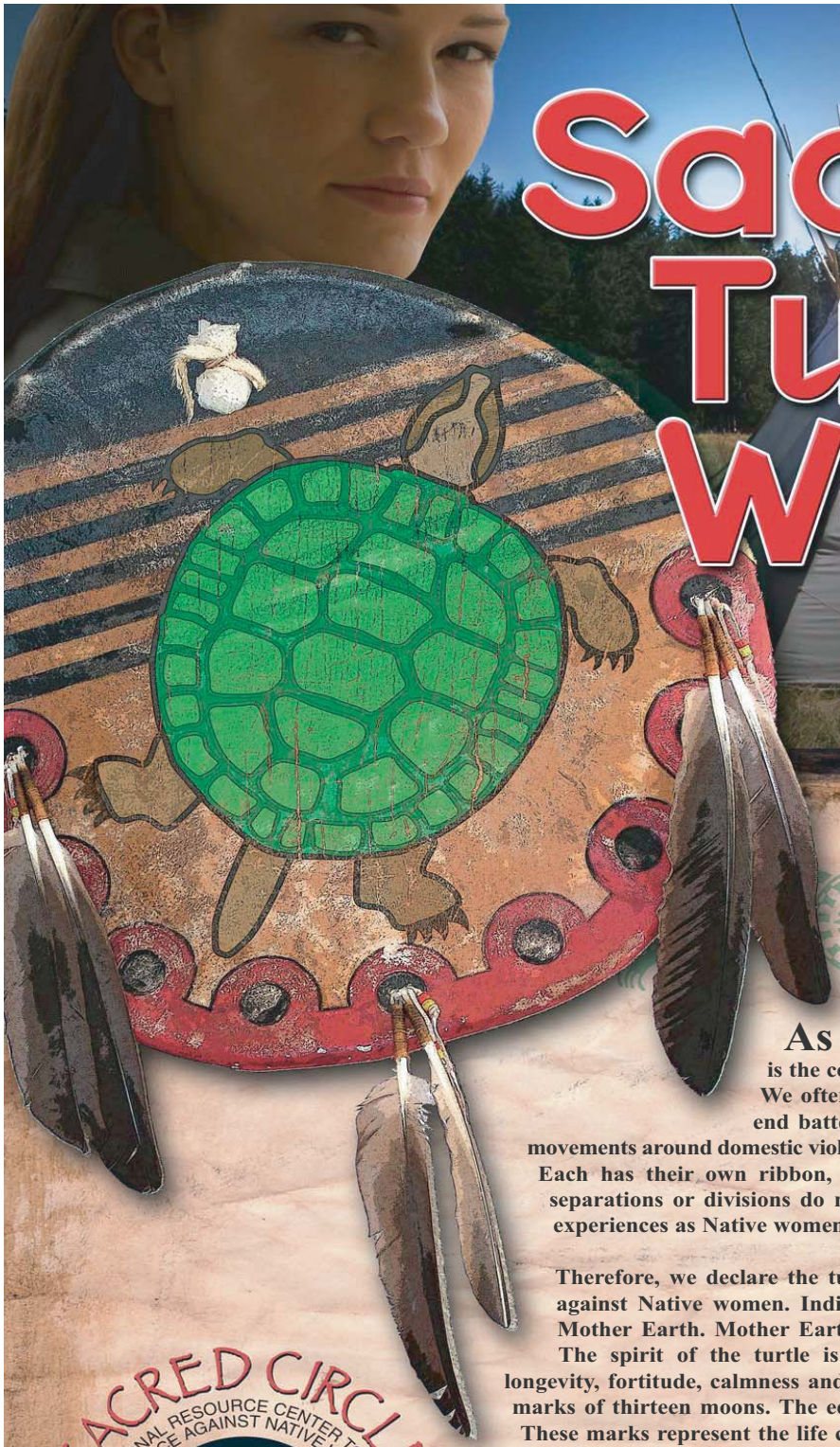
Sacred Turtle Woman



As Native women, we know that our culture is the core of our work to end violence against Native women. We often model our work after the non-native movements to end battering and rape. However, historically the non-native movements around domestic violence, sexual assault, stalking etc. are separate initiatives. Each has their own ribbon, color, month, funding, events and approach. These separations or divisions do not support social change or reflect our cultures and experiences as Native women.

Therefore, we declare the turtle as the symbol of the movement to end violence against Native women. Indigenous people recognize the turtle as the symbol of Mother Earth. Mother Earth provides protection for women through the turtle. The spirit of the turtle is feminine, embodying fertility, patience, nurturing, longevity, fortitude, calmness and resiliency. The body of the turtle's shell carries the marks of thirteen moons. The edge of the turtle's shell carries the marks of 28 days. These marks represent the life cycle of women and Mother Earth. The turtle retreats into the quiet protection of its shell, re-energizes and then emerges, moving forward into the world. These are the attributes of women and Mother Earth.

The strength and wisdom of the turtle is needed as we struggle against and survive the violence aimed at us because we are women. Every woman who experience violence is recognized as a Sacred Turtle Woman. In the spirit of the turtle, we reclaim and celebrate the strength, wisdom and sacredness of the feminine spirit within women.

We acknowledge, honor and thank the women of the White Buffalo Calf Woman Society, Inc. of the Sicangu Lakota Nation for initiating this declaration and offering it to all women.

SACRED CIRCLE
NATIONAL RESOURCE CENTER TO END VIOLENCE AGAINST NATIVE WOMEN

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PH: (605) 341-2050 • FAX: (605) 341-2472 • scircle@sacred-circle.com • www.sacred-circle.com

feminine • fertility • patience • nurturing • longevity • fortitude • calmness • resiliency

Herstory of DVAM

Domestic Violence Awareness Month (DVAM) evolved from the "Day of Unity" in October 1981 conceived by the National Coalition Against Domestic Violence. The intent was to connect advocates across the nation who were working to end violence against women and their children. The Day of Unity soon became an entire week devoted to a range of activities conducted at the local, state, and national levels.

The activities conducted were as varied and diverse as the program sponsors but had common themes: mourning those who have died because of domestic violence, celebrating those who have survived, and connecting those who work to end violence. The Silent Witness Project is often observed during DVAM made up of painted red, life sized figures with shields that tell the story of individual women and others who died as a result of domestic violence in the previous year. The display has been used at numerous consciousness raising and public education events throughout the United States.

In October 1987, the first Domestic Violence Awareness Month was observed. That same year marks the initiation of the first national domestic violence toll-free hotline. In 1989 the U.S. Congress passed Public Law 101-112 designating October of that year as National Domestic Violence Awareness Month. Such legislation has passed every year since with NCADV providing key leadership in this effort. Each year, the Day of Unity is celebrated on the first Monday of Domestic Violence Awareness Month.

AURORA CENTER FOR ADVOCACY & EDUCATION
UNIVERSITY OF MINNESOTA
Driven to Discover℠

THE SILENT WITNESS NATIONAL INITIATIVE

Remember My Story.
Remember My Name.

Silentwitness.net

In 1990, the Silent Witness Initiative began promoting and education to support an end to domestic violence through community-based exhibits. It started with a small group of volunteers in one state and grew into an international presence, with projects in all 50 states and 23 countries.

