



No to Violence

Working together to end men's family violence

Central Highlands Integrated Family Violence Committee
Male perpetrator Accountability: Good Practice and local Services

“What do you bring to the work of engaging and working with men who perpetrate family violence and abuse”

An opportunity for you to **reflect** on how you work with men who use violence and abuse

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No to Violence
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About No To Violence (NTV)

NTV is the Peak body for organisations and individuals working with men to end family violence in Victoria, New South Wales.

- Advocacy
- Policy and Practice Advice
- Specialist Training in working with men who use Violence and abuse
- Men's Referral Service

Reflection:

See What You Made Me Do: Power, Control and Domestic Abuse

Jess Hill

- Is Family Violence decreasing ?
- Is what we are doing working ?
- Do we need to rethink how we work with men who use violence ?
- Do we need to think about men who use violence differently
 - Who are they, what do they bring with them, where are they at, working with the individual and his journey of change.
- How do we balance Engagement, Support, Help and Accountability
- what lies behind our entrenched ideas – Do we self-reflect and be open to discovering new approaches
- We need a carrot and a stick

Reflection Activity

How we engage

Guiding principles for men's perpetrator interventions

- › Safety
- › Engagement
- › Responsibility
- › Accountability
- › Choice

Collusion

When a man's barriers to taking responsibility are reinforced:

- › Spoken and unspoken, conscious & unconscious
- › Reinforces the violence supporting narrative
- › Maintains drivers of men's family violence

Barriers to Responsibility

- › Denial
- › Minimisation
- › Justification
- › Blame
- › Mutualising
- › Others – misidentification (by himself, by the system)

Situational Invitations to Collude

- Victim Behaviour
- AOD use
- Mental Health
- History of Trauma
- Cultural and Religious Background
- Number of police contacts

COLLABORATION

ENGAGEMENT

CHALLENGE



COMPLIANT
COLLUSION



OPPOSITIONAL
COLLUSION

Compliant Collusion

Occurs when practitioners become invested in a client's narrative as it's presented

Benefits to the client:

- › Doesn't have to think critically or take responsibility for their choice to use violence
- › Feels validated

Benefits to the practitioner:

- › Reduction in tension/anxiety
- › Maintain a relationship with the client
- › Underlying beliefs can be reinforced

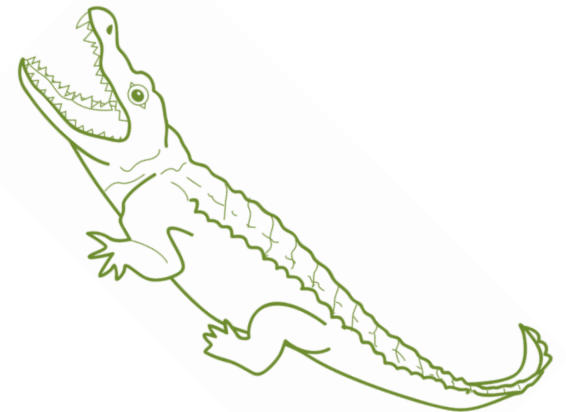
COLLABORATION

ENGAGEMENT

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COMPLIANT
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OPPOSITIONAL
COLLUSION

Oppositional Collusion

A **coercive, confrontational** or **accusatory** stance that occurs when a practitioner's judgements, assumptions, beliefs or agendas overrides collaborative engagement

Benefits to the client:

- › Creates an oppositional dynamic; can argue own truth
- › Takes defensive position; Doesn't have to think critically about own behaviour

Benefits to practitioner:

- › High level of confrontation can give impression that client is being "held to account"

Collaborative Practice

- › Curious
- › Respectful
- › Leaves space for the client to **think critically** about his behaviours and beliefs
- › Meets a client “where they’re at”
- › Invitational in supporting clients to;
 - hold themselves accountable
 - explore their own judgements
 - empathise with those impacted by their behaviour

Engaging with men who use violence

- › Avoid an accusatory manner - eg, judging, telling, arguing
- › Identify invitations to collude – have I supported the barriers
- › Open the conversation – Be curious, ask questions, seek clarity
- › Experience of partners and children – bring empathy into the conversation
- › Change and support – Use the principles to guide the conversations
- › Think carefully about what you can offer – eg, what might a future look like

Beliefs

A **belief** is something that you believe or accept as true. You might believe something based on a fact, an opinion or an assumption.

