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AN INTERDISCIPLINARY PUBLICATION

Editorial Board



Dr. Johnny B. Decatoria is a Clinical Psychologist, Educator, Psychotherapist, Clinical Social Worker and a Trauma Specialist. He finished his Liberal Arts degree in Psychology at the University of Negros Occidental-Recoletos in Bacolod City and completed his Master of Arts in Clinical Psychology at Far Eastern University-Manila. In 1994, he earned his Ph.D. in Clinical Social Work and Psychology at La Salle University in U.S.A. under the assistance of the United Nations Development Program (UNDP). He

has worked as Consultant for over 10 years with United Nations Agencies, particularly, UNDP/UNICEF and UNHCR. He assisted UNICEF in a number of Caribbean Government Countries as a Clinical Psychologist and Social Services Consultant in providing professional and technical assistance in developing child abuse management programs including CICL, and training social workers, counselors, health personnel, police and prison officers, corrections officers, particularly in the management of cases such as, victims of violence and trauma in many countries like Saint Lucia, Barbados, Antigua, and Commonwealth of Dominica. At the same time, he had lent his professional expertise with the Penal Reform International based in England and with offices in France and the Caribbean. Dr Decatoria has also worked for the UNHCR in Thailand where he was responsible for implementing psycho-social and mental health services for Vietnamese and Cambodian survivors of violence who were victims of rape and boat piracy attacks. His last two international work assignments are Kosovo and West Africa where he had served as Social Services Technical Adviser and Trainer, providing technical assistance to United Nations and international agencies in developing mental health programs and services to individuals and families who were victims of war. Dr. Decatoria is a Diplomate and Board Certified Expert in Traumatic Stress, awarded by the American Academy of Experts in Traumatic Stress in New York. Eight years ago, he founded the first ever Psychotrauma Clinic in the country, the University of Santo Tomas Graduate School Psychotrauma Clinic in Manila, a community service program of the UST Graduate School, where he served as Consultant and Director. He taught at the UST Graduate School a number of Counseling and psychology courses. At the same time, he served as consultant to a number of government agencies such as, the Department of Social Welfare and Development, Bureau of Corrections, and Department of Justice.



Dr. Emma Porio is Professor and Chair of the Department of Sociology and Anthropology at the Ateneo de Manila University (ADMU). She directed the Global Urban Research Initiative for Southeast Asia (1994-1998), chaired the Technical Panel for Sociology and Anthropology in the Commission on Higher Education (CHED) of the Philippines (1997-2007) and of the Governing Council of the Philippine Social Science Council (2004-2006) and president of the Philippine Sociological Society (1999-2002). Currently, she is a

member of the Executive Committee of the Europe-based, International Sociological Association (ISA), Board of Directors of the Global Development Network (Washington, DC), and international advisor of the panel on climate change of the American Sociological Association. From 1994-1998 she served as regional coordinator for the Global Urban Research Initiative (GURI) in Southeast Asia. Under her leadership (1996-2002), the Department of Sociology of the Ateneo de Manila University became a CHED Center of Excellence. She sits as research advisor to several NGOs or civil society organizations (CSOs) specializing in urban/local governance, housing, children, poverty, and gender such as the Huairou Commission (New York), International Housing Cooperative Board (Washington, D.C.) and the Forum of Researchers for Human Settlements (Rome). She obtained her PhD (Sociology) from the University of Hawaii and the East-West Center (USA) and has been a recipient of several international research fellowships, the most recent being the Ash Institute Fellowship for Local Governance (Harvard University). For the past 15 years, Dr. Porio has done extensive research on children, women, poverty, development, and governance. She has served as consultant to the World Bank, United States Agency for International Development (USAID), Asian Development Bank, Ford Foundation, and UN agencies like the UNICEF, UNDP, UNFPA, ILO, and WHO. She has written several books including *Partnership with the Poor*, *Pathways to Decentralization*, *Children in Drugs in the Philippines*, *Children in Drugs in Southeast Asia*, and *Urban Governance and Poverty Alleviation in Southeast Asia*.

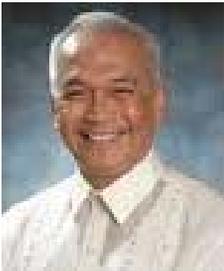


Dr. Lois Engelbrecht has all three degrees in social work. She was born and grew up in India and worked primarily in Asian countries, especially in the Philippines. She has written a variety of materials that are aimed at direct social work and community workers in the area of prevention and treatment of child sexual abuse. Her particular expertise is project development, and has been a part of developing new programs in Malaysia, China, Vietnam, Saudi Arabia, and India. She is a founder of the Center for the Prevention and Treatment

of Child Sexual Abuse in Quezon City. Her work has been translated into Hindi, Tamil, Bahasa Malay, Tagalog, Arabic, Chinese, and Vietnamese.



Reynaldo J. Lesaca Jr., M.D is a privately practicing psychiatrist of 35 years. He recently retired from government after 17 years of service with the National Kidney and Transplant Institute in Quezon City. He is the only transplant psychiatrist in the country with extensive experience in organ donation and transplantation. He also does consultation-liaison work in the hospital. He was founding president of the Center for the Prevention and Treatment of Child Sexual Abuse in 1995 and served as such for ten years. In 2010 he was appointed as Emeritus President of the Center by the Board of Trustees. Dr. Lesaca offered his clinical services to child and adolescent clients who are victims of child sexual abuse. His influence was essential in getting Personal Safety Lessons incorporated in the curricula of public elementary and high schools with the Department of Education. Dr. Lesaca is also a staunch medical activist.



Dr. Jose Andres Sotto returned to the Philippines in January 2003, after more than 25 years abroad, to accept a call to join the Faculty of Asian Theological Seminary (ATS) and to serve as Consultant to the Department of Social Welfare and Development (DSWD). At ATS, he spearheaded the construction of the Counseling Center and served as Head of the Counseling Department. Dr. Sotto developed, and supervised, the Comprehensive Continuing Education for DSWD Psychologists, a three-year-intensive training program that featured a (live-in) four-week-grounding in theory and practice, as well as two years of one-on-one mentoring in the field. As a suicidologist and community activist, Dr. Sotto founded the South Essex Adolescent Crisis Services in Ontario, Canada, in response to the rising incidence of suicide attempts among teens in the area. This intervention program was the first of its kind in Southwestern Ontario, employing advanced case management approaches. He also served as a consultant to the Children's Aid Societies of Ontario and the Detroit Youth Home, Michigan, USA, on cross-cultural issues in child abuse prevention and treatment, juvenile justice, and adoption. Dr. Sotto's direct involvement in these programs led him to broader engagement in advanced case management, suicide prevention, trauma counseling, forensic social work, and psychological debriefing of disaster victims/workers around the world. In 1991, Dr. Sotto was appointed Director of the International Facilitating Committee of the United Nations Conference on Environment and Development (*Earth Summit*) held in Rio de Janeiro, Brazil. After his term, he joined the Immigration and Refugee Board of Canada as a refugee law judge, and continued his work as community-based

pastoral counselor and therapist. Dr. Sotto earned his Ph.D. in Counseling and Special Education (minor in Social Work) from Wayne State University, Detroit, Michigan; his Master of Education from the University of Windsor, Canada; his Bachelor of Education from Wesleyan University-Philippines; and his *Certificate in Youth Ministry* from Princeton Theological Seminary, New Jersey. Dr. Sotto was the recipient of the *Governor General Medal of Honor for Community Development* on the occasion of Canada's 125th Anniversary. He has also been named *Most Outstanding Filipino-Canadian Leader* on seven different occasions. Dr. Sotto's current field of study is on male victims of sexual abuse.

Call for Papers

The research on and experience in child sexual abuse in the Philippines is increasing. In order to fill the gap in disseminating the research, the editorial team will make every effort to seek out that research for publication.

Our first several issues will thank its contributors with P4,000.

Refer to the back of this journal for the guidelines for submission. We seek academic as well as practical articles to increase our understanding of the multidisciplinary context of child sexual abuse. Researchers and practitioners in the field of social work, psychology, psychiatry, medicine, law, and education are all invited to contribute to filling in all pieces of the puzzle for effective services in the prevention and treatment of child sexual abuse.

