maimonides, *Laws of Repentance (teshuvah)*, especially 2:1-2. See also my book, *Love Your Neighbor and Yourself*, Chapter 6.

² See *Sifra* on Lev. 19:14, B. *Pesahim* 22b, and B. *Mo'ed Katan*, which explicitly uses that verse to prohibit striking one’s grown child lest that tempt the child to strike back, thus becoming liable for a capital offense (Exodus 21:15).

Teshuvah (Return) & Accountability Worksheet

Created by Alison Iser

List examples of ways a person who is abusive can be accountable under each *teshuvah* step:

1. Acknowledge the wrong.

For example: Abusive person states specific ways he has harmed his partner.

2. Have and show remorse.

3. Publicly confess the transgression.

4. Ask for forgiveness from the aggrieved party or parties.

5. Provide restitution to the extent that that is possible.

6. Refrain from committing the wrongful act the next time the opportunity arises.

Tikkun Olam (Repair of the World)
Steps that Clergy, Educators, and Others Should Take
with Regard to Abuse in Their Communities

by Rabbi Elliot N. Dorff, Ph.D.

1. *Learn to recognize abuse.* If you fail to recognize the signs of abuse in your congregation, school, camp, or youth group, the abuse will undoubtedly continue. The opportunity to protect people from future abuse is often lost due to ignorance, denial, or fear of interference. Professional schools should mandate training for their students, and professional organizations should provide continuing education for their members in how to discern potentially abusive situations, take family histories that include instances of abuse, provide religious counseling for those who are abusive and their partners, and know which other professionals within the community should be called upon to help in both preventive and curative actions.

2. *Do not assume that you can handle the situation alone.* While clergy can be critical in helping survivors and perpetrators of abuse in the ways explained below, they should not try to do this alone. If abuse is going to be stopped and its effects ameliorated, professionals of various sorts must be called upon.

3. *Take specific steps to prevent and alleviate this problem:*
 - (a) In addition to the steps described above, everything that synagogues and other Jewish communal agencies do can strengthen families, including sermons and lessons on family issues, based on, for example, the dysfunctional families in many Bible stories, telling us what to avoid, and family worship services, social events, and social action projects. In addition, synagogues and Jewish federations should support efforts, often by Jewish Family Service agencies, to establish safe houses with kosher facilities for survivors of abuse. As a joint effort of synagogues and Jewish Family Service, synagogue services should be made available to residents in such facilities, and, conversely, experts in this area from Jewish domestic violence programs should be called upon for preventive and educational programs within our synagogues and educational institutions.

 - (b) *Use the power of the religion and the community to deter abuse.* Even in America, where synagogue membership is voluntary and synagogues typically seek more members, synagogues might excommunicate those who abuse others by denying them the privileges of membership until they go through a process of *teshuvah* (return). In addition, rabbis should not hesitate to use theological language in explaining to those who are abusive that such behavior is not only a violation of a Jewish communal norm, but a transgression of God's will as embedded in Jewish law and values.

- (c) *Counsel adult survivors of abuse.* Adults who abuse others were often abused themselves as children. If they are going to be able to break the cycle of abuse, they will need considerable counseling, instruction in good patterns of family interactions, and positive reinforcement for dealing with problems in non-abusive ways. Synagogues can, for example, form support groups for adult survivors of childhood abuse, with opportunities to express their rage and to learn how to create a healthy family life; Jewish Family Service may be of aid in establishing and staffing such groups.
- (d) *Address the spiritual aspect of healing.* Rabbis and other Jews all too often underestimate the role of religious conviction in aiding the healing process. Virtually all of the Twelve-Step programs place heavy reliance on faith in God, not only because historically such programs emerged from Christian faith communities, but also because healing is assisted greatly when a person feels aided not only by other people who have the same problem but also by God. We Jews need to cease to be embarrassed by such religious language. We should unselfconsciously invoke the religious tenets of our tradition to help people who have been abused to heal the wounds of the past and to reconstruct and redirect their lives.*

*The entire Fall 1994 issue of *Religious Education* (Volume 89, Number 4) was devoted to the cover topic, Religious Education and Child Abuse. That issue includes important articles on how religious educators (and presumably rabbis and cantors among them) can recognize child abuse when it happens, help victims to extricate themselves from the abuse, and help to prevent child abuse in the first place. Marian Wright Edelman of the Children's Defense Fund, James Fowler and Nel Noddings are among the writers.