Silent Witness International is the leading voice that honors the lives of domestic violence homicide victims through family support, community connections, and advocacy for change.

Many men and women die each year in acts of domestic violence in the United States. Each one has a story. Join our efforts to end this tragedy.

Because we need to remember their stories.

We need to remember their names.

How The Initiative Began

In 1990, an ad hoc group of women artists and writers, upset about the growing number of women in Minnesota being murdered by their partners or acquaintances, joined together with several other women's organizations to form Arts Action Against Domestic Violence. These compassionate women felt an urgency to do something that would speak out against the escalating domestic violence in their state. They set out to create something that would commemorate the lives of the 26 women whose lives had been lost in 1990 as a result of domestic violence. After much brainstorming, the women began to design 26 free-standing, life-sized red wooden figures, each one bearing the name of a woman who once lived, worked, had neighbors, friends, family, children--whose life ended violently at the hands of a husband, ex-husband, partner, or acquaintance. A twenty-seventh figure was added to represent those uncounted women whose murders went unsolved or were erroneously ruled accidental. The organizers called the figures the Silent Witnesses (the original 27 witnesses).

The Debut

On February 18, 1991, more than 500 women met at a church across the street from the Minnesota State Capitol to showcase with the newly constructed Witnesses lined up at the front of the sanctuary. The women formed a silent procession escorting the figures in single file across the street, up the steps, and into the State Capitol Rotunda for public viewing as statements about the tragedy of how their lives ended. The sheer volume of space the figures occupied spoke of their power... and the loss. The Silent Witness Exhibit was officially launched.

The National Initiative

Inspired by the impact of the Exhibit on many lives, a few of the project supporters came together with Janet Hagberg and Jane Zeller in 1994 with the determination to create a larger goal, namely the formation of a national initiative dedicated to the elimination of domestic murders. It was then that a five part process model evolved starting with the creation of Silent Witnesses Exhibits in all 50 states. Within one year a total of 800 Silent Witnesses had been created representing women who were killed as a result of domestic violence in seventeen states.

Our Original Goal

Silent Witness International is the leading voice that honors the lives of domestic violence homicide victims through family support, community connections, and advocacy for change. Since its inception, Silent Witness has been instrumental in the discovery and promotion of successful domestic violence reduction projects. As hope was born, the healing began to happen while the organization took form. Since its inception, Silent

Witness has been instrumental in the discovery and promotion of successful domestic violence reduction projects. The original twenty-seven women (witnesses) whose murders prompted the passion to create the Silent Witness Initiative continue to prevail.

Moving From Victims To Healers

When a small group of artists and writers in Minnesota first developed the idea of the red life-sized figures now called Silent Witnesses in the summer of 1990, they never imagined that they were birthing what would someday become an international initiative. The project simply grew out of their powerless feelings and compassion for the women whose lives had been lost.

The Silent Witnesses started to take on a life of their own. People involved with the project came to experience the figures reverentially. The murdered women became real to them, their spirits touching them. When they carried them from trucks to exhibit spaces, they felt they were carrying their stories. When they "hugged" them in order to fit them into their stands, they were reminded of how much love each of them needed. They had come alive for them. But they were all dead. And that is the reason for this project.

National March to End Silence (from Raising Public Awareness on DV in Indian Country)

The SWNI organized a series of national events in Washington, DC, for Domestic Violence Awareness Month during October 1997. Among them was a March to End Silence that brought together Silent Witness exhibits and organizers from every state to raise awareness about the devastating impact of domestic violence.

The Coalition sponsored a trip to Washington, DC, to participate in the march and 37 women were able to attend the event at minimal personal cost. It was an opportunity for advocates from across the state to spend time together, exchange ideas and develop relationships. For Coalition staff, the event was a way to honor advocates for their years of dedication and steadfastness in the face of crisis, and for their belief that by working together, we will end domestic violence in South Dakota and throughout the nation.

Several Native women participated in the South Dakota delegation, giving national voice to Native battered women. Cangleska singers opened the ceremony with memorial and honor songs in the Lakota language. Tillie Black Bear, founder of White Buffalo Calf Woman Society, Inc., the oldest existing Native women's shelter in this country, was at the microphone to recognize the work of indigenous women.

Purple Ribbons

The internet provides a few different answers, but according to an article on DomesticShelters.org, the decision to use purple to symbolize the cause of domestic violence can be traced back to the early 1900s. Rose M. Garrity, president of the National Coalition Against Domestic Violence (NCADV), said the women's suffrage movement utilized purple, white and gold because those were the colors of the National Women's Party. She said these colors originated in England and symbolized "purity, hope and loyalty."

Flashing forward to July 9, 1978, nearly 100,000 advocates of equal rights for women marched in Washington, D.C., many dressed in lavender. In October 1981, the NCADV observed a "Day of Unity," and a majority of participants also chose to wear lavender or purple.

The Day of Unity later turned into a week of activities held at local, state and national levels. In October 1987, the first Domestic Violence Awareness Month was observed, and again, purple-hued clothing was widely embraced by participants.

This progression of events helped solidify the adoption of purple for marketing and promotional purposes by domestic violence shelters and advocacy organizations. “There’s a lot of use of the color in the movement and people know what it means,” Garrity said.

Garrity noted, “Battered women chose purple as an evolution of the lavender from decades past. It’s seen as a color of royalty and is already associated with females anyway. As the battered women’s movement grew, we designated October as DV awareness month where we shine a purple light to show support of DV survivors.”

The Silent Witnesses are silhouettes of women and children, sometimes men, who have been murdered by their batterer. They are meant to be a reminder of the lethality of battering, to put a face on the crime, and serve as a remembrance and celebration of loved ones’ lives. Sacred Circle, National Resource Center to End Violence Against Native Women had taken this memorial a few steps further by making the silhouettes look more like Native women by hanging pictures of tribal women (with the families’ permission) on individual silhouettes and wrapping them in shawls and changing the shape of the silhouettes to include braids /long hair.

Recognizing that these memorials call on the spirits of women, they are labeled “Silent Witnesses – Quiet Guides.” Special care is taken of the silhouettes - praying with them, smudging them, keeping them safe.

SEE: Domestic Violence Awareness: Action for Social Change – 2005, DVAM Project of NRCDV for more information about native specific educational campaigns.

Domestic Violence Awareness: ACTION for Social Change

Part II: Organizing and Communications

Developed by the
Domestic Violence Awareness Project
in collaboration with
National Resource Center on Domestic Violence

DOMESTIC VIOLENCE AWARENESS:
Action for Social Change

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The Domestic Violence Awareness Project is a project of the National Resource Center on Domestic Violence (NRCDV), which is administered by the Pennsylvania Coalition Against Domestic Violence (PCADV). The points of view expressed are those of the authors and do not necessarily reflect the official position or policies of the NRCDV or PCADV.

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The Domestic Violence Awareness Project extends special thanks to the many advisory group members and affiliated organization staff who contributed and reviewed text for this manual.

The project staff and advisory group members also thank the many individuals and organizations who contributed information about Domestic Violence Awareness Month events they have planned over the years.