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Grounded Research on Non-Offending Parents of Girls Sexually Abused Outside the Family by Jennifer Cueva, RSW page 4

Abstract

The first point of defense and aid for and to children has always been the family. Yet our social services tend to focus on the victimized child. At times these services are at the expense of the potentially powerful help of the non-offending parents, usually the mother. Carunungan-Robles, 1986) stated that children perceive mothers to be more nurturing than fathers. Filipino mothers are expected to take charge of raising their children upon birth (Ramos-Dehn, 2009). Thus, the parent usually expected to care for the victimized child is the non-offending mother. A common cultural expectation is that mothers have the main responsibility to instill cultural values in the family and children's behavior reflects the cultural value of the family. The conclusion of many is thus that when a child is victimized that event reflects on the family and especially on the mother whose responsibility it was to instill the values needed in children to remain safe. This grounded research talks with mothers of daughters sexually abused outside the family, how they reacted to the discovery of the abuse and how it impacted relationships within the family, the community and importantly, with the daughter, from the lens of the Philippine context.

BOOK REVIEW

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Reviewed by Ines V. Danao

AN EDITORIAL NOTE

This issue of the Philippine Journal of Child Sexual Abuse is dedicated to the memory of one of our founding editors, Rev. Dr. José Andrés Sotto. Dr. Sotto was born in San Jose, Nueva Ecija on 19 November, 1947 and died in Calbayog City on 25 August, 2016. At the time of his death, he was to provide technical assistance to the Western Samar Development Foundation, Inc. (WESADEF) where Balay Consuelo in Calbayog City serves as a safe haven to many children especially those who were abused.

Dr. Sotto had a varied education background that include the Pastors' School of the Methodist Church in Union Theological Seminary (ordained into the Ministry by the Christian Church (Disciples of Christ) in 1995), a Bachelor of Science in Education from Wesleyan University in Caba-natuan City (Summa Cum Laude), a Diploma in Pastoral Counseling and Conflict Transformation by Brite Divinity School and Graduate Theologi-cal Union in Berkeley, California, a Master of Education from the Uni-versity of Windsor, Ontario, Canada, a Certificate in Youth Ministry from Princeton Theological Seminary in New Jersey, and a Doctor of Philoso-phy (Ph.D.) in Counseling and Special Education (minor in Social Work) from Wayne State University in Michigan (Highest Honors).

Dr. Sottor's many honors received include the Governor General Medal of Honor for Community Development on the occasion of Canada's 125th Anniversary, the Most Outstanding Filipino-Canadian in Canada on 7 varied occasions, the Most Outstanding Man of the Year by the United Nations, and the Global Vision Awardee by the ROTARACT and INTER-ACT Assembly of Latin America, San Jose, Costa Rica.

Dr. Sotto's direct involvement in counseling led him to broader engage-ment as a community-based pastoral counselor and therapist, advanced case management, cross cultural issues on child abuse and develop-ment, juvenile justice and adoption, male victims of sexual abuse, suicide prevention, trauma counseling, forensic social work, online sexual exploitation of children, and psychological debriefing of disaster victims/workers around the world.

Dr. Sotto returned to the Philippines in January 2003 after more than 25 years abroad. He served as Professor of Pastoral Care and Coun-

selling and chaired the department at Asian Theological Seminary. He spearheaded the construction of and served as Head of the Counseling Center. He developed and supervised the Comprehensive Continuing Education for the Psychologists of the Department of Social Work and Development. He taught in the Ph.D. program of the Philippine Christian University and in Union Theological Seminary as Lecturer on Pastoral Care and Counseling.

Rev. Dr. Jose Andrés Sotto served as consultant for aftercare for the International Justice Mission. He was a trauma therapist and counselor and developed trauma-informed approaches to deal with poly-victimization. Together with a team of trauma healing experts, a manual on Trauma-Informed Care was produced for the Department of Social Work and Development.

Dr. Jose Andres Sotto was known to Center for the Prevention and Treatment of Child Sexual Abuse for his passion about helping the helping professionals develop expertise in their field of work. Dr. Sotto did not decline invitations to be a resource speaker in any professional development whether big or small. He was eager to share his time and talent with everyone in the name of professional development. Dr. Sotto willingly took part in the production of Center for the Prevention and Treatment of Child Sexual Abuse's training video, *Traumagenic Dynamics and Stories of Overcoming Child Sexual Abuse*. His animated personality and authority made him lovable to the social workers and psychologist who had a chance to be mentored by him. Dr. Sotto's influence transcends beyond professional level as he was also god father to quite a few children of people who respected him.

Dr. Sotto did not mince words to drive his point through. He once called CPTCSA as a voice in the wilderness about our efforts to contribute to the improvements of the systems that respond to child sexual abuse issues. His wisdom will remain in people whose professional and personal lives he has touched.

Regina Rabanillo, RSW
CPTCSA

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Announcing a monetary grant for Philippine multidisciplinary research related to the sexual abuse of children. The award will be administered by the Center for the Prevention and Treatment of Child Sexual Abuse.

Awardees will be granted up to US\$5,000 to support the research.

Candidates must submit proposals to CPTCSA and their work qualified for publication in the Philippine Journal of Child Sexual Abuse.

For information, contact Dr. Lois J. Engelbrecht
ljengelbrecht@hotmail.com

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Grounded Research on Non-Offending Parents of Girls
Sexually Abused Outside the Family
Jennifer Cueva, RSW

Abstract

The first point of defense and aid for and to children has always been the family. Yet our social services tend to focus on the victimized child. At times these services are at the expense of the potentially powerful help of the non-offending parents, usually the mother. Carunungan-Robles (1986) stated that children perceive mothers to be more nurturing than fathers. Filipino mothers are expected to take charge of raising their children upon birth (Ramos–Dehn, 2009). Thus, the parent usually expected to care for the victimized child is the non-offending mother. A common cultural expectation is that mothers have the main responsibility to instill cultural values in the family and children’s behavior reflects the cultural value of the family. The conclusion of many is thus that when a child is victimized that event reflects on the family and especially on the mother whose responsibility it was to instill the values needed in children to remain safe. This grounded research talked with mothers of daughters sexually abused outside the family, how they reacted to the discovery of the abuse and how it impacted relationships with the family, the community and importantly, with the daughter, from the lens of the Philippine context.

Introduction

The first point of defense and aid for and to children has always been the family. Yet our social services tend to focus on the victimized child. At times these services are at the expense of the potentially powerful help of the non-offending parents, usually the mother. Carunungan-Robles (1986) stated that children perceive mothers to be more nurturing than fathers. Filipino mothers are expected to take charge of raising their children upon birth (Ramos–Dehn, 2009). Thus, the parent usually expected to care for the victimized child is the non-offending mother. A common cultural expectation is that mothers have the main responsibility to instill cultural values in the family and children’s behavior reflects the cultural value of the family. The conclusion of many is thus that when a child is victimized that event reflects on the family and especially on the mother whose responsibility it was to instill the values needed in children to remain safe.

Bautista, Roldan and Garces-Bascal (2001) stated the tremendous influence that the family exerts on the emotional, psychological and physical environment of children. When such an influence exists then certainly an imbalance in the family will likewise affect the child. The clear inference is that often the needed support system for an abused child could be outside of the traumatized family coming from someone who loves, respects and cares for the child. Thus, help does not necessarily have to come from a family member. While support systems do exist outside of the family it is often the family, and in particular the mother, who provides the initial support and then who must seek additional outside support.

Mothers, however, are also in crisis at discovery that their child was harmed. They are often blamed for the abuse. Mothers often lack the resources or ability to locate the outside resources (Bautista, Roldan & Garces-Bascal, 2010). Mothers even often lack the power to act in the way the social system may deem most appropriate (Plummer & Engelbrecht, 2014). The purpose of this study was to begin to understand the impact of a child's abuse on the non-offending parents in the Philippines with a focus on the concept of betrayal and stigmatization. The issues of betrayal and stigmatization were chosen because of the cultural need for *pakikisama* and community and thus building on the psychology and strengths of the Philippine family. Our cultural values and norms affect how children and non-offending parents view disclosure, reporting and counselling services.

In the Philippines there has been limited services offered to non-offending parents especially for their psychological well-being. Perhaps the most support provided for the non-offending parent is working with the legal system. Non-offending parents tend to go through conflict of their own and therefore should be considered as co-victims who need their own separate help and support. The child continues to be the primary client, but with the strong support from non-offending parents the child's chances of returning to a normal and happy life increase with the ability to cope with mental health and social issues that may arise throughout life.