Religious Community Checklist

In addition to offering pastoral care to families experiencing domestic violence, clergy are also responsible for speaking out and breaking the silence in our congregations. It is our role to teach about domestic violence, and to support education about healthy relationships starting at the earliest grades in our religious education programs. In this way, we can play an important part in ending domestic violence in all our communities.

Education Outreach

- Does your synagogue library have books on domestic violence, child sexual abuse and rape?
- Do you subscribe to newsletters of local and national programs, including the publications of FaithTrust Institute?
- Have you shown videos such as *To Save A Life* and *Love - All That and More* (available from www.faithtrustinstitute.org) in your synagogue?
- Have you invited speakers from secular services, such as battered women's programs, child protective services, and rape crisis centers to speak to your congregation?
- Are the staff trained on the issue of abusive behavior?
- Do you refer in sermons to ending violence in the home?
- Do you provide hotlines and battered women's program phone numbers on bulletin boards or in women's restrooms?
- Do you designate a day or month for educating and activating the congregation about domestic violence?
- Do you incorporate teachings about loving and healthy relationships into your *d'varim torah* and sermons?

Tzedakah

- Do you have a fund to pay emergency expenses of survivors of domestic violence?
- Do you have a fund to help make a home safer (changing locks, installing deadbolts, etc.)?
- Do you collect items for the nearest shelter for women escaping violent partners?
- Do you offer space in your synagogue to the local domestic violence program?
- Do you maintain an ongoing relationship with staff of domestic violence programs?

Pastoral Care

- ❑ Do you offer premarital counseling dealing with equality, conflict, violence and control?
- ❑ Do you encourage couples to sign a prenuptial agreement that addresses the woman receiving a *get* in the case of domestic violence?
- ❑ Do you refuse to provide couples counseling if there has been violence in the relationship?
- ❑ Do you know how to refer to a hotline/shelter?
- ❑ Do you know how to discuss a safety plan?
- ❑ Do you create a safe and welcoming space for survivors of abuse in same-sex relationships to approach you for help?
- ❑ Do you create opportunities for spiritual healing for survivors?

The oppressed turn to God for assistance,
but God responds by turning to us.

- *Sefer HaHinukh* (13th century Barcelona)

Domestic Violence & Jewish Values: Ideas for Action

by Alison Iser

Shlemut (Wholeness/Harmony):

Strive to create an environment that supports healthy and loving relationships. Examine your own beliefs and behaviors that perpetuate oppression.

Call your local domestic violence program for support and information if you have concerns about a current or former relationship.

Support people in your congregation and your community who have experienced domestic violence.

Tzedek (Justice):

Encourage your elected officials to support legislation and policies that strengthen domestic violence laws, provide funding for victim services, and hold those who abuse accountable for their behavior.

Advocate for a fair and effective criminal legal response in your community. Vote for judges whose records show that they are sensitive to victims and take domestic violence seriously.

Pursue justice for survivors by assisting them in obtaining restitution, a *get*, custody of their children, or with other needs.

Tikkun Olam (Repair of the World):

Organize a social action event about domestic violence for your synagogue, community center, or organization.

Increase awareness about domestic violence by displaying posters and brochures and by including domestic violence information in sermons and newsletters.

Challenge behavior or speech that belittles, degrades, or controls others. Challenge those who misuse Judaism to justify controlling and abusive behavior.

Gemilut Hasadim (Acts of Loving Kindness):

Give time, money, supplies, or meeting space to a local domestic violence program.

Ask a local domestic violence program what they need to serve the community. Organize a fundraiser or a collection drive to help meet their needs.

Share your talents by providing pro bono legal assistance, tax help, childcare, etc.

Sh'lom Bayit (Peace in the Home):

Teach your children to be nonviolent. Read them books and buy them toys that support gender equality and nonviolence.