Table of Contents

Domestic Violence Awareness Project

In 1995, the National Resource Center on Domestic Violence (NRCDV) convened several national domestic violence organizations – the Family Violence Prevention Fund, the National Coalition Against Domestic Violence, the National Domestic Violence Hotline and later the National Network to End Domestic Violence – to launch a new effort to support domestic violence programs' awareness and education efforts for Domestic Violence Awareness Month (DVAM), observed annually in October. The collaborative effort became the Domestic Violence Awareness Project (DVAP).

Over the years, the project has evolved and today the DVAP is a diverse and unique partnership of local, tribal, state and national domestic violence organizations and networks. The DVAP collaborates to collect, develop and distribute resources and ideas relevant to advocates' ongoing public and prevention awareness and education efforts not only in preparation for DVAM, but also throughout the year. The work of the DVAP strives to creatively bring to life its statement of purpose:

> **The Domestic Violence Awareness Project (DVAP) supports the rights of all women and girls to live in peace and dignity. Violence and all other forms of oppression against all communities of women and their children must be eliminated. To change belief systems and practices that support violence against all women, the DVAP recognizes and promotes the participation of the entire community in building social intolerance towards domestic violence.**
>
> **The purpose of the DVAP is to support and promote the national, tribal, state and local advocacy networks in their ongoing public education efforts through public awareness campaigns, strategies, materials, resources, capacity-building and technical assistance. These strategies include campaigns that address the victimization of women throughout their lifespan. The voices, leadership and expertise of women who have been battered are acknowledged as critical and necessary components of these campaigns.**
>
> (Created April 2000)

Please visit us online at www.nrcdv.org/dvam or contact the Technical Assistance team of the NRCDV if you would like more information about the project or to be added to our mailing list. Our contact information is:

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Domestic Violence Awareness Month

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– Adapted from the *1996 Domestic Violence Awareness Month Resource Manual* of the National Coalition Against Domestic Violence.

Action for Social Change Parts I and II

Previously released in 2005, *Action for Social Change Part I* explored the topics of Violence Against Women & Social Change and Working Within Our Own Communities. At that time, the manual was intended to be dynamic and organic, as well as reflective of the diversity of perspective throughout the material as the source of its strength. The same holds true today with *Action for Social Change Part II (2009)*. As evidenced by the diverse representation of the Domestic Violence Awareness Project Advisory Group members and the constituents each organization serves, both Parts I and II present "a tremendous array and scope of experience, priorities, approaches, analyses and opinions, always from an advocacy-based perspective" (Introduction, *Action for Social Change Part I, 2005*).

This second installment of the Action for Social Change manual intends to generate critical thinking and enhance dialogue regarding community organizing and partnerships, communications and engaging the media. Included in this manual are very practical examples of local events that can be replicated and improved upon to meet the needs of your individual community. Both publications are available for free from the NRCDV via download from the DVAM website at www.nrcdv.org/dvam or by request for a print or CD-ROM copy from the NRCDV Technical Assistance Team via the contact information listed on page vi.

A Note on Gender and Language

At the request of the DVAP Advisory Group, the NRCDV organized conversations in 2003 specifically devoted to exploring the use of gender in the language used to describe the work to end domestic violence: "battered woman" vs. "victims and survivors of domestic violence," etc. There were, of course, varying perspectives and convictions – while Project Advisory Group members and staff may agree that domestic violence is a gendered phenomenon and part of the broader reality of violence against women that serves to maintain the patriarchy, we struggle with holding ourselves accountable to those we automatically exclude when we present the victim as female/mother and the batterer as male/father. We found that what we were really talking about were our conceptualizations of sex (biology) and gender (social norms) and how they must, at the same time, both converge and remain distinct. We were talking about how we have learned to see things as either/or, for example, pass/fail, guilty/innocent and, in this case, male/female, to identify and judge ourselves and others, and how this limits us and becomes its own means of power and control. We were talking about whether or not we can honestly say we respectfully serve and fully support all victims and survivors of domestic violence. We were talking about the possibility of our own collusion.

The flip side of the same coin, however, was that as we listened to each other – not to figure out how to build our defenses, but to stretch our own thinking – we were also beginning to articulate the enormous possibilities within reach to strengthen immeasurably the work we have already done. Consider the following and the weight it adds to the term, "violence against women":

> If the boundaries around 'women' become trenches, what happens to inter-sexual people? Can we really fix a policy that's so clear about who was born 'woman'? … If we were going to decide who is a 'real' woman, who would we empower to decide, and how could the check-points be established? …The modern trans liberation movement is redrawing the boundaries to show the depth and breadth of sex and gender oppression in this society.
> (Feinberg, 1996)

We found, therefore, that the questions at hand – what defines woman and who decides – potentially constitute a paradigm shift for us in that they call into question what we define as "the work" and how we do it. We need more time and constant critical thought in order to acknowledge and reconcile the excellent work done by domestic violence programs and advocates with the continued movement that constitutes social change. At this point we have no consensus, we have no answers, we have only the agreement to hold ourselves accountable and listen to each other, question each other and proceed with the work each of us does in the manner that we deem most respectful and integrated. So in the manual you will find that different authors approach the issues differently; it is the hope of project advisory group members and staff to be able, in time to come, to further our analyses and share our "why's" and "how's" with you.

The NRCDV staff wish to thank Sujata Warrier for facilitating and contributing to these discussions.

Works Cited

Feinberg, L. (1996). *Transgender Warriors: Making History from Joan of Arc to Dennis Rodman*. Boston, MA: Beacon Press.

Reader's Guide

Introduction

By Brenda Hill
Formerly with Sacred Circle, National Resource Center to End Violence Against Native Women

Note to the Reader:

The purpose of this study guide is to identify and highlight some of the information contained within the introduction to the second section of Action for Social Change (2008). The author includes points and questions that advocates can use to stimulate conversation and prompt reflective analysis. Our hope is that this guide (as well as the others) will prove useful as advocates and organizers engage in the processes of critical thinking. Feel free to expand the questions we ask, so that they are relevant to your education efforts and remember – there are no right or wrong answers! Like other study guides, the content and format can also work as a basic tool for organizing facilitated discussions. For instance, the author tells us, 'the process is [also] a product.' After you've read the Introduction chapter, spend some time talking and reflecting as a group. The discussion could be limited to, "what does this mean?," or the group could take it much deeper: "Do our belief systems affect how we answer the questions? Are these nuances reflected in our outreach work? How can the group use this information to enrich outreach and education efforts?"

Finally, to acknowledge the throngs of wise women among us, the author says, "Many women may find nothing new reading this Introduction, in which case, we hope you feel validated in what you know."

- Most advocates are women, and much of the power of advocates comes from this fact.
- Social change to end violence against women must be based on women's ways.
- Using women's ways, we validate the reality that every interaction we have is an educational, transforming experience on some level.
- We recognize the process is a "product," the means is the end.
- Preparation for predictable and unexpected responses is an integral part of advocacy and social change.
- Considering consequences and outcomes of educational activities means considering and preparing for people's reactions - politically, personally, emotionally. Key questions might include:
    - Are we prepared for possible backlash or ill-will from some community members?
    - Are we prepared for those who express a commitment to our mission and want to support our work?
    - Are we prepared for a child who discloses what's happening to her and/or at home?