The literature on non-offending parents of sexually abused children outside the family, which is mostly Western, needs to be reviewed setting the context based on Philippine socio-cultural practices and expectations. Ochoa and Torre (2014) stated that the age of children appeared to influence parent-child relationships, which was of interest to this paper regarding disclosure variables. Carunungan-Robles (1986) stated that Filipino mothers are expected to take charge of raising their children upon birth which could explain why children perceive mothers to be more nurturing than fathers. Men's Studies Press (2011) stated that Filipino

Cueva

men work to master the art of being good providers for and protectors of their family yet at the same time being egalitarian in decision making rather than hierarchical or autocratic. Tan (1994) stated the 4 archetypes of the Filipino fathers based on their differing perceptions of fatherhood using the dimensions of activity (high or low) and affection (positive or negative). Tan concluded that what makes a father fall within each of the archetypes has much to do with the role that Filipino fathers are given. According to Tan, the Filipino father is given a limited role in child rearing coupled with the strong role of mothers in the families, especially among the lower classes. These studies were of interest and will be further reviewed below because mothers were the focus of this paper and thus how their role versus the role of their husband is important.

Method

Grounded research with structured interview questions will allow us a heuristic understanding from the perspective of non-offending parents, mothers. The study was meant to include at least two parts: one part was the direct individual interviews and the second part was to gather the participants for focus group discussions to review the results of the interview so that the participants could make suggestions and recommendations to services that work with victimized children and their families. Due to time constraints and difficulty to gather mothers together, the second part of the study was not completed. This document reports only on the individual interviews. However, the hope is that the parent responses in this paper will increase insight to help guide social workers and other direct service workers with discussions of their own with non-offending parent clients.

Review of related literature

Various research has been conducted to understand non-offending parents. Most of the available research is Western.

Levenson (2012) researched the experiences of non-offending parents and care-takers in cases of incest. The parents in this group were not involved with the Child Protection Services; that is, the cases were not taken to the police or social welfare. Three major points are taken from this research. One is that non-offending parents the author interviewed felt that their families did not understand their situations. Second, some of the non-offending parents shared that they responded to the abuse by getting angry at their child, the victim. Third, is that most of the non-offending parents expressed that counselling did help them. Counseling helped to voice and ventilate their emotions and prepare them for next steps. Of most importance was that intervention helped parents to better understand the experience and behavior of their children.

Calahane (2013) studied 9 female non-offending parents with incest cases in the United Kingdom. Coping with the profound nature of incest can be overwhelming and in fact impact how the mother can support her child. She cited 4 major themes that would be the basis of her analysis.

First, discovery of a partner's sexual offending represented a gradual, ongoing process that evoked intense emotional distress and led women to construct their own explanation for what happened. Second, there were a number of significant aspects of women's experiences that remained unarticulated, including the impact of the abuse on the children involved and issues relating to their partner's risk to children. Third, women began to consider their own role in relation to the abuse and to process the broader implications of their partner's offending in terms of its impact on their lives and relationships. A final theme emerged relating to women's attempts to move on following discovery and the strategies and means they used to do this. (p727)

Calahane's (2013) study, although different from this paper due to the fact that all are incest cases, is cited here because of the depth of the dilemma that non-offending mothers face. Mothers are expected to support their children yet need their own resources to support themselves.

Reyes (2008) explored the relationship between the nature of abuse, perceived parental support and child's self-concept of victims of various types of sexual abuse. The respondents were 61 children with sexual abuse histories, 39 girls and 22 boys who completed a self-report questionnaire that measured trauma symptomatology, self-concept, and perceived levels of social support. While the types of sexual abuse varied, there were no other forms of abuse indicated in the child case files. Sixteen participants were abused by an immediate family member and 22 were abused by a non-family member, with the rest either not stating or missing data. The duration of abuse ranged from reporting only 1 incident to up to 7 years in length with reported frequency of abuse indicating it happened from 1 time to multiple times over several years. Nineteen children reported threats had been made to them during the abuse.

Reyes (2008) found that despite the fact that these children were sexually abused, they did not show any loss of self-worth or low self-concept. She stated 3 possible reasons. One is that they perhaps already had high self-concept which is why they were able to report what happened to an adult. A second reason is that they perhaps already had strong relationships with their parents so knew they would get the support that they needed rather than being blamed by parents. The third possible reason is that because the parents entered them into a treatment program by itself they felt parental support.

While parental support was found to be important for self-concept, Reyes' (2009) findings "did not support the current literature that states perceived social support has been found to be positively associated with children's and adolescents' self-worth, and socio-emotional functioning" (p64).

Kouyoumdjian's (2009) study included 67 sexually abused children (16 boys and 51 girls) who experienced both incest and non-incest abuse and 63 non-offending parents using a multi-systemic approach. He recognized the importance of the community response, and the assumed response or perceived response on issues related to child sexual abuse. He took this further to better understand how parental perceptions could impact the individual child. "In light of these significant linkages, it is likely that research examining additional family variables will help to clarify the diverse recovery processes of sexually abused children. An under researched yet potentially important variable is the way in which parental expectations (e.g., beliefs of how a child will respond to CSA) may impact recovery" (p41). That is, Kouyoumdjian suggests that negative expectations could lead to negative results, suggesting, therefore the need for family-based intervention.

Using the ecological model Kouyoumdjian (2009) went further to state that beyond parental response, peer and community perceived response is also important. The importance of the community is key in the Philippines, reflected clearly in Rabanillo's (2011) study using the Traumagenic Dynamics Framework to assess her female clients who had experienced sexual abuse. Rabanillo stated, thus agreeing with Kouyoumdjian, that the perceived perception of the community impacts the child and family as much as any possible actual response. Kouyoumdjian recommended a multi-systemic approach to assessment and interventions "that (a) provide psychoeducation to children, parents, and professionals about the documented correlates ... associated with CSA; (b) encompass a strengths-based approach ... ; and (c) address adults' negative expectancies by, for example, teaching adults to pay attention to their biases and behaviors on an ongoing basis" (p19).

Baril, Tourigny, and Pauze (2016) studied the response of mothers who themselves had a history of sexual abuse as children. The author's sample from social welfare services in Quebec, Canada included 87 mother-child dyads (with children aged 3-18 who experienced a variety of sexual abuse) of whom 44 of the mothers reported a history of child abuse. This study attempted to isolate the specific variable of the mother as a survivor and found that whether the mother had her own history of sexual abuse did, indeed, impact her ability to care for her child.

Our results show that among mother–child dyads of sexually abused children receiving child welfare services, inter-generational cycle group membership was associated with lower levels of functioning among mothers and children, including more adjustment problems. Thus, even within a population drawn from child welfare services and known to exhibit high needs, only CSA history in mother forecasts greater needs for sexually abused children and their mothers. (p520)

Cyra, McDuff and Herbert (2013) studied how mothers responded to the disclosure of their child. They clustered non-offending mothers into four categories; resilient, avoidant coping, traumatized and anger-oriented reactive mothers. The authors' study included 226 non-offending parents of children who had experienced a variety of sexual abuse, both incest and outside the family. The authors were interested to better understand what services different mothers needed, suggesting tailored services rather than generalized homogenous services.

The first cluster in the Cyra, McDuff and Herbert (2013) study, resilient mothers, believed and protected their children so they provided both general and specific emotional support. These mothers expressed disappointment at and blamed the perpetrators, not their children. Even previous to the abuse the mothers in this cluster provided supervision, suggesting, according to the authors, that perhaps this is due to that they tended to be older and thus in marital relationships. For these mothers, a short-term educational approach would perhaps be adequate.

The second cluster according to Cyra, McDuff and Herbert (2013) is the avoidant coping mothers who showed a moderate level of Post Traumatic Stress Disorder (PTSD). The level of specific support these mothers gave to their child was weaker than that from resilient mothers, both in whether they believed their child and whether they protected them from the perpetrator. The authors postulated that a possible reason for the decreased level of support was that this group of children experienced a higher incidence of a combination of abuse, making it more difficult for parents to cope. For this group of mothers, intervention is needed to deal with their maternal symptoms and develop positive coping mechanisms.