Make a commitment to treat your partner and family with love, respect, and dignity.

Be accountable for your own behavior. Seek assistance when you need to change.

Pikuach Nefesh (Saving a Life):

Ask your doctor to talk with patients about domestic violence.

Call the police if you hear screaming or see violence.

Ensure that community resources for survivors of domestic violence remain available.

Limmud (Learning):

Support training on domestic violence for Jewish leaders. Incorporate domestic violence curricula into your religious schools and adult education classes.

Educate yourself about the connection between domestic violence and all forms of oppression (e.g., ableism, ageism, classism, heterosexism, racism and sexism). Educate yourself about healthy relationships.

Stock the shelves of your local Jewish and shelter libraries with copies of books, videos, and curricula that address domestic violence in the Jewish community.

Rabbis Making a Difference

Examples of Actions Taken by Rabbis to Respond to Domestic Violence

Compiled by Alison Iser

- ✧ Led a *Sukkot* healing service
- ✧ Read Yom Kippur prayer for true *sh'lom bayit*
- ✧ Facilitated a Domestic Violence Passover *Seder*
- ✧ Accompanied survivor to court
- ✧ Had a special *aliyah* for domestic violence advocates and survivors
- ✧ Invited expert to give a sermon about domestic violence during *Shabbat* services
- ✧ Assisted survivor in obtaining a *get*
- ✧ Provided financial assistance to a survivor from discretionary fund
- ✧ Trained other rabbis on how to respond
- ✧ Assisted survivor in getting pro bono legal representation from another congregant
- ✧ Participated in community reading of play about domestic violence in Jewish families
- ✧ At the request of the survivor, told abusive spouse to leave their shared house
- ✧ Withheld honors from a man who was abusing his wife
- ✧ Included survivors of abuse in *mi shebeirach*
- ✧ Signed FaithTrust Institute's declaration opposing violence against women
- ✧ Met with survivor and a domestic violence advocate to safety plan around synagogue and religious school attendance

And that was just in Seattle!

Here are some other notable examples:

- ✧ Wrote about domestic violence in synagogue newsletter
- ✧ Served on advisory committee for domestic violence program
- ✧ Gave sermon on *Yom Kippur* about abuse and forgiveness and distributed copies of *You Are Not Alone: Solace and Inspiration for Domestic Violence Survivors Based on Jewish Wisdom* by Toby Landesman (FaithTrust Institute, 2004)

Yetzer Ha-Tov (Good Inclination) and Yetzer Ha-Ra (Evil Inclination)

by Rabbi Elliot N. Dorff, Ph.D.

We have the capacity to do good. The Jewish tradition does not believe that we are born with Original Sin -- that is, that we are inherently sinful. Instead, Jewish sources portray us as being born morally neutral, with an inclination to do good (*yetzer ha-tov*) as well as an inclination to do bad (*yetzer ha-ra*). God, being loving, does not throw us out into the world without a clue as to how to behave; God instead gives us a Book of Instruction (the literal meaning of the word "Torah") so that we can know what we should do, and God also gives us the ability to act according to that knowledge. People who are emotionally, physically or sexually abusive to their partners are making a choice to behave that way. They too have the capacity to do good.

We are not perfect. With that, we do sometimes act badly. We are not angels. Thus three times a day Jewish liturgy has us say, "Forgive us, our Father, for we have missed the mark; wipe the slate clean, for we have sinned." Furthermore, the Jewish calendar devotes an entire season of the year -- the Ten Days of Repentance, beginning with *Rosh Hashanah* and ending with *Yom Kippur*, as well as the full month of *Elul* beforehand for preparation -- to focus on what we have done wrong, how we can make amends, and how we can act better in the future. Obviously, this is easier to do for minor faults and harder to accomplish when one has a pattern of seriously injuring others through such activities as stalking, terrorizing, and raping women. Still, the Jewish tradition asserts that even such people are not beyond repair.

Appendices

Appendix A: Texts for Further Study

Kol Yisrael Arevim Zeh Bazeh

All Jews are responsible for one another.