- Are we prepared for the woman who recalls or has a flashback or wants to go to shelter now?
- Are we prepared even for people who simply want to volunteer?
- Are we prepared for increased calls from women, from media, from organizations wanting more?

Follow-up question:

In conducting your public education and outreach efforts, have you encountered some of the reactions and issues highlighted by the author, such as backlash, increased calls for services and from media, etc.? How did they manifest in your program? How did you respond to these issues? How do you see your responses changing over time and across issues? Where do you see room for growth and what would it look like? Identify some concrete steps that will support and promote the long term goals of your program.

Introduction

By Brenda Hill
Formerly with Sacred Circle, National Resource Center to End Violence Against Native Women

"*Domestic Violence Awareness: Action for Social Change*" – it's a huge, visionary concept. It carries expectations that can be overwhelming for advocates already stretched to the limit in their work to make women and their children safe. Advocacy programs often facilitate workshops and events during Domestic Violence and Sexual Violence Awareness Months, and do their best to distribute printed information throughout the year as standard operating procedure. The month before the "awareness months" usually brings a flurry of activity in preparation. The month after, exhaustion. Many advocates look back with a feeling of relief that "it's done," but also a feeling that it isn't enough, that annual events can't make the social change necessary to end violence against women.

They are correct. However, given the workload, continued under-funding, under-staffing and the commonly-held public expectation that domestic violence programs alone carry the responsibility for change, advocates should be applauded for all they accomplish. The purpose of the Domestic Violence Awareness Project is to assist advocates in facilitating ongoing educational campaigns that inspire individual and collective action and transformation, i.e, social change. To achieve that lofty goal it is important to consider at least two things: one, the reality of advocates' lives, and two, the definition of education and how it is accomplished.

... most advocates are women, and much of the power of advocates comes from this fact

The reality of advocates' lives is often described as "crisis management." That certainly is true. It is also true that most advocates are women, and much of the power of advocates comes from this fact. This aspect of reality is often ignored or unrecognized, rather than nurtured and celebrated as the foundation of our work as individuals and in creating social change. As women we know that the most powerful support and change comes from our relationships and conversations with each other around a kitchen table. It's a non-threatening, nurturing environment where we take the time to get to know each other, listen and be heard as equals – as women. We know instinctively how important it is to create a relationship – share space, time, food, feelings, experiences and get to know one another as individuals. We try to create and find trust. We call each other by name or relationship. We go to our women friends for reality checks, to be validated, find support, to learn and to grow. It may be one of the purest forms of "education."

"Women's ways" is less about physically giving birth to children and more about using the power of the feminine. The power of the feminine includes the ability to nurture and take care of life; to accept and respond to others as they are; to value process and to prioritize relationships.

Social change to end violence against women must be based on women's ways. "Women's ways" is less about physically giving birth to children and more about using the power of the feminine. The power of the feminine includes the ability to nurture and take care of life; to accept and respond to others as they are; to value process and to prioritize relationships. The power of the feminine includes an innate spiritual connection. To say American society does not freely acknowledge or accept women's ways or feminine power is

an understatement. Therefore, many women (and men) are unaware, dismissive and/or scared of feminine power. As a result, that power lies dormant or becomes distorted.

Formal, institutionalized educational systems discount and undermine the "women's way" of being and education. We go to work with an entirely different set of expectations for ourselves and others and how to get the job done. We are taught to be "objective," unemotional and "professional" in a way that requires distancing ourselves from each other. We are taught to research and use resources that give models, samples, information, etc., "recipes," if you will, for getting the job done. It's not unusual for workshop facilitators who emphasize process and relationships to have a number of participants say with great frustration, " That's fine, but when are you going to tell me what to do!" They want step-by-step, concrete information. That's a valid point and need, however, individual transformation and social change demand more.

When we are in touch with our gifts of womanhood, we know we start with ourselves, with reflection about our own values, spirits, vision and lifeways. We prepare. We set the table, get ready for who and what is coming. We think and talk to each other about what's going on. We consider the individual(s) and what they are about, who they are. We ponder together about what could or should happen, who's most able to get something done. We consider everything in context. We consider timing. We consider what the possible consequences and outcomes are. We take our time. We recognize the process is a "product," the means is the end.

Of course, as women we also know if the house is on fire, take action now, process later! Educational events are generally not dire emergencies. They are more like family holiday gatherings: They can be just a ritual to meet social expectations and something you hope to survive without harm, and you hope to return to your "real life" as soon as possible. Or they can be a celebration of relationships and connections that are nurtured throughout the year. Educational events can open doors of all sorts for people. In fact, that's what we want. Considering consequences and outcomes of educational activities means considering and preparing for people's reactions – politically, personally, emotionally.

Key questions might include:

- Are we prepared for the possible political backlash?
- Are we prepared for those who want to step up?
- Are we prepared for a child who discloses what's happening to her and/or at home?
- Are we prepared for the woman who recalls or has a flashback or wants to go to shelter now?
- Are we prepared even for people who simply want to volunteer?
- Are we prepared for increased calls from women, from media, from organizations wanting more?

Preparation for predictable and unexpected responses is an integral part of advocacy and social change, because "preparation" requires critical thinking, making relationships and connections, and personal and programmatic responsibility. This aspect of educational campaigns and events is similar to working with individual women who have been battered and/or raped: when we hold ourselves up as "helpers," asking women to trust us with their stories and lives, we've made a commitment to be trustworthy, to be ready to respond in an effective, respectful and timely manner.

... "preparation" requires critical thinking, making relationships and connections, and personal and programmatic responsibility.

Using women's ways, we validate the reality that every interaction we have is an educational, transforming experience on some level. So those conversations at the grocery store or wherever, away from the official worksite, "count." It's relationship building. It's a potential opportunity to share who we are, note what the other's life is about in some way and exchange information that can inform our work. If we connect as individuals, then it's more likely we can foster connections to our work. In other words, going out of our way to make a relationship with the people we want to have ownership in our work is a necessity. It can make us wiser and prevent the objectification that we know is destructive and, in the extreme, can be lethal. Objectification, i.e., seeing others as less than fully human, results in name-calling, gossiping, labeling, being judgmental and, ultimately, emotional, mental, spiritual and/or physical violence. Objectification isn't possible when we invest ourselves in sharing and creating connections/relationships with others. That's why purposefully creating "unofficial" visits, having coffee or lunch together, are strategic aspects of educational campaigns. They are opportunities to make a relationship, share information and concerns and get to know each other's barriers, frustrations, expectations and expertise.

... going out of our way to make a relationship with the people we want to have ownership in our work is a necessity.

One thing we know from taking care of children is to expect mistakes, conflicts, misunderstandings, things getting broken, etc., and we know that these are "teachable moments." They are opportunities to create bonds and strengthen relationships. Sometimes we learn more about our own and each other's strengths and weaknesses, whom we can trust for what, and so on. It's been said that when we are in conflict with someone, there's a greater, purposeful reason for the conflict: the person we are in conflict with is a teacher, bringing us a lesson. Look for the lesson. Conflict is educational. It can enrich us as individuals and enrich our work.