The third cluster, the traumatized group of mothers in Cyra, McDuff and Herbert's (2013) study showed the highest level of stress after the disclosure of sexual abuse. Most of these mothers had experienced childhood maltreatment which appeared to be reflected in their current behavior of their children. This cluster would agree with Baril, Tourigny, and Pauze (2016) who concluded that the level of maternal support is impacted by her own experience of child maltreatment. Cyra, McDuff and Herbert

stated that these mothers responded to their children adequately and appeared to have relatively good relationships with their children. However, there appeared many other stressful variables in their lives, including poverty. For these mothers, intervention would need to focus not only on current stressors but also on past unresolved issues that currently impacted their relationships, personality and ability to protect their children.

The last and smallest cluster in the Cyra, McDuff and Herbert (2013) study is the anger-oriented reactive mothers. These mothers protected and believed their children, as did the resilient mothers, but differed in that they got angry with their children despite believing and protecting. This was also shown in the Levenson (2012) study above. The mothers in this group also reported having difficult relationships with their victimized child (although not clear if this also existed prior to the abuse). However, Cyra, McDuff and Herbert did state that these mothers tended to have less appropriate child rearing behaviors, including inconsistent and punitive discipline. "It is clear that this group of mothers needs a more intensive and probably lengthier intervention from social services in order to modify their rearing practices and foster an optimal loving and caring relationship with their children" (p224).

Hunter (2015) used the clusters from Cyra, McDuff and Herbert (2013) on which to base analysis of respondents in her retrospective study on the role of the mother in disclosure and non-disclosure of sexual abuse. The respondents were 13 adult women and 9 adult men of both incest and non-incest cases. The purpose of her study was to assess the reasons why children don't disclose to their family at the time; that is, to study retrospectively for deeper understanding. Most of the respondents did not disclose and those that did were not believed or no action was taken. Hunter found that "[p]articipants felt no loving bond with their mother, unprotected, betrayed, smothered, abandoned by everyone, blamed, or forced to choose between their own well-being and that of the family (p892)". Hunter also stated that "[p]articipants responded toward their mothers in three main ways as adults: feeling anger or hatred, feeling protective toward their mothers, or recognizing the denial that their mothers felt as necessary for their survival (p892)". Hunter found most of the parents were in the third of the 4 clusters of Cyra, McDuff and Herbert, with only 1 parent as resilient. She suggested that the reason why her respondents were so different is because all the respondents were retrospective while the Cyra, McDuff and Herbert respondents were volunteers (thus probably not come forward if they did not believe or help their child). In her final comments, however, Hunter did state that the lack of support from mothers did not assume that the children would develop as broken; instead, children have resiliency and other means of support.

Vaplon (2015) sought her data by interviewing 8 direct licensed clinicians that included nurses, social workers, therapists and psychologists with experience working with child trauma. The child clients were either incest or non-incest cases. The conceptual framework she used was the Attachment Theory. In general, the author stated that the research agreed with the respondents who "discussed how if the family is really supportive, it is going to allow the child to overcome their symptoms more readily. If the family or parent is less responsive, the child's symptoms could stay the same, they could worsen, or there is simply no recovery for that child" (p33). Yet, she stated, that there are 3 themes that need further understanding: effects of parental mental health, attachment between the parent and child, and culture.

"Parent mental health influences the trauma symptoms that are experienced by the child" (Vaplon, 2015, p53). Vaplon stated additional factors of the parents that include possible guilt for not protecting their child, stress in the marital relationship, anger, sexuality concerns and that many fathers blamed their wives for the victimization. Combined, these factors impact the mental health of parents that in turn impact the support of the child or the child's perceived lack of support from the parent. The author cited the need for services to the non-offending parent, either alone or together with the child that would alleviate stress and decrease negative child behaviors.

Vaplon (2015) placed a strong emphasis on the attachment relationship between parent and child. If the attachment was strong before the abuse, negative impact was mitigated. If the attachment is positive, even when parents make initial mistakes, repair is possible, beginning with an apology that stimulated dialogue and understanding. Rabanillo (2011) would appear to agree with this statement because of her own study on the Traumagenic Dynamics of sexually abused Filipina adolescents that indicated the strong impact due to perception of betrayal by parents.

Vaplon (2015) stated the need to further understand culture, yet stated that in her study this aspect was either lacking or cited as a negative example. She stated the need to better understand the role of culture as perhaps an impeding factor but more importantly as an element of resilience.

Plummer and Fontes (2010) studied how some of the different cultural norms in the United States affect the disclosure of child sexual abuse or whether the child's family will report child sexual abuse to authorities. They stated that cultural factors can both inhibit and facilitate disclosure and reporting. The cultural values that impacted child sexual abuse included shame, virginity, sexual taboo, status of females in the society,

obligatory violence, religious values and patriarchy. The cultural factors that at times inhibit disclosure include the protection of the family reputation, respect to adults, and the religious value of forgiveness. The cultural factors that may facilitate disclosures include a strong support system inside the home, strong peer support, and church. Plummer and Fontes cited an important factor and that is if there is already a strong mother-children relationship, which has been shown to lead not only to more disclosures and fewer recantations but can predict improved outcomes for the child victim after abuse.

In the Philippines, there are a few studies pertaining to child sexual abuse, although mostly unpublished. Many are topics for degree thesis. One such unpublished study was conducted by Ramos–Dehn (2009) on the impact of sex abuse on children by looking at their developmental milestones. Of interest to the topic of this paper is the author’s findings that the primary caretakers of the respondents were mothers. It was the mothers who served as a support system to their children. Mothers believed the disclosure of the children and they accompanied the child to the Philippine National Police, National Bureau of Investigation, Department of Social Welfare and Development and to the Philippine General Hospital for medical needs. This does not, however, indicate what percent of the total population of reported abuse gets support from mothers, only that the respondents in this study found that mothers behaved with support. The report also cannot show the relationship between non-support of non-offending parents and eventual reporting. However, of interest to this paper is the fact that it in this study it is the mother who is the support system rather than the father.

Plummer and Engelbrecht (2014) studied non-abusive caregivers of child sexual abuse by interviewing direct service workers, mostly social workers, worldwide. The authors cited that in the Philippines some mothers never come to believe the allegation of abuse and especially if the offender is a family member (uncle, brother, biological father or step father). For these mothers the disclosure is too “heavy” to bear so instead, mothers will deny the truth. A further burden is placed on mothers in incest cases because they were often blamed, using a variety of rationale that include for choosing the man to marry or for not having sex with her husband. Counselors who were interviewed also stated that the difficult cases were mothers who are financially or emotionally dependent on the offender, when the family’s reputation is more important than the victim, or when the offender is a sibling of the parents. In the Philippines, as worldwide, mothers were perceived as the one responsible for children’s behavior and safety, more than any other family member. Being held responsible then led to being blamed or accepting the blame for what happen to their children.

The literature on non-offending parents of sexually abused children outside the family must be reviewed setting the context based on Philippine socio-cultural practices and expectations. Ochoa and Torre (2014) stated that the age of Filipino children appeared to influence parent-child relationships, which was of interest to this paper regarding disclosure variables. According to the authors, pre-adolescents (about 11-12 years old) reported significantly higher levels of conflict with their parents than early adolescents (13-15 years old).

Carunungan-Robles (1986) stated that Filipino mothers are expected to take charge of raising their children upon birth which could explain why children perceive mothers to be more nurturing than fathers.

Men's Studies Press (2011) stated that Filipino men work to master the art of being good providers for and protectors of their family yet at the same time being egalitarian in decision making rather than hierarchical or autocratic. When these perceived expectations are not both met, often conflict occurs.

Tan (1994) stated the 4 archetypes of the Filipino fathers based on their differing perceptions of fatherhood using the dimensions of activity (high or low) and affection (positive or negative). The father at the lowest level, low activity and negative affect, is that of a procreator who is mainly a provider and reproducer. The father at the second level, low activity and positive affect, is the dilettante who may be weak and dysfunctional but able and willing to develop a warm, friendly relationship with his children. The father at the third level, high activity and negative affect is the determinate father who does not particularly enjoy spending time with his children but has a clear-cut role as provider who controls his children's destinies and directions in life. The father at the fourth level, high activity and positive affect, is the generative father who is a guardian and finds personal fulfillment and rewards in rich-quality family life and a person who participates in developing his children. Tan concluded that what makes a father fall within each of the archetypes has much to do with the role that Filipino fathers are given. According to Tan, the Filipino father is given a limited role in child rearing coupled with the strong role of mothers in the families, especially among the lower classes.