- *Shavuot* 39a

Rabbi Tarfon used to say: It is not your obligation to complete the task, but neither are you free to desist from it entirely.

- *Mishnah, Avot* 2:16

He is great who is not ashamed to admit he does not know.

- Judah HaNasi, Jerusalem Talmud *Hagiga* 1.8

Rabbi Chaninah said: Much have I learned from my teachers and even more from my peers, and from my students, I have learned the most of all.

- Babylonian Talmud, *Taanit* 7a

A husband should love his wife as much as he does himself and should respect her even more than he respects himself.

- Babylonian Talmud, *Yevamot* 62b

A Jew must honor his wife more than he honors himself. If one strikes his wife, one should be punished more severely than for striking another person, for one is enjoined to honor one's wife, but one is not enjoined to honor another.

- Rabbi Meir of Rothenberg

Rami b. Hama said in the name of Rav Assi: A man is forbidden to force his wife to have sex.

- Babylonian Talmud, *Eruvin* 100b

According to Rambam: He is not to have intercourse while drunk, nor in the midst of a quarrel; he is not to do so out of hate, nor may he take her by force with her in fear of him.

- Laws of Marital Status 15:17

Marriage is for life and not for pain.

- Babylonian Talmud, *Ketubot* 61a

You shall not stand idly by the blood of your neighbor.

- Leviticus 19:16

Know whom you put to shame, for in the likeness of God is (s)he made.

- *Genesis Rabbah* 24:7

If I am not for myself, who will be for me? If I am only for myself, what am I? If not now, when?

- Hillel in *Mishnah, Avot* 1:14

Anyone who has the ability to correct a situation and is derelict in doing so, bears the responsibility for whatever results therefrom.

- Babylonian Talmud, *Shabbat* 54b

To a single person, a destructive spirit may show itself and harm him. To two, it may show itself but not harm them. To three, it will not show itself at all.

- Babylonian Talmud, *Berakhot* 43b

He harmed his ally, he broke his pact; his talk was smoother than butter, yet his mind was on war; his words were more soothing than oil, yet they were drawn swords.

- Psalm 55:21-22

Rabbi Jacob used to say: Better is one hour of *teshuvah* (returning/repentance) and good deeds in this world than the whole life of the world-to-come and better is one hour of spiritual bliss in the world-to-come than all the life of this world.

- *Mishnah, Avot 4:17*

A man must be careful about the respect with which he treats his wife because blessings rest on his home only on account of her.

- Babylonian Talmud, *Bava Metzia 59a*

Torah can be either a *sām chaim* (an elixir for life) or a *sām mevet* (an elixir for death).

- Babylonian Talmud, *Yoma 72b*

Dina de-malkhuta dina

The law of the country is the law.

- Babylonian Talmud, *Baba Kama 113a*

Tzedek, tzedek tirdof

Justice, justice thou shalt pursue.

- Deuteronomy 16:20

The oppressed turn to God for assistance, but God responds by turning to us.

- *Sefer HaHinukh* (13th century Barcelona)

Appendix B: Suggested Reading & Websites

For resources from FaithTrust Institute, including books, curricula, and videos, please see Appendix C or visit www.faithtrustinstitute.org.

*There are many wonderful resources about domestic violence.
This list is just a fraction of what is available.*