It's been said that when we are in conflict with someone, there's a greater, purposeful reason for the conflict: the person we are in conflict with is a teacher, bringing us a lesson. Look for the lesson.

Advocates to end violence against women say their work is not a job, it's a lifeway. Educational campaigns are more effective if seen as part of that lifeway. Providing accurate information about violence against women is a large part of advocacy and a tool of social change. Using this tool appropriately and effectively is a matter of having a vision of what it is the tool is being used to make and striving to use it in a woman's way. The process of reclaiming women's ways in all that we can is in itself social change.

Advocates to end violence against women say their work is not a job, it's a lifeway.

Many women may find nothing new reading this *Introduction*, in which case, we hope you feel validated it what you know. There are far too many voices telling you otherwise. This second part of *Domestic Violence Awareness: Action for Social Change* offers ideas, samples, models and other tools to assist in the establishment of educational campaigns that engender social change to end violence against women. It is hoped that you will find many things that are useful to you. And, perhaps more importantly, it is hoped you will bring those tools, thoughts about social change and women's ways to the kitchen table for a long conversation with your women friends.

Organizing

CHAPTER ONE

- Chapter Overview
- Using Events and Activities to Engage Your Community
- Partnering for Change
- An Open-Ended Discussion of Some Terms Used

Chapter Overview

Chapter One begins our discussions of Organizing. First is a compilation of some of the most creative awareness/educational events advocates have told us about. If you have organized or attended an event about which you would like to share the details (description and planning needs), please call or write us via the contact information listed on page vi or visit us at www.nrcdv.org/dvam and click on Materials for the form to post a description of the event.

Next, Kim Fountain offers some means of articulating and creating new, conscientious and deliberate frameworks for coalition-building. In her in-depth analysis, Kim examines how much of the work of building coalition is just as much about self-awareness, building trust, negotiating power, practicing ethical communications and transparency, as it is about workplans, deliverables and evaluations. All comes full circle, as Kim and Brenda, the author of our *Introduction*, both write about how change is as much a matter of the journey as it is the destination.

Each chapter draws upon the expertise of its authors – past and present members of our Advisory Group and independent community-based activists – and is intended to be dynamic and organic, meaning that as our collective bodies of knowledge evolve, so will this discussion. As befits the authors, you will find in these pages a tremendous array of perspectives, experience, approaches and analyses, but always from assets- and advocacy-based orientations. We hope it elicits rich discussions and many more contributions, and that you find it useful and inspiring. Please let us know what you think! You may call or write us via the contact information listed on page vi.

Reader's Guide

Using Events and Activities to Engage Your Community

By DeeDee Burnett
Formerly with the National Resource Center on Domestic Violence

Note to the Reader:

Understanding that busy, underfunded programs often do not have time or resources to devote to inventing awareness activities from "scratch," we have collected ideas for events from a variety of programs and present them here with some suggestions about how community-based programs and advocates can adapt them to suit their particular needs. Some programs shared events they plan and present with no budget at all, other programs are able to work with budgets ranging from $50.00 to $1,000.00, and more. Although we do include examples of activities, our intention is not so much to present advocates with a list, as it is to provide advocates with a basic framework for thinking about the purpose of awareness activities and what they want to accomplish by presenting them in their communities.

Using Events and Activities to Engage Your Community

By DeeDee Burnett
Formerly with the National Resource Center on Domestic Violence

Some of the most frequent questions and requests from advocates to the Domestic Violence Awareness Project (DVAP) are related to the pressure of adding event planning to already full workloads. We understand that harried advocates often do not have the time or resources to "invent" activities from scratch. In an effort to address these requests and hopefully ease advocates' burdens, the DVAP decided to solicit and share information about the activities and events you present to commemorate Domestic Violence Awareness Month (DVAM).

The purpose of DVAM events and activities is to raise awareness that will open people's minds to the possibility of change and move them to action necessary to make the change happen. It is exceedingly difficult, however, to know what will have meaning from place to place. And yet it is probably safe to assume that events with memorable and lingering effects will inspire participants to become ambassadors of change for your program. With a little creativity and perhaps less money, organizations can adapt, organize and present events in ways that will be meaningful for people in their communities. Infusing your activities with elements unique to your community can help ensure that events will resonate with participants, potentially inspiring them to take up the work of your program.

With a little creativity and perhaps less money, organizations can adapt, organize and present events in ways that will be meaningful for people in their communities.

Creative Variations to Traditional Themes

To begin with some of the simpler and more traditional observances, we have heard many creative variations on the candlelight vigil theme, such as this example from Cangleska, Inc.

> The event begins with participants walking in from four corners of a designated area, such as a town square, ultimately meeting in the center. Once there, the walkers hold a candlelight vigil that includes offering prayers. After the vigil and prayers, people from a variety of community-based programs offer inspirational speeches while participants share a meal.
>
> - Planning time: At least one month, but organizers recommend starting earlier.
> - Event budget: Approximately $1,000.00, shared between several organizations:
>   - Cangleska, Inc. provided candles, ribbons, flyers and speakers
>   - Drug and alcohol program provided speakers, drum groups and advertising
>   - Oglala Sioux Tribe provided escorts, traffic control and information
>   - Local merchants donated food

Some groups end their vigils by placing candles in simple paper luminaries and setting them in a centrally located decorative fountain in their communities, town square or courthouse steps. Another alternative is to use glow sticks, which can be purchased in craft or party stores, or many places online. These are especially popular with younger people and can also be handy in high winds or wet weather and they provide an alternative to the traditional, while staying within the basic parameters of "candlelight vigil."

In another example, the Napa Emergency Women's Services and Family Violence Prevention Council merged elements of a vigil and a march, using candles and luminaria to map a walk through downtown Napa, California.

> Concerned citizens and service providers in Napa County met at Veterans' Park at Third and Main Streets in downtown Napa with speakers, music and refreshments to commemorate Domestic Violence Awareness Month with the Family Violence Awareness Vigil, highlighted by a candlelight and luminaria-studded walk through the downtown area. This event is dedicated to heightening awareness of family violence and its myriad effects, as well as disseminating resource information for those impacted by domestic violence.
>
> - Sponsored by: Napa Emergency Women's Services and Family Violence Prevention Council
> - Event budget: $1,000.00
> - Planning time: 5 months
> - Work group: 8 people
> - Media Promotion: Newspapers, local business magazines, local radio and television

Culturally Relevant Adaptations to Popular Events

Sacred Circle, the National Resource Center to End Violence Against Native Women, offers suggestions on ways to adapt popular DVAM events by incorporating cultural elements and artifacts that are more reflective of their participants and audiences. In one example, Native advocates begin with a display of Silent Witnesses – life-size wooden silhouettes of domestic violence murder victims. The advocates dress the Witnesses in pictures of tribal women (with the families' permission) and wrap them in traditional shawls. The pictures and shawls transform the Witnesses and imbue the display with added layers of personal and cultural meaning. In this context, the silhouettes represent the spirits of murdered tribal women, so advocates treat them with special reverence, praying with them, smudging them, etc. In another example, a collaboration of Native advocates created purple "warrior shawls" with large purple ribbon designs for participants to wear during a Domestic Violence Awareness Month walk (Hill, 2005).