These 2 studies above were of interest because mothers were the focus of this paper and thus how their role versus the role of their husband is important. In general, however, decision-making patterns is an important element in any family, whether shared or dominated by one partner based on issue/event. Porio, Lynch and Hollnsteiner (1978) stated the issue will determine who makes the decision, issues that include disciplining children, school, course, budgeting, and business.

Cueva

What is evident from the body of literature related to non-offending mothers in cases on non-familial abuse is two-fold. One is that there is no research related to the Filipino child and mother. While many similarities will exist between the Philippines and European and American research, much will also differ. We need to collect data based on our families, our needs and our expectations. However, while there is no Philippine-based data in this issue, we can learn from published literature on ways to collect and synthesize data. For instance, the Cyra, McDuff and Herbert (2013) clusters can be used.

A second important element from the literature review is the multi-faceted and complex issues related to the non-offending parent in non-familial sexual abuse. This study only looked at a small number of those variables: the mother and disclosure, mother's relationship to the community, relationships in the family, and the mother-daughter relationship. While small, it can be the basis from which to develop deeper and richer data to help formulate theories and effective services to this population. Likewise it can begin the discussion of how sexual abuse aids to re-examine the Philippine family and community.

Respondents

Mothers of 10 female adolescent clients who were abused outside the family were asked and accepted to participate. All mothers were known to the researcher and were already receiving professional support in some form. All ethical guidelines were followed, guided by the Treatment Response Team of Center for the Prevention and Treatment of Child Sexual Abuse. Participants were given full disclosure and were allowed to leave the study at any time they wished. All respondents remained for the entire interview.

Age - The mothers in this study had an average age of 42.7. The youngest was 36 and the eldest was 52.

Occupation - 6 of the respondents were employed as domestic workers, vendor, sewer, architect, and government employees. 4 of the mothers were housewives.

Type of abuse to child - 5 were raped and 5 were molested.

Frequency of the abuse - All the girls were abused once.

Number of children/dependents - Average at 4.4 with the least at 2 children and the most at 9. children All daughters were living with their parents at the time of the interview.

Whereabouts of the offender - 7 were unknown, 1 in jail, 1 in neighborhood, 1 with DSWD (minor).

Psychological intervention - 9 were seeing a CPTCSA counselor, 1 was seeing a pastor.

Personal history of abuse - One respondent shared that she had a history of sexual abuse as a child.

Educational attainment - 4 were college graduates, 2 high school graduates, 1 high school level and 3 were elementary graduates.

Civil status - All the respondents were married. 3 of the husbands were working away from the family.

Length of the abuse - 1 incident.

Age of child - 12.6 average with the youngest at 3 and eldest at 17.

Relationship to the offender - 8 of the perpetrators were known to the victim: 4 were neighbors, 2 were friends of the victim, 1 was a pastor of their church, and 1 was a teacher of the victims. 2 were strangers.

Any legal case - Half of the victims chose to file a legal case against the perpetrator and 5 did not file any case (1 pastor and 4 neighbors, 2 of which were minors), 3 of the cases were waiting for the preliminary investigation, 2 of the cases were under the care of DSWD because the offenders were minors (friends of the victim).

Other services provided - 9 of the victims received counseling. Both their mothers and their social workers accompanied them to the sessions. The one child who didn't receive counseling was the child who ran away from her family.

The cases

1. Barbara, 39 is the mother of Hazel, 16 who was abducted and raped by their church's Pastor. She was a house-helper in the nearby town. She had 5 children and Hazel is the second daughter. She learned through a text from her eldest daughter that Hazel was missing. Neighbors told her that Hazel was taken by their pastor. Through the help of police, they were able to rescue Hazel. An NGO helped her to file charges and find counseling for Hazel.

Cueva

2. Irma, 44, is the mother of Wendy, 15. Irma learned that Wendy was sexually abused after she confronted her because of her big stomach. Wendy disclosed that she was abused by their neighbor. The family immediately filed a case against the offender. The family of the offender threatened Wendy's family which led them to seek help from the Department of Social Welfare and Development to move to a different home. Her husband allowed Irma to make decisions for the case. She felt alone and lonely in her belief that she was the only one fighting for their daughter.

3. Yna, 44 had difficulty disciplining her daughter, Bea, 15 who was involved in a fraternity which led to abuse by the leader of the group. She moved Bea to her relative's home. However, Bea became more difficult. She communicated with her friends online which unfortunately led to being the victim of cyber bullying. Yna sought the help of office mates regarding the case and how to help Bea overcome the abuse. Aside from what happened to Bea, Ina had an unstable marriage.

4. Thelma, 46, left her youngest daughter, Jona, 3, with her older daughter, Kim, 5 in their home alone when she went to work. While she was gone Jona was sexually abused by a 13 year old boy and Kim witnessed what happened. Thelma was blamed by their neighbors for not taking care of her little children especially in the evening. She felt hurt and tried to ignore them. On the other hand, she blamed Kim for not looking after her sibling while she was away. She wanted to move her family to the province for her children to heal and to get away from their neighbors. Her husband supported her with this.

5. Lea, 45, is the mother of Janine, 5. Lea was a victim of molestation when she was young yet her mother confronted the offender and supported her. She can't remember any incident that she was affected by the molestation. She wanted to do the same with Janine who was molested by her preschool teacher. This was discovered when Lea asked Janine why she always licked her lips and arm, to which Janine responded that is what her teacher did to her private body parts. Lea's husband wanted to pursue the legal case but she and her daughter disagreed. She said that she no longer saw any manifestation of abuse in Janine.

6. Maricar, 38, immediately responded to her daughter, Nina, 17, after she texted her that she was molested by a studio photographer after she had an ID picture taken. Altogether their family supported Nina.

7. Alice, 52 is the mother of Kara, 16. Kara ran away from home a year after the sex abuse by a church youth leader because she felt that she was always blamed for the abuse and reprimanded by her parents.

She stopped schooling and lived with friends in the nearby community. Alice wanted to help her daughter but she had difficulty dealing with her behavior. Kara began stealing material things inside their house which made her father and elder brothers angry. They told Alice to disown Kara because they believed that she could not change. Alice was struggling because she wanted to help Kara but couldn't get any support from her family.

8. Chris, 38, learned the abuse after noticing changes in Maui's, 16, body when she was 5 months pregnant due to rape by a neighbor. Chris' initial reaction was anger with her daughter for not taking care of herself. However, her support system, her godmother who lived in the same community helped her accept the situation of her daughter and go to proper authorities. Her husband had difficulty accepting the abuse and initially detoured to drinking.

9. Helga, 36 is the mother of Jane, 13. She and her husband caught the sex abuser with Jane inside the common rest room of their residential compound. Neighbors immediately learned of the incident which caused shame to her daughter. Their family decided to transfer residence after the incident to help Jane recover.

10. Mia, 42 is the mother of Julia, 17. Her daughter got pregnant due to the abuse. Mia blamed her daughter for not taking care of herself. The community knew of the abuse because of the condition of her daughter. Mia heard people talking about her daughter as a flirt. Prior to the abuse, she was not close to her daughter and described her as hard headed. After the abuse they often talked and she even defended her to their neighbors.

Limitations of the study

The study is limited to 10 non-offending parents (mothers) of female child victims of non-incestuous abuse of children ages 3-17. As such, the research is exploratory only. However, this group of courageous parents will provide a strong base for assessment of present services and to develop positive intervention.

Research questions

The research wanted to answer two questions. The first question is how the non-offending parents (mothers) were impacted with betrayal and stigmatization issues. The focus on impact was placed on these traumagenic dynamics because they were found to be extremely strong in Rabanillo's (2011) study of traumagenic dynamics of adolescent females

in the Philippines. The strength of the socio-cultural value of family and *pakikisama* is probably what led to the greatest impact when these were broken.

The second research question is to understand what services that non-offending parents need. This question is intended to help design effective services and programs to support and aid non-offending mothers of sexually abused children.

Interviews followed ethical protocols. The interviews followed the funnel approach that began with open-ended questions and closed with direct clarifying questions. Information sought was guided by research of literature review and consultation with experts in the issue.