Jewish Books

- Dorff, Rabbi Elliot N. *Love Your Neighbor and Yourself*. Philadelphia, PA: The Jewish Publication Society, 2003.
- Enger, Rabbi Cindy and Diane Gardsbane, eds. *Domestic Abuse and the Jewish Community: Perspectives from the First International Conference*. Binghamton, NY: The Haworth Pastoral Press, 2004.
- Gardsbane, Diane, ed. *Embracing Justice: A Resource Guide for Rabbis on Domestic Abuse*. Washington, D.C.: Jewish Women International, 1996.
- Goodman Kaufman, Carol. *Sins of Omission: The Jewish Community's Reaction to Domestic Violence*. Boulder, CO: Westview Press, 2003.
- Graetz, Naomi. *Silence is Deadly: Judaism Confronts Wifebeating*. Northvale, NJ: Jason Aronson, 1998.
- Iser, Alison, Michelle Lifton, Rabbi Lisa B. Gelber, Rabbi Cindy G. Enger, Irit Eliav, Leigh Nachman Hofheimer, eds. *A Journey Towards Freedom: A Haggadah for Women Who Have Experienced Domestic Violence*. Seattle, WA: FaithTrust Institute, 2003.
- Landesman, Toby. *You Are Not Alone: Solace and Inspiration for Domestic Violence Survivors Based on Jewish Wisdom*. Seattle, WA: FaithTrust Institute, 2004.
- Spitzer, Julie Ringold. *When Love Is Not Enough: Spousal Abuse in Rabbinic and Contemporary Judaism*. New York: Women of Reform Judaism, The Federation of Temple Sisterhoods, 1995.
- Twerski, Abraham J. *The Shame Borne in Silence: Spouse Abuse in the Jewish Community*. Pittsburgh: Mirkov Publications, 1996.

Other Helpful Books

- Bancroft, Lundy. *Why Does He Do That? Inside the Minds of Angry and Controlling Men*. New York: Berkley Publishing Group, 2002.
- Katz, Jackson. *The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help*. Naperville, IL: Sourcebooks, Inc., 2006.
- Kivel, Paul. *Men's Work: How to Stop the Violence That Tears Our Lives Apart*. Center City, MN: Hazelden Educational Materials, 1992.
- Levy, Barrie, ed. *Dating Violence: Young Women in Danger, 2nd Edition*. Seattle, WA: Seal Press, 1998.
- . *In Love and in Danger: A Teen's Guide to Breaking Free of Abusive Relationships, 3rd Edition*. New York: Seal Press, 2006.
- Lobel, Kerry, ed. *Naming the Violence: Speaking Out About Lesbian Battering*. CA: Seal Press, 1986.
- NiCarthy, Ginny. *Getting Free: You Can End Abuse and Take Back Your Life*. Emeryville, CA: Seal Press, 2004.
- Paymar, Michael. *Violent No More: Helping Men End Domestic Abuse, 2nd Edition*. Alameda, CA: Hunter House, Inc. 2000.
- Weiss, Elaine. *Family and Friends' Guide to Domestic Violence: How to Listen, Talk and Take Action When Someone You Care About is Being Abused*. Volcano, CA: Volcano Press, 2003.
- Weitzman, Susan. *Not to People Like Us: Hidden Abuse in Upscale Marriages*. New York: Basic Books, 2000.

Articles/Publications

- Dratch, Rabbi Mark. "The 411 on 911: Reporting Jewish Abusers to the Civil Authorities." *JSafe.org*. 22 February 2006
<<http://www.jsafe.org/pdfs/mesirah.pdf>>
- Dratch, Rabbi Mark. "Let Them Talk: The Mitzvah to Speak Lashon Hara." *JSafe.org*. 19 January 2006
<<http://www.jsafe.org/pdfs/Lashon%20Hara%20and%20Abuse.pdf>>