Utilizing Existing Community Infrastructures

No matter what your geographic location, there is likely to be some community and/or cultural infrastructure already in place – recreation centers, clubs, churches, etc. It is possible to organize DVAM activities within that infrastructure, so that you are using established community events and traditions to communicate DVAM messages. Advocates can, for example, offer to write, or collaborate on writing, a newsletter article for local faith groups, or a Chamber of Commerce. Another idea for engaging community members is to bring a presentation on domestic violence and local services to an informal meeting, such as a potluck dinner, which is a tradition in many churches and neighborhood organizations.

Schools and universities can be terrific allies where public awareness events are concerned. The Women's Law Group of Vermont Law School, for example, hosts an annual Domestic Violence Awareness Panel that is open to the public.

> Our purpose is to highlight the issue of domestic violence in Vermont and the resource organizations available to persons in need. The three panelists are as follows:
>
> 1. A representative from Safeline Inc. Safeline is located in central Vermont and serves domestic and sexual violence victims and survivors in Orange and Upper Windsor Counties. Safeline runs a 24 hour 7 day a week hotline, that provides support, information and referrals as well as in-person court, police and hospital advocacy.
> 2. A representative from Safespace. SafeSpace is a social change and social service organization working to end physical, sexual, and emotional violence in the lives of lesbian, gay, bisexual, transgender, queer, and questioning (LGBTQQ) people. Safespace provides information, support, referrals, and advocacy to LGBTQQ survivors of violence and offer education and outreach programs in the wider community.
> 3. A representative from the Vermont Network Against Domestic Violence and Sexual Assault. The Network is a feminist organization committed to eradicating domestic and sexual violence through advocacy, empowerment and social change.
>
> - Sponsored by: The Women's Law Group of Vermont Law School
> - Event budget: $200.00
> - Planning time: 2 months
> - Work group: 10 people

Accessing the Media

Because local media outlets are often anxious to provide a forum for community services, organizations can rely on opportunities for media coverage on their issue. A program in Texas, for example, collaborates with local television and radio stations to offer a call-in hotline during specific broadcasts in October. The stations sponsor and promote the event, during which there is an advocate available to answer questions related to domestic violence. No matter what the programming schedule, there are station breaks, which provide a good time to advertise local services and hotline numbers. This activity is not expensive and it can be easy to organize, if it is started early enough in the year. Contact local broadcast media outlets by late spring to inquire about logistics, such as scheduling, programming or the procedure for designating a call-in line. There are also opportunities in many local media outlets for guest appearances, either on call-in radio or local news programming. Call program directors to inquire about community-based talk shows, let them know about your program's activities, and offer to make an appearance.

The Wisconsin Coalition Against Domestic Violence has this idea for using local radio during DVAM:

> There are many wonderful songs that deal with the issues of domestic violence, sexual assault and child abuse. A list of songs has been compiled by Gerri Gribi and can be found on her web site www.creativefolk.com/abusesongs.html. You could create a play list and work with the radio stations in your community to have them play some of these songs during October. They could, for example, play a song a day and mention program services during October. This is a good chance to develop or strengthen your relationships with local radio stations.

In a variation on the above idea, a program in New York has an annual tradition of working with local radio personalities and musicians on a month-long event called *Awareness Through Music*, in which advocates reach out to local radio stations and musicians, asking them to dedicate a song each day, during the month of October, to women and children whose lives have been impacted by domestic violence. At the time of each dedication, the artists and radio announcers share a brief message about domestic violence, including information about local services and hotline numbers.

As with many of these activities, after the first year, annual media events can be built in to a program's regular operations.

New Beginnings/Events

Some communities start new traditions to acknowledge DVAM. In 1993, in the wake of three domestic violence homicides that occurred within three weeks of each other, a community-based shelter program in Pennsylvania, along with volunteers and friends and family of the murdered victims, worked together to devise a way to memorialize these and other victims and survivors of domestic violence. In their collaboration, they recalled 14 domestic violence homicides in their community over the previous four years. Focusing on those four years and 14 deaths, the organizers explored ways to memorialize the victims and call attention to the senseless loss brought about by domestic violence. Inspired by the Quilt Project, which honors people who have died from AIDS, and other examples of

transformative art, the group decided that the memorial – whatever form it took-would illustrate the social and personal impact of domestic violence. In their collaboration, the group decided to create an exhibit depicting a dinner table with personalized place settings for each of the 14 victims. They called the project *An Empty Place at the Table*, and within two months, in time for DVAM, it was on display in the county courthouse. In the years since the first exhibition, An Empty Place at the Table (www.wrcnepa.org/community/empty.php) has been duplicated and displayed in communities throughout the United States, and has inspired related projects, including an original watercolor painting by artist Julia Valenza (1995) and a documentary film, which premiered in October 2003.

An *Empty Place at the Table* carries out its goals through the organized and impassioned efforts of surviving family members and friends, advocates, and community members. Surviving family and friends create a table place setting to represent their loved one as a part of a public statement of loss and to seek changes. The exhibition and documentary film, *An Empty Place at the Table*, inspire community members to organize efforts to eradicate domestic and sexual violence within their own communities. Communities can replicate the exhibition to honor those who have been murdered in acts of domestic violence.

- Planning time: According to the original organizers, this event usually requires about 2-3 months planning. In their case, the domestic violence program collaborates with a local university women's center, dividing the work between four committees (Table, Public Relations, Vigil and Reception).
- Publicity: The event is advertised in the organization's newsletter and targeted mailings, as well as through flyers and posters, radio and television interviews, newspaper articles and a press release.
- Event Budget: Varies, depending upon a number of community factors, such as the strength of collaborative agreements between sponsoring organizations, and access to community support through monetary or in-kind donations.

In 2003, PCADV approached the organizers of An Empty Place at the Table with a request to use the original artwork within the design of a simple paper placemat that would be available to programs throughout the state. Many programs have since adopted and adapted the idea, so that every October, any number of restaurants and local programs around the US collaborate on placemat projects (placemats are offered for purchase in the *NRCDV Resource/Product Catalog* available at www.nrcdv.org/dvam under the Materials section).

In another community, a local domestic violence program worked with the local school district to organize an annual calendar art contest. The project was called "A Day Without Violence," which tied it thematically to DVAM. A local company printed the calendars free of charge, and each classroom in the school district got a free copy. Various groups and clubs also sell the calendars in the community, so the activity doubles as a fundraiser for the school district and local programs. In this particular example, the top 100 art entries are exhibited at the local mall throughout October. It is also possible to adapt this feature of the activity and display all of the entries as public art at various locations, or at a

community art association. It can be helpful to start early in the year, seeking sponsorships, in-kind donations and other forms of community support, because this event will require planning and collaboration, as well as an investment of time and possibly money, although this program had no budget and only one person organizing the event, and she pulled it off with three months planning time!