Analysis

Mothers and the discovery of the abuse

The discovery of the abuse was different in each case. Five parents were told immediately or shortly thereafter about what happened. In one case, the 13 year old daughter was with the offender inside the community public rest room and the abuse discovered when the parents forced the door open. In another case, a 17 year old went to the home of a photographer who turned the picture taking into sexual touching so the daughter called her mother to get help. A 12 year old went to the home of friends and when she did not come home the parents went to look for her, only to be told that she was not at that home. She returned the next day and reported to her mother that she had been abused by male peers. In another case a 14 year old was abducted by a religious pastor for 2 weeks; this was an immediate police case. Finally, a mother who had to work at night left her 2 young daughters at home. Neighbors heard the girls yelling for help when the younger child was molested by a young boy; neighbors then called the mother.

Half of the cases were discovered due to symptoms that the mother questioned. Three of the girls got pregnant, discovered when they began to physically change. One mother confronted her daughter about inappropriate sexual behavior which triggered the daughter to report that she was raped by a church youth leader. The mother of a 5 year old was troubled by the behavior of her licking her arm; when questioned, the daughter reported to her mother that is what her teacher would do to her while kissing her private body parts.

Ochoa and Torre (2014) stated that the age of children influences parent-child relationship, which would apparently then impact disclosure. According to them, it might be assumed that pre-adolescent children

(age 11-12), having significantly higher levels of conflict with their mother, would be hesitant to get help from their mother. In this study, only 2 of the girls disclosed immediately, and they were ages 5 and 17. This supports Ochoa and Torre because they were outside of this group, but not necessarily a strong indication. The remaining 8 girls ranged from young children to early and middle adolescents years.

Seven of the 10 cases were reported to the police upon disclosure.

Common reactions from the mothers were shock, surprise and disbelief. They did not want to accept what happened to their children. They had many questions about why their daughters experienced those things. Two of the mothers first blamed their children for not taking care of themselves but eventually did become the support system of their daughter because they were pregnant. These 2 cases could be placed in the anger-oriented cluster as described by Cyr, McDuff and Hebert (2013). As in their research, the number of mothers in this cluster is the smallest. As the authors stated, the mothers in this cluster had less positive parenting skills.

While the mothers were shocked and 2 of them initially blamed their daughter, they all believed their daughters at the time of disclosure and eventually supported their daughters. The fact that the offenders were not family members could have been a factor. Another factor could have been, as Hunter (2015) stated, that the participants in her study were retrospective and did not make any disclosure at the time, while the parents in the Cyr, McDuff and Hebert (2013) study were volunteers and thus it could be assumed that there was already a level of attachment that facilitated getting help from parents.

The remaining 8 of the mothers could be placed in Cyr, McDuff and Hebert's (2013) resilient cluster. While support is often received from the spouse and community, both of these were lacking in the respondents. Despite these difficulties, the fact that the mothers remained strong is the reason for placing them in the resilient cluster.

Regarding support from the community, two important elements are of note in these cases and both are due to the lack of privacy that some of the girls faced. For the 3 girls who got pregnant, community members learned about what happened. For another 5 of the cases, the mothers learned of the abuse at around the same time that the community also learned of the incident. Community reactions ranged from supportive to judging the mother for not being protective. These reactions impacted the mothers. For example, some of the mothers believed that they should be blamed for what happened because as a mother it is their responsibility to take care of their children. This belief resulted in their aloof behavior

towards community members and eventual transfer of residence. Another example is of the family that received threats from the offender and some neighbors who thought that they were fabricating stories.

For the mothers whose daughters were pregnant because of the abuse, their burden felt even heavier because they now had to help care for another child while helping their daughters continue their schooling and their own maturation process for a normal life. The high level of need to connect to a community in the Philippines (Pe-Pua & Protacio-Marcelino, 1998; Enriquez, 1978; Bulatao, 1964), *pakikisama*, facilitated a conflict with the mothers who needed community support but were afraid of betrayal and separation issues from that community due to either real or perceived reactions from the community at disclosure.

Responses from these mothers led the researcher to conclude that the issue of betrayal, which was one of the research questions, was not as relevant as was the issue of stigmatization. As Rabanilla (2011) concluded, how female adolescents responded to their abusive experience had as much to do with actual community messages as perceived messages around child protection and sexuality. These mothers stated both real responses and shared feared perceived responses from the community that impacted both their feelings and their behaviors.

Disclosure issues related to the father of the child and husband of the respondent was another important component for these mothers. While all of these mother respondents had husbands, the mothers tended to not share their fears and concerns with them. According to the mothers, they did not share all their feelings and perceptions because they felt that their husbands were weak and could not cope with any additional burden of their wife's emotions. The mothers cited behaviors of weakness that included initial over-drinking, losing interest in work and depending on their wives to make the major decisions about their daughters' cases. The mothers felt that both the daughter and husband were dependent on them. However, husbands did stay with their wives and did provide some perceived support, which the mothers stated did help. For example, some of the mothers shared that their husbands told them that they would support their wife's decisions and assured them that together they could overcome this challenge which would strengthen and bond them as a family.

The majority of the mothers, 8, stated that they did not know anything about child sexual abuse before their daughters were abused. They stated that this fact was a major reason why they did not know how to respond upon disclosure, nor did they know how to respond to their daughters' behavior or even the legal process.

Mothers and the community

There are 3 major groups of the mothers and the community in this study. One is those families whose community were not aware of the abuse. Two is those families in tight communities where neighbors tend to know everyone and everything or where community members were the ones to first discover the abuse. Third is those families who actually moved away from the community due to community response or fear of community response. As stated by Rabanillo (2011) stigmatization, either real or perceived, was the most prominent impact of sexual abuse on her adolescent female clients.

Three of the mothers stated that their community did not know what happened to their children. These mothers lived in subdivisions. The fact that the neighborhood was not aware of what happened helped them in that they felt that they didn't then need to deal with stigmatization.

However, despite being able to remain quiet in their immediate community, these 3 daughters in these 3 families studied in private schools and the abuse was known to the student community through social media. These girls experienced cyber-bullying through social media, which got so bad that 2 of the girls actually stopped going to school; 1 was eventually home-schooled. This places these cases in the third group of moving away from a community, the school, due to response or fear of negative response.

Most of the mothers, 7, lived in tight communities. These 7 belong in the group where the community knows everything. All expressed that their community was not helpful in the recovery of their daughters. They were labeled as neglectful mothers for not taking care of their children, which resulted in feelings of personal guilt. These mothers responded by isolating themselves from neighbors to avoid getting hurt. They perceived their neighbors as insensitive and with a lack of empathy to their situation. These behaviors are common responses to both betrayal and stigmatization (Rabanillo, 2011). They stated that their daughters were likewise affected by gossip, labels and judgmental behaviors from the community that were manifested in the girls through aloofness, losing interest in studies, and one running away from home.

For 2 mothers whose daughters were abused by someone from their church, they decided to stop going to that church and looked for another church. While they lived in the same community, their faith community changed. These families belong in the group who moved away from their neighborhood due to response or perceived response from community members.

All 10 participants stated that the community/school was not helpful. Yet they did seek help from various sources, some inside but mostly those outside of their immediate community. These sources included their church, the DSWD, office-mates and NGOs. Those who had family support were thankful for the support and concerns. For these mothers, however, they felt that they could not rely on their relatives alone for help. In addition, there was a need to show their families that they were strong amidst the problems. Yet there were still some of the mothers who felt alone even with the support of other people because of their own feelings of being personally damaged.

The organizations who helped the mothers did so in different ways. One was to refer them to appropriate professional services. Legal assistance was a big help for those who went that route. Some of the mothers chose to not pursue the case but rather left the decision to their daughter. They wanted their children to move on. The mothers all felt that counseling sessions could help their daughter alleviate the pain brought by the abuse and were hopeful that their daughters would be helped to recover from abuse. Others perceived helpful services that mothers were referred to included participating in Bible study sessions, parent effectiveness seminars, and becoming active in helping the organizations feeding program to children. In this way, the mothers shared that their grief lessened because they were able to channel their enormous emotions to more productive things.

Mothers and the family

The mothers all stated dramatic changes in their family relationships after the abuse. Working mothers revealed that before the abuse, they were busy with their work, they didn't spend time with their children, and often didn't even know their whereabouts and activities. After the disclosure of the abuse, the families became closer and increased their open communication.