- Frank, Phyllis B., and Gail Kadison Golden. "When 50-50 Isn't Fair: The Case Against Couple Counseling in Domestic Abuse." *New York Model for Batterer Programs / VCS Inc., Community Change Project*. 1994
<<http://www.nymbp.org/reference/5050NotFair.pdf>>
- Gelber, Rabbi Lisa B. "The Power of the Rabbinate: Opportunities for Education and Awareness in Combating Domestic Violence." *Domestic Abuse and the Jewish Community: Perspectives from the First International Conference*. Eds. Rabbi Cindy Enger and Diane Gardsbane. Binghamton, NY: The Haworth Pastoral Press, 2004. 149-153.
- Iser, Alison. "Rabbis Speak Out Against Domestic Violence." *Working Together: A Newsletter of FaithTrust Institute*. 26.1 (2006): 1-6.
<http://www.faithtrustinstitute.org/downloads/ft_wt_nl_fall_06_final_7474.pdf>
- JWI's Needs Assessment: A Portrait of Domestic Abuse in the Jewish Community*. Washington, D.C.: Jewish Women International, 2004.
- Kaufman, Gus, Jr. "The Mysterious Disappearance of Battered Women in Family Therapists' Offices: Male Privilege Colluding with Male Violence." *Secrets in Families and Family Therapy*. Ed. Evan Imber-Black. New York: Norton & Co., 1993.
- . "Why Individual Therapy is Not Appropriate for Batterers," *Domestic Violence Report*, February/March 2000.
- Kaufman, Gus, Jr., Wendy Lipshutz, and Rabbi Drorah O'Donnell Setel. "Responding to Domestic Violence." *Jewish Pastoral Care: A Practical Handbook from Traditional & Contemporary Sources*. Ed. Rabbi Dayle A Friedman. Woodstock, VT: Jewish Lights Publishing, 2001. 237-263.
- Kivel, Paul. "Jewish Men and Jewish Male Violence." *Journal of Religion and Abuse* 4.3 (2002):5-13.
- . "Raising Jewish Boys." *Paul Kivel.com*. 2007
<<https://www.paulkivel.com/uploads/raisingjewishboys.pdf>>
- "Policy Guidelines on the Prevention of and Response to Abuse in Kehilla Community Synagogue." *KehillaSynagogue.org*.
<<http://www.kehillasynagogue.org/abusepolicy.htm>>

Rose, Rabbi H. David. "What Our Synagogues Can Do." *United Synagogue Review* Fall 2003.

http://www.uscj.org/Domestic_Violence_W6223.html

Spiegel, Marcia Cohn. "Bibliography of Sexual and Domestic Violence in the Jewish Community." *Minnesota Center Against Violence and Abuse*. 12 January 2004.

<http://www.mincava.umn.edu/documents/bibs/jewish/jewish.html>

Websites with Jewish Content

FaithTrust Institute - www.faithtrustinstitute.org

JSafe: The Jewish Institute Supporting an Abuse-Free Environment - www.jsafe.org

Jewish Women International- www.jwi.org

Other Helpful Websites

Childhelp - www.childhelp.org

Child Welfare Information Gateway - www.childwelfare.gov

Communities Against Violence Network - www.cavnet2.org

Family Violence Prevention Fund - www.endabuse.org

Minnesota Center Against Violence and Abuse - www.mincava.umn.edu

National Center on Domestic and Sexual Violence - www.ncdsv.org

National Clearinghouse on Abuse in Later Life - www.ncall.us

National Coalition Against Domestic Violence - www.ncadv.org

National Coalition of Anti-Violence Programs - www.ncavp.org

National Domestic Violence Hotline - www.ndvh.org

National Network to End Domestic Violence - www.nnedv.org

National Network to End Violence Against Immigrant Women -
www.immigrantwomennetwork.org

National Resource Center on Domestic Violence- www.nrcdv.org

National Teen Dating Abuse Helpline- <http://loveisrespect.org>

National Online Resource Center on Violence Against Women - www.vawnet.org

Appendix C: Related Resources Available from FaithTrust Institute

DVD's

(The DVD's listed below are also available in VHS or PAL format)

A Sacred Trust: Boundary Issues for Clergy and Spiritual Teachers

A program of four training videos and a facilitator's guide designed to:

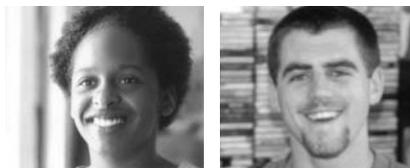
- Increase awareness of the need for healthy boundaries in the clergy-congregant or teacher-student relationship;
- Illustrate the impact of appropriate boundaries in promoting effective ministry;
- Provide clergy and teachers with guidelines for developing appropriate boundaries and self-care strategies.

The accompanying facilitator's guide includes background information, discussion questions, interactive exercises and audience handouts.



ORDER # VS-500 (VHS) OR DVD-500

\$300.00



Love – All That and More

An ideal resource for Jewish educators to teach healthy relationship skills to youth and young adults. Incorporates examples and teachings from the Jewish tradition regarding love, honor, respect and integrity. Package includes: 3 videos, an 8-session curriculum with texts from Torah, Talmud and modern sources, and handouts for participants.