> Given the turbulent times we live in, offering children and young people a creative outlet to express their dreams for a peaceful world is more important than ever. Perhaps that is why this year brought a record number of art and poetry entries in Betty Griffin House's annual "Day Without Violence" Calendar Art and Poetry Contest. This will be the seventh calendar featuring art by St. Johns County students ages 6-18. Out of 1,243 entries (970 works of art and 273 poems), thirteen winners have been chosen from each category to have their entries published in the "2006 Day Without Violence Calendar." These students will receive cash prizes and will be honored with a special reception and a public exhibit of their work on the first Friday in October, which is National Domestic Violence Awareness Month. The calendar will be distributed free to every classroom in St. Johns County, and sold by school groups as a fundraiser. In addition, the top 100 art entries will be exhibited at Ponce de Leon Mall all through the month of October.
>
> - Sponsored by: Betty Griffin House
> - Event budget: $0
> - Planning time: 3 months
> - Work group: 1 person
> - Media promotion: Program newsletter, newspaper, school announcements, radio

In 2007, a domestic violence program in Alaska collaborated with other community-based programs to adapt the Buddhist tradition of prayer flags, in which messages are handwritten onto brightly colored flags and hung outside so that, according to Tibetan tradition, the sentiments are channeled into all elements of nature as the flags fray in the breeze. This activity was part of an ongoing awareness campaign that urges men to take responsibility for ending violence against women. Men in domestic violence intervention and substance abuse programs, as well as boys from local middle and high schools created handwritten messages and designs on the flags. Local climbers were recruited to carry the flags and hang them at the base camp as they started their trek up the mountain, so that colorful streams waft in the breeze on Mount McKinley, sending wishes and promises from men in the Matanuska-Susitna Borough to end domestic violence (Stoppa, 2007).

After inquiring as to town or tribal ordinances governing such an activity, advocates can work with support group members and school program participants to create the flags for the cost of some fabric and a few basic craft supplies. Creating and displaying the flags could be its own activity, or it could be woven into another event, such as a vigil or a march that ends with displaying the flags in a prominent, meaningful place.

Two other events include:

Banquet and awards ceremony to honor program volunteers, and their work to end domestic violence.

- Sponsored by: Coalition Against Domestic and Community Violence of Greater Chattanooga, Inc.
- Event budget: $700.00
- Planning time: 6 months
- Work group: 5 people
- Media promotion: Program newsletter, newspaper, personal invitations

A Rally and Speak Out: "*Breaking the Silence of Violence!*"

Open microphone available for those who want to speak out against violence. We invite community members to bring their visions for the future and their commitment to bring about change in the world. Fire Engine will be there from the Conroe Fire Department with safety information for kids. We will also have a kids' coloring contest (with prizes), games and a free raffle (every half hour throughout the day). The sponsoring organization will sell t-shirts, bumper stickers and buttons, to raise funds for future activities and resources for victims/survivors.

- Hot dogs & pop at 1:30 p.m.
- Auction at 2:00 p.m.
- Candlelight Vigil at 5:30 p.m., honoring those who lost their lives from domestic abuse.
- Sponsored by: A Helping Hand for Healing Souls
- Event budget: limited, donations
- Planning time: 3 months
- Work group: Several
- Media promotion: Newspaper article, flyers

A Few Reminders

A basic, but critical, point to remember about planning public events is the importance of setting realistic timelines, especially regarding the logistics of your activities. Public assemblies will sometimes require application or permit processes that involve town, county or state governments. Bureaucratic processes can be time-consuming, so it helps to be familiar with local policy and practice, and get started on that aspect of planning a few months in advance.

A basic, but critical, point to remember about planning public events is the importance of setting realistic timelines, especially regarding the logistics of your activities.

Funding is also important, especially if your program doesn't have a lot of extra money. If your activities will cost money to organize and present, develop relationships with supportive and altruistic people, organizations or businesses in your communities, and don't be afraid to ask them for money or in-kind support. For domestic violence organizations receiving community non-profit support (e.g., United Way, Volunteers of America, Red Cross), it is important to know the policies and regulations that govern their fund-raising activities. If programs are prohibited from raising funds in October, it may be helpful to hold an annual fund-raiser in another month, and earmark some of the money for a DVAM budget.

We have learned that the awareness of injustice can be quite powerful, bringing with it the potential to awaken passions for change in the world. When nurtured, these passions can seek expression in collective, transformative action (Freire, 1970; Mackie, 1980). Hill (2005) states "Awareness and educational campaigns are tools of social change." That sentiment is the basis upon which many of your authors and the members of the DVAP Advisory Group conceive of this project. (Please see page vi for more information about the DVAP.)

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Reader's Guide

Partnering for Change

By Kim Fountain, Ph.D
National Coalition of Anti-Violence Programs

Note to the Reader:

In "Partnering for Change," the author highlights different types of working agreements, factors to consider when deciding upon which agreements to enter and how, and the benefits of such agreements. After you read the article, it may be a helpful exercise to answer the following questions.

- What are some of the benefits, both internally and externally, of entering into a working relationship with another organization or group?

  Can you identify areas within your group or organization that might benefit from help from another group or organization?

  Are there promising practices that you have developed that you feel might benefit another group or organization?

  Does your group or organization support collaborative work?

  Does your group or organization have specific examples of past collaborations that might help you to form your own such agreements?

- What are some of the roadblocks or challenges to effective working partnerships?

  What might your group or organization do to alleviate the potential of being responsible for some of these roadblocks?

- Can you name and describe some of the various types of ways to partner?

  Why would you choose one way to partner over another?

  Try to apply the different ways of partnering to a specific idea you have at your group or organization to see how the processes and outcomes potentially change according to the choice of type of partnership.

- Many people look toward partnerships as a way to increase the diversity of their 'cause' or to give them a sense of validation, that they are doing the right thing because they have diversity in the coalition. How might this approach to working in partnership hurt or help 'the cause'?

- What steps might be taken to help ensure that a working agreement is a true partnership? Similarly, what steps can be taken to help everyone feel welcomed to the table?

- What is the importance of good communication in a partnership?

  What might effective communication look like?

  What does ineffective communication look like?

  What are some steps to trying to ensure effective communication?

- How does 'power' influence partnering for change? Give some examples of how power has been used in both constructive and destructive ways when you have tried to work with other groups.
- What are the differences between representing or speaking for a community or group in collaborative work and advocating for a community or group in collaborative work?

Other ideas to consider:

- How might inter-agency partnerships affect how you do domestic violence work?
- What types of partnerships are possible in your region?
- How might your state DV coalition help make connections with other organizations?
- How might the NRCDV help with technical assistance in creating a collaborative effort around a social change agenda for your agency?
- After reading through the manual, how might the other chapters be used in highlighting the need for and formulating collaborative efforts?

Partnering for Change

By Kim Fountain, Ph.D
National Coalition of Anti-Violence Programs

In 2007, the United States House of Representatives passed the Employment Non-Discrimination Act (ENDA), designed to ban discrimination against lesbians, gay men and bisexual people in the workplace. What many supporters did not expect as ENDA was set to be brought before the Senate was for over four hundred national, state and local lesbian, gay, bisexual and transgender groups to form United ENDA. The purpose of this quickly-formed coalition was to amend the bill to demand transgender inclusion to provide for protection of gender identity in the workplace.

Supporters of United ENDA put aside long-standing political and cultural differences and worked together to make tens of thousands of calls to their legislators to support transgender inclusion. While the bill did not pass in any form, the coalition did not view this as a loss. Rather, they consider it an historic win in which lesbian, gay, transgender and bisexual (LGTB) groups and their allies realized the strength of standing and working together to make a difference on a large scale.