Husbands also changed their attitudes and behavior after the abuse. Before the disclosure they were focused on earning a living, spending more quality time with friends and rarely going home because of work. But now husbands checked in with their family more often and they would go home on a weekly basis. Some husbands even quit smoking or drinking. The fathers whose daughters got pregnant because of the abuse blamed themselves for what happened to their daughters so for a time took to drinking which only got worse when mothers kept reminding them of their role as support for their daughter and family. This supports the statement of Men's Studies Press (2011) that psychological distress occurs when the Filipino father does not meet the perceived expectation

to be the protector of the family as well as being egalitarian in decision making. It appears that these fathers believe that they did not meet the expectation as a protector, nor that they were egalitarian or even a part of the decision-making process around the mental health needs of their abused daughter.

Mothers and fathers tended to differ regarding legal cases. Most of the fathers wanted to pursue a legal case. This would support Men Studies Press (2011) that men need to be the protector, and using the law would certainly be a sign of protection. The mothers stated that they were more concerned with the mental health of their children. This would coincide with Carunungan-Robles (1986) that the mother provides the emotional support.

Fathers had difficulty accepting the abuse. They tended to rely on their wives for comfort and to make decisions. It was evident that it was the mothers who were the hands-on assistance to their daughters in counseling, legal cases and other services. However, despite how the community tended to blame the mothers, these fathers never blamed their wives for what happened to their daughters. The fathers did not blame their wives but they did expect them to take care of their daughters. Using the 4 archetypes of the Filipino father as stated by Tan (1994) it appears that these fathers would fall within the low activity and negative affect, yet likewise appear to increase in the affect (although still not reaching a high level) while not necessarily increasing in the activity. The father at this level, which is the lowest level, is that of a procreator who is mainly a provider and reproducer. Yet, as stated, these fathers did appear to, while remaining weak, wish to develop a warm, friendly relationship with their children as a possible result of the abuse.

In all the families, fathers appear to have been given a limited role in child-rearing coupled with the strong role of the mothers. This supports Tan (1994) that, especially among the lower classes, fathers have a limited role and mothers appear the stronger personality of the couple. Porio, Lynch & Hollnsteiner (1978) stated that the Filipino wife is frequently given charge over the household but disciplining children tends to be a joint-parental practice.

Siblings were also affected by the changes in the family. Younger siblings showed support to their sisters by telling them that they were always there and for some they would take care of their babies. Elder children were more supportive with the victim sibling in all but 1 family. In this family the elder siblings withdrew their concern for their sister because of the pain her behavior brought to the family by often running away from home. They even told their mother to stop searching for their sister whenever she ran away from home.

Changes in the family dynamics were palpable. The abuse somehow brought the family together. They became closer and protective of each other.

Mothers and daughters

Children perceive mothers to be more nurturing than fathers (Carunungan-Robles, 1986). Despite this, however, only 2 of the children disclosed to their mother immediately following the abusive event. The element of nurturance perhaps is not strong enough to facilitate the disclosure of an event that is sexual in nature.

Carunungan-Robles (1986) stated that Filipino mothers are expected to take charge of raising their children upon birth. This expectation is perhaps why fathers in this study had not attempted a larger role in the aftermath of the disclosure. Not surprisingly, however, is what appears to be that, due to the expectation of raising the children and providing nurturance, following the disclosure most of the mothers expressed that they got closer to their daughters. They tended to give their daughter more gifts and attention (such as, gadgets, clothes, more time to use the internet/social media, spending more time with close friends/relatives, not doing the household chores) and reminded the daughters how much they love and continually support them.

However, 2 of the mothers shared that they had difficulty controlling the behavior of their children post the abuse. They said that their daughters became hardheaded and aggressive. It was more hurtful to the mothers when their other children even disrespected their mother in her effort to reach out to her daughter. These mothers said that there were times they wanted to give up but they could not because of their love for their daughters. Their faith in God became their support and guidance in making decisions.

All the mothers became protective of their daughters and other children because of the abuse. Prior to the abuse they expressed that they were not strict or over-protective mainly because they were busy earning for their family or busy taking care of the household. Fear appears apparent in their decision to become over-protective. For example, they would tag their daughters and younger siblings anywhere they went out of fear that abuse might happen again and they did not want their daughters to mingle with people other than family members. However, despite their fear, they understood that their daughters needed other trusted people and normal activities to be able to move on.

One mother disclosed that she was a victim of molestation when she was young. Her experience appears to have been a major factor in how she responded to what happened to her daughter. The mother recovered from her own abuse because of how her godmother responded to the disclosure. Her godmother assured her that it wasn't her fault, showed her love and support and called the attention of the offender to stop the abuse or else she would file legal charges against him. This mother did not believe in justice making through the legal system. She chose instead to show her daughter love, affection and acceptance. She believed that her daughter could achieve healing by giving her daughter unconditional love and support. However, this mother did have concerns that the abuse could be manifested when her daughter grew up, but she hastened to add that she was there for her and willing to help.

How to help these mothers?

Research and experience indicate that mothers need help when their children are abused. They need inner qualities and strength to believe, support and protect both before and after the disclosure of the abuse because of the difficulties that children so often have to disclose at all. Mothers are likewise an important element in the child's recovery and decisions about what steps to take following the disclosure.

Using the cluster according to Cyra, McDuff and Herbert (2013), 8 of the mothers in this study would fall in the resilient cluster and 2 in the anger-oriented cluster. Yet all, even the resilient mothers, stated that they needed help, even in simple ways. For example, even just talking about their feelings eased the burden of being alone. For these mothers, due to perceived or real stigmatization from their community and family, they felt they could not talk with people they already knew, so it was helpful to seek outside help. These mothers admitted that they were still in the process of accepting the fate of their children and their family. They stated that they needed to find the reason behind this ordeal. They wanted to ease the pain in their heart. They shared that because they so often thought of the welfare of their children and had fear that the abuse might happen again, there were too many times that they forget to even take care of themselves.

Mothers' sources of strength in this study, their resilience, were their spiritual faith and their love for their family, especially their children. However, they stated that they likewise needed to be comforted and supported. They recognized that they are in a crisis which needed to be addressed immediately so that they could help their children in their own process of recovery later on.

The mothers stated that they did not know about child sexual abuse prior to what happened to their daughter. They felt that this was an important element that needed to be addressed. That is, parents require more education about child sexual abuse and especially how to deal with their children after the abuse.

Most media and other public messages about child sexual abuse revolve around the law and legal responses. It is therefore not surprising that whether to report the abuse or not was perhaps the first thought that entered their mind upon disclosure. For those who did pursue the legal course, they stated that they wanted to be helped in terms of their legal cases and other concerns of their children. In particular, all mothers articulated their need to sustain the financial needs of filing the case.

The mothers stated that knowing other parents who have the same or similar cases helps because they can relate to them. Although mothers were supported, such as by their husbands, they still felt alone. As a mother it was their responsibility to take care of their family which is perhaps why, due to the lack of education on what to do upon the disclosure of the abuse, 2 of the mothers initially blamed their children for not taking care of themselves.

Limited services were available to mothers particularly to process their emotions and recovery of the abuse. However, mothers in this study sought and were provided with support that included parent effectiveness training, Bible study, and livelihood.

Conclusion

In conclusion, the following statements are made in response to the two research questions: how were the non-offending parents (mothers) impacted and what are the services that non-offending parents need? The first question wanted to understand the experiences of mothers prior, during and after the disclosure and how the sex abuse affected their lives and families. The second question was intended for services and programs that we can create or develop to fully help non-offending mothers.

1. The common issue from this study is that most non-offending parents were impacted with stigmatization. Blaming the mothers was apparent because of the culture that mothers should be responsible for the welfare of the children which resulted in feelings of guilt and thus isolation from neighbors. The community did not react about the role of the fathers in the abuse of their children. Media and other sources of information sharing can alleviate this with messages directed at this issue.

2. It remains important to build on the values of the family in the Philippines. Whatever decisions are made, because of the complexities of the family, will reshape the whole. The issue of patriarchy was not confronted in this paper yet must be confronted in future studies when handling cases of female sexual abuse victims as well as understanding the role of the mother as the nurturer without the power to protect. Stigmatization played a large role in the distress of the mothers, and this stigmatization was placed not only on the mother but on the family as a whole. This must change as we work to protect the positive parts of the family on behalf of child protection and our child-rearing values to trust in God, obey parents, get along well with others, be honest and practice justice in personal success, and enjoy life (Porio, Lynch & Hollnsteiner, 1978).