Beliefs

At your table write down
as many beliefs
you can think of about
men who use violence

Community beliefs, government beliefs, women's services beliefs, men's
services beliefs, police beliefs, other

Personal reflection:

Spend a few minutes reflecting on your own **beliefs** about men who use family violence.

What **beliefs** do you bring to engaging and working with men who use violence
be honest?

How might these beliefs impact when
engaging with men who use violence?

Integrating & Collaborating

If you are not working directly with men how might your beliefs support or not support your colleagues when we consider working in an integrated collaborative model

How do you engage with a man who uses violence if you **believe**?

Men can't change

Men are monsters

Men should be locked up

Men's Behaviour Change Programs don't work

He doesn't deserve anything

How do you engage with a man who uses violence if you **believe**?

- Men can change
- Men are human beings and need support to stop their use of violence
- Locking men up doesn't stop family violence
- Men's Behaviour Change Programs do work
 - in the context of the principles

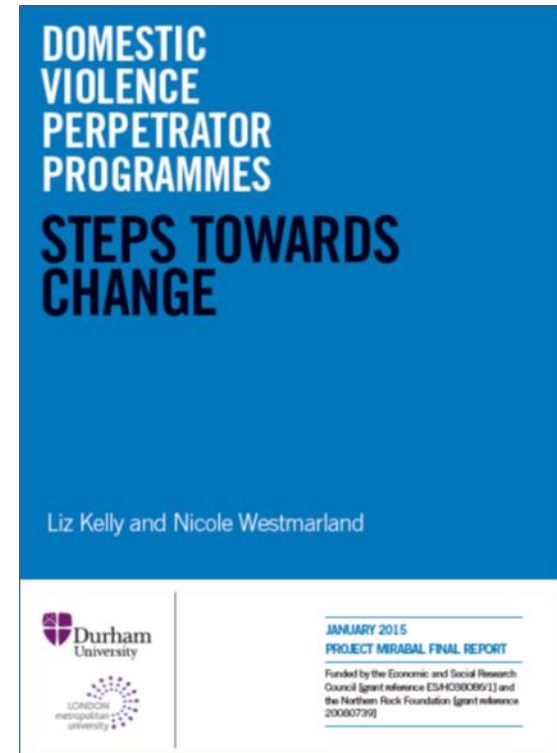
Reflecting

To work with men who use violence and abuse we need to continuously **reflect** on how our own beliefs impact on our work and the work of our colleagues

Can change happen?

Project Mirabal Final Report (2015)

- › Looked at whether women felt safer as a result of men's participation in a behaviour change program
- › 11 different program providers
- › Longitudinal surveys of 100 women
- › 5 interviews over 15 months



What leads to change?

*“Men who made the most steps toward change had spent considerable time **rethinking and remaking themselves as men** within their relationships and in terms of their parenting...*

*Those who chose to take a clear look began to **unravel notions of male privilege and entitlement** and were **more likely to take steps towards change**”*

Project Mirabal Final Report, p36

Further Reading and Resources

- › **Men's Referral Service** 1300 766 491 - ntvmrs.org.au
- › **bell hooks**, *Feminism is for Everybody: Passionate Politics* (2015)
- › **Our Watch** - ourwatch.org.au
- › **The Duluth Model** - <https://www.theduluthmodel.org/>
- › **The Dulwich Centre** - <https://dulwichcentre.com.au/>
- › **Alan Jenkins**, *Becoming Ethical: A Parallel, Political Journey with Men who have Abused* (2009)
- › **Kate Iwi & Chris Newman**, *Engaging with Perpetrators of Domestic Violence* (2015)
- › **Bob Pease**, *Undoing Privilege: Unearned Advantage in a Divided World* (2010)
- › **Vikki Reynolds** – *Justice Doing at the Intersections of Power: Community Work, Therapy and Supervision* (2019)

ntv.org.au

Join the conversation