The National Coalition of Anti-Violence Programs (NCAVP), a coalition of LGTB and HIV/AIDS victim assistance, advocacy and documentation programs located throughout the country, was one of the first to sign on to United ENDA. A few months later, NCAVP found itself standing uncomfortably in opposition to many of these allies in its refusal to support the passage of The Matthew Shepard Act. This proposed legislation, named for a young gay man murdered by homophobes, is designed to help investigate and prosecute LGTB hate violence. It would seem like a natural bill for NCAVP to support, however, after having passed the House of Representatives as a stand-alone bill, once it reached the Senate, it was paired with the Department of Defense spending budget. NCAVP decided we could not support a bill attached to war spending. The talks among NCAVP members were difficult because passage of the Matthew Shepard Act would have benefitted those we are mission-driven to help and many of these people may have wanted us to sign on regardless of the Department of Defense spending. Though our opposition was important to our coalition, it was not easy to be the odd group out of the larger effort. Despite these differences, NCAVP remains committed to United ENDA.

These two examples illustrate some important aspects of working in unity:

- There is strength in unified diversity
- Working together takes a great deal of effort
- Change can be effected by coalition work but may take a long time
- Unity should not come at the expense of forfeiting a group's values
- Disagreements do not have to signal the end of working together

Often collaborative efforts, or coalition-building, are discussed in terms of strengthening the power of two or more groups to resist or move a larger power, whether institutionally, systemically or culturally

... collaborative efforts, or coalition-building, are discussed in terms of strengthening the power of two or more groups to resist or move a larger power, whether institutionally, systemically or culturally located.

...working together in a more purposeful manner can also translate into a smoother, more trusting relationship with colleagues, leading to much more cooperative and productive interactions which ultimately make the work easier and provide for more effective services for the survivor.

located. Environmental activists Angela Bischoff and Tooker Gomberg (n.d.) offer the following, "If you go to one demonstration and then go home, that's something, but the people in power can live with that. What they can't live with is sustained pressure that keeps building, organizations that keep doing things, people that keep learning lessons from the last time and doing it better the next time." Working together in some capacity increases the ability to enact positive changes like those advocated by Bischoff and Gomberg, ones that truly trouble the status quo.

Early efforts to bring public attention to the issue of domestic violence included a great deal of cooperative organizing. While this may indeed be an effective strategy for creating change, working together in a more purposeful manner can also translate into a smoother, more trusting relationship with colleagues, leading to much more cooperative and productive interactions which ultimately make the work easier and provide for more effective services for the survivor. It can also result in:

- Less stress for staff
- Greater potential for dynamic and creative solutions
- Increased ability to do legislative/community advocacy with allies
- Increased exposure to potential clients
- More access to the experiences and knowledge of those in various fields
- More access to "higher ups" through linkages
- Increased funding opportunities through linkages
- More efficient use of existing resources
- Stronger social networks
- The production of new information
- Greater influence

As noted in the *Coalition Building Little Black Book* (Goodspeed & Lechterman, n.d.), coalition-building also creates solidarity which in turn can translate into opening doors that were once closed. They write, "People often take notice when groups with very different purposes come together for a single cause. When [pro-] choice groups join with LGBT groups and environmental groups and fair trade groups... they unify their message, but they also expose individual members to different elements of progressive community."

As many activists who have worked with other activists and organizations can attest, collaboration is ideal in theory, a great deal of work in practice and, when done well, it is worth the effort. This chapter seeks to outline different types of working agreements, factors to consider when deciding upon which agreements to enter and how, and the benefits of such agreements.

Working Together: Are There Options?

The process of building coalitions and fostering collaborative efforts can be either methodical and lengthy or quick and somewhat haphazard. Unfortunately, the formation of coalitions and collaborations is quite often the result of the need to react to a situation in a timely fashion. Thus, time restrictions can drive the process, and in this, many of the vital aspects of coalition building and collaboration are lost or disregarded for the purposes of expediency. If this is the case, perhaps once the issue has been addressed and if the coalition or collaboration is to continue, work might be done on strengthening ties. At times haste may prove inevitable, but for the best results for all involved, ideally, the process will be clear, not rushed, and productive. Ideally, coalitions or collaborations should begin, even if loosely, prior to any need to react to something. Regardless of how the partnership comes together, care should ultimately be taken to ensure that it benefits all equally or in an agreed-upon manner.

Ideally, coalitions or collaborations should begin, even if loosely, prior to any need to react to something.

No one step-by-step outline is suitable for every attempt to build a coalition or to form a collaborative agreement. Building partnerships does, however, involve a number of measures ranging from establishing good communication and agreements on goals, to acknowledging and addressing differences in power, to learning how to negotiate and appreciate differences. Frequently, though, these measures are not identified or taken, leading to disastrous results, most often for those with the greatest amount to lose. What needs to be initially determined and revisited throughout is if the benefits of the collaborative effort outweigh the work needed to accomplish the goal.

"Organizations and community members share risks, responsibilities and rewards by working as partners. This requires a high level of trust and commitment to the collaborative process by decision makers and collaborative members"

(Center for Civic Partnerships, n.d.).

The initial investment of collaborative work may feel as if it is actually detracting from your goals, but necessary groundwork must be done first in order to maximize the mutual benefit. In group work, "Organizations and community members share risks, responsibilities and rewards by working as partners. This requires a high level of trust and commitment to the collaborative process by decision makers and collaborative members" (Center for Civic Partnerships, n.d.). Stated another way, "collaboration flourishes in a climate of trust, allowing team members to stay problem focused, not personality focused, and promotes efficient and effective communication and coordination. Trust is produced in a climate that includes 4 elements: honesty, openness, consistency, and respect" (Brown et al, 2003).

Types of Working Relationships

There are various types of linkages that can be made to increase productivity and help with establishing clarity around expectations. The following is a preliminary list, meant only to offer an outline or suggestions:

- **Coordination.** Almost no depth of involvement between the agencies occurs. Coordination requires little more than communication about the work that people are doing so as to minimize overlap. It is meant to allow for greater productivity through opening up more options to get work done. The goal in this case remains constant and specific, basically, to not replicate efforts.
  - Domestic violence service providers in a similar geographic region may decide to hold their support groups at different times of the year so as to not overlap with each other. This will allow more options for survivors to be able to access a group at the beginning of a cycle.
  - Groups and organizations may want to coordinate outreach efforts to various marginalized communities so that more people are reached with less effort.
- **Cooperation.** In cooperative efforts, the parties involved work together to achieve a common, specific goal that remains constant. Groups and individuals agree to share their work, but do not greatly alter what they do. The activities tend to be informal; however, there must still be a level of trust that allows the work to be completed.
  - Groups may decide to work on a legislative awareness day together.
  - Domestic violence coalitions may host a regional LGTB awareness training or a discussion group.
- **Collaboration.** At times, community-based organizations, social service agencies, and other such groups have a need to work with one another in order to either achieve a goal that they could not accomplish alone or that they need to accomplish in a time or cost frame that they could not manage alone. From collaborative work, a new product or a new process meant to benefit all is created, while each group maintains its identity. Gray (1989) defines collaboration