3. The roles of both father and mother in cases of child sexual abuse were different. It was difficult for fathers to handle and express their emotions unlike the mothers who could express and at the same time contain their emotions in order to make the decisions about the welfare of their children. This study revealed the importance of educating men on the issue of child sexual abuse and other welfare issues so that they can also share responsibility, love and support to women and children. The role of the father in keeping the child safe and protected should be given more emphasis.

4. Community plays a vital part in the impact of the abuse on children. The effect can be extreme from being a supportive environment to children to judgmental citizens. Community can be a tool for mothers to solicit help from various government and non-government agencies but at the same time can cause trauma to both mothers and children. This study found that, due to stigmatization, mothers did not feel support from neighbors, yet did find referrals from community resources for help that included NGOs, police, and church. Media and other sources of information sharing can alleviate this with messages directed at this issue.

5. Most importantly, non-offending mothers emphasized the need to be supported emotionally. It is good to know that these mothers were more resilient but at the same time structured support networks and intervention is needed to alleviate feelings of aloneness and isolation. At the same time, advocacy messages and means of direct support to mothers about child sexual abuse could help to increase abuse disclosure, not necessarily for legal support, but for family support to prevent further abuse and facilitate long term healing.

Recommendations

1. Continue efforts to provide advocacy sessions on the issue of child sexual abuse with the goal to avoid stigmatization and to properly handle disclosures.
2. Develop IEC materials with an emphasis on the role of non-offending parents (mothers and fathers) in providing care to child victims.
3. Develop psychological treatment programs for non-offending parents to facilitate healing and support. Mothers need to be listened to and allowed to ventilate their feelings. Support networks should be strengthened for them.
4. Research the impact of sex abuse on non-offending fathers to further understand their perception of the events, how they process their emotions and what help they need.

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BOOK REVIEW

Carey, Mansell & Tai (2015). *Principles-Based Counseling and Psychotherapy: A Method of Levels Approach*.

Routledge, London, 180 pages.

Recent developments in therapeutic practice underscores transdiagnostic process rather than disorder-specific assessment. The focus is more on evidence-based principles rather than evidence-based practices. This book is a contribution to these advances in therapy.

Principles-Based Counseling and Psychotherapy utilizes the Method of Levels (MOL), an approach to counseling and psychotherapy. The authors of the book are all clinical practitioners of MOL therapy, trainers and researchers. Neophyte and experienced clinicians will find the book helpful in the pursuit of efficient and effective therapy. The book gently and systematically walks the reader through the MOL process.

The authors assert that therapy should be as long as necessary and no longer; individual clients determine how much improvement they want; and therapies flexibly adapt to requirements of the clients. The principles-based approach to counseling and psychotherapy is described by the authors as one where the spotlight of attention shifts from techniques and strategies used in therapy to principles underlying these methods.

There are three foundational principles, as follows:

1. Control – is making something happen the way we want. Its formal definition is the achievement and maintenance of a preselected perceptual state in the controlling system through action on the system. Control for humans is hierarchical and multilayered. It ranges from experiences we control in the moment to a concept of ourselves and the world that we may strive for over a lifetime, like getting to work on time and digestion.

2. Conflict – is the main psychological problem for control system. It occurs when, as one control system decreases the difference between should be and is. This has the effect of increasing the should be and is discrepancy. From PCT (Perceptual Control Theory developed by Pow-

ers in 1973), control is specifying the way the world should be, noticing the way the world is, acting to make sure is matches should be. Conflict is considered to occur at three levels of hierarchy: 1) lowest level is where erratic and unstable behavior manifests; 2) middle level is the level of incompatible goals; and 3) highest level is the level that is actually establishing the context for the conflict by generating incompatible references.

3. Reorganisation – is the change that occurs when you do not know what change to make. Learning mechanism offered by PCT is called reorganisation. It involves random change and reduction of error (difference between should be and is) that remain unresolved within conflicted control systems. It is always active in monitoring error. Change is a non-linear process where sometimes things can seem to get worse before they get better.

There are two fundamental goals of MOL as discussed below:

1. Goal Number One – Encourage the client to talk about the problem: Some aspects of a client's living that is not occurring as the client would like it to. The MOL therapist asks questions about specific and intricate details so that client has opportunity to explore his/her experiences in a way that is unfamiliar to him/her and during this unaccustomed searching of their inner world, learn new things about him/herself. The deeper level goal is revealed during disruptions. This occurs when the client smiles wryly to him/herself, shakes head, looks away, pauses or eyes are misty with tears.

2. Goal Number Two – MOL conversation shifts client's awareness to higher levels in their hierarchy and disruptions become the vehicle to facilitate this. MOL therapist engages the client in conversation and asks curious and detailed questions about the current topic until disruption emerges.

Formulation is an alternative to diagnosis. Detailed history is obtained from the client . This information is used to construct a plausible-sounding account of how the client's problem arose and the way in which they are being maintained. This explanatory account is developed as collaborative activity between the therapist and client. The approach to formulation is influenced by the therapist's theoretical framework. A CBT practitioner will look for remembered experiences in the past that might have been significant learning events in which attitudes, belief patterns schemas are developed. The MOL therapist focuses on distress reaction than on symptoms. It brings into view the things that bother the client about the problem.

Fundamental concepts of PCT may be explored in the following web-sites: www.pctweb.org; www.livingcontrolsystems.com; and www.mindreadings.com. A detailed presentation of MOL therapy process is found in pages 159-164 of the book.

The book is generally reader-friendly and simple. With mindful reading, one can apply the principles-based practice of MOL. Principles cut across techniques, disciplines and schools of thought. Whether one adheres to psychoanalytical, behaviorist or humanist framework, the PCT principles are broad enough for wide applicability. Likewise, the principles are appropriate to any socio-cultural region in the Philippines. I believe that helping professionals in the Philippines will find principles-based approach transferable to local clinical practice.

Dr. Ines V. Danao, RSW, MSSW Section Head,
Bachelor of Science in Social Work Section
Asian Social Institute
1518 Leon Guinto St.
Malate, Manila

GUIDELINES FOR SUBMISSION

The Philippines Journal of Child Sexual Abuse provides a multidisciplinary forum on all aspects of child sexual abuse. The Journal will have the two distinct parts of the dialogue on critical pluralism of child sexual abuse in the Philippines: research-based academic manuscripts and evidence-based practical manuscripts. The purpose of the journal is to enhance our understanding of child sexual abuse in the Philippines.

Types of contributions:

1. **Original, theoretical and empirical contributions:** type written in English, double-spaced, margins of at least one inch on all sides; number manuscript pages consecutively throughout the paper; clear of all errors; maximum 8,000 words (excluding references) in 12 Arial font; professional format of your university (such as APA6, <http://www2.yk.psu.edu/learncenter/apa-july-09.pdf>); accompanied by a statement that it has not been published or sent with hopes to be published elsewhere; permission has been obtained to reproduce copyrighted materials from other sources. All accepted manuscripts and parts within (such as artwork) become the property of the publisher. Submit a cover page with the manuscript, indicating only the article title, and summarized in an abstract of not more than 100 words; avoid abbreviations, diagrams, and reference to the text in the abstract.

2. **Articles on clinical or community practice:** such as case studies, process and program descriptions, outcome studies, original clinical practice ideas for debate and argument; typewritten in English or Tagalog, double-spaced, margins of at least one inch on all sides, numbered manuscript pages consecutively throughout the paper; clear of all errors; maximum 4,000 words (excluding references) in 12 Arial font. The article must have a clear purpose, be evidence-based and practical, state the framework, and conclusion for learning; accompanied by a statement that it has not been published or sent with hopes to be published elsewhere; permission has been obtained to reproduce copyrighted materials from other sources. All accepted manuscripts and parts within (such as artwork) become the property of the publisher. Submit a cover page with the manuscript, indicating only the article title, and summarized in an abstract of not more than 100 words; avoid abbreviations, diagrams, and reference to the text in the abstract.

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4. **Invited reviews**: the editors will commission reviews on specific topics, including book reviews.
5. **Letters to the editor**: letters and responses pertaining to articles published in the Philippines Journal of Child Sexual Abuse or on issues relevant to the field and to the point, should be prepared in the same style as other manuscripts.
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