ORDER NO. VS-400 (VHS), OR DVD-400

\$285.00

Not in My Congregation

A dramatic video telling the story of a Christian congregation confronting sexual abuse by a clergyman. Includes an introduction for Jewish audiences.

ORDER # V-101 (VHS) OR DVD-101

\$149.00



To Save a Life: Ending Domestic Violence in Jewish Families

An essential resource for abused Jewish women, Jewish communal leaders, helping professionals and all who seek to break the silence about domestic violence in Jewish families. Includes introductory information about domestic violence, reassurance to Jewish women that the abuse is not their fault, discussion of theological issues, and information about the effects of domestic violence on children.

Please note: FaithTrust Institute is working to create a 10th Anniversary Edition of this DVD with new footage and extra features.

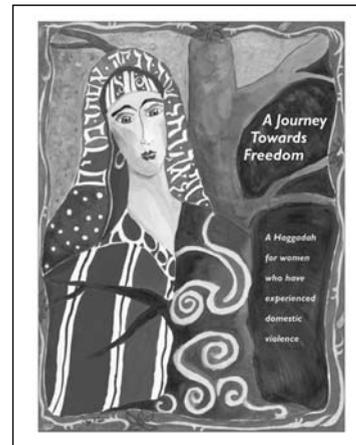
Books & Publications

A Journey Towards Freedom: A Haggadah for Women Who Have Experienced Domestic Violence

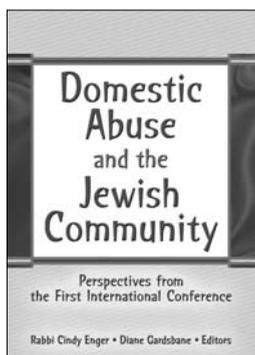
A Journey Towards Freedom transforms the traditional Passover Seder into a special service that addresses the oppression and liberation of women journeying from abuse to safety. An ideal resource for community groups, domestic violence organizations, and as a supplement to any Passover haggadah.

ORDER NO. HGD

\$25.00



Domestic Abuse and the Jewish Community: Perspectives from the First International Conference



Co-edited by Diane Gardsbane and Rabbi Cindy Enger

A sampling of presentations from Jewish Women International's First International Conference on Domestic Abuse in the Jewish Community. Areas addressed include: illuminating the issue, healing and wholeness, promising practices, creating change and breaking the cycle. (Binghamton, NY: The Haworth Press, 2004).

ORDER # DAJC

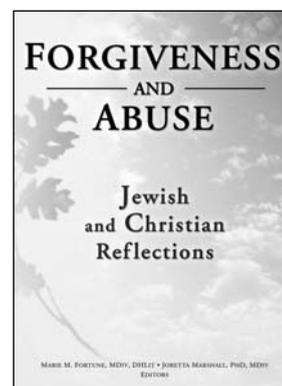
\$22.95

Forgiveness and Abuse: Jewish and Christian Reflections

Edited by Rev. Dr. Marie M. Fortune and Dr. Joretta L. Marshall

A powerful exploration of theological, psychological and ethical aspects of forgiveness in the context of abuse and violation. (Binghamton, NY: The Haworth Press, 2002)

ORDER # FAA \$19.95



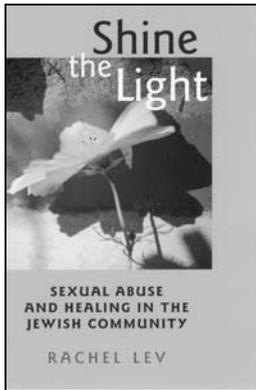
Love Shouldn't Hurt: Building Healthy Relationships for Jewish Youth

Produced by Shalom Bayit, Oakland, CA

Developed for Jewish youth by Jewish youth, *Love Shouldn't Hurt* is a new Jewish dating violence prevention curriculum addressing the age span from middle school through college. Includes Parent Workshop Power Point Presentation CD ROM.

ORDER NO. LSHSB

\$84.95



Shine the Light: Sexual Abuse and Healing in the Jewish Community

By Rachel Lev

This is an extraordinary journey into the stories, minds and hearts of adult Jewish survivors of sexual abuse and incest. The author reveals Judaism to be rich in resources for healing as she explores Jewish law, tradition and rituals that include the thoughts of rabbis, community leaders and survivors.

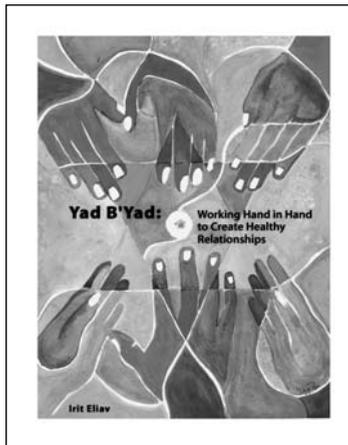
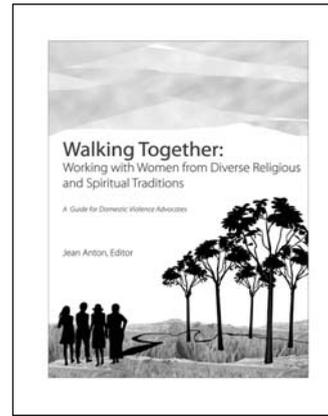
ORDER NO. STL
\$26.95

Walking Together: Working with Women from Diverse Religious and Spiritual Traditions
A Guide for Domestic Violence Advocates

Edited by Jean Anton

An exciting anthology for domestic violence advocates. Includes information about American Indian/Alaskan Native Spirituality, Buddhism, Catholicism, Hinduism, Islam, Judaism, and Protestantism.

ORDER # WLK \$30.00



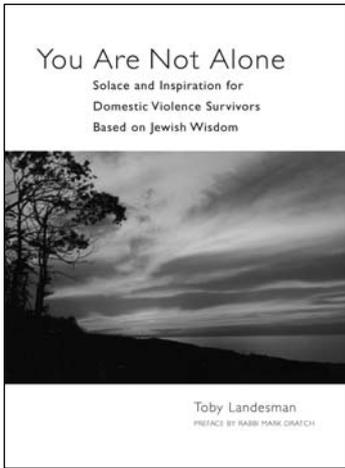
Yad B'Yad: Working Hand in Hand to Create Healthy Relationships

A curriculum for Jewish youth in grades 6-8

By Irit Eliav

An important resource designed for all streams of Judaism, focusing on the tools needed to build healthy relationships and to prevent dating violence.

ORDER NO. YBY
\$25.00



**You Are Not Alone: Solace and Inspiration
for Domestic Violence Survivors
Based on Jewish Wisdom**

By Toby Landesman

A critical book for victims and survivors of domestic violence, and for the rabbis and advocates who work with them.

ORDER NO. YANA

\$18.00

**To order any of these resources:
go to www.faithtrustinstitute.org
or call toll free 1-877-860-2255**

**Appendix D:
Order Form**

For additional copies of
*Pastoral Care for Domestic Violence: Case Studies for Clergy
for Jewish Audiences*

Name _____

Organization _____

Address _____

City _____ State/Prov ____ Zip/Postal Code _____

E-mail: _____

Phone: Home: () _____ Work: () _____

To order complete package of DVD, Training Manual and CD:*

Number of Copies _____ @ 129.00 per copy \$ _____

Shipping: US/Canada, add 8% of total \$ _____

Shipping outside North America
(Call, fax, or e-mail first to get charges) \$ _____

Subtotal \$ _____

Washington state residents, add 8.9% sales tax \$ _____

TOTAL ENCLOSED \$ _____

ORDERS MUST BE PREPAID. Make checks payable to FaithTrust
Institute and enclose with this order form. Send to:

FaithTrust Institute
2400 North 45th Street, Suite 101
Seattle, WA 98103
206-634-1903, Fax: 206-634-0115

Or order online at www.faithtrustinstitute.org

*To order DVD or Training Manual separately, call toll free 1-877-860-2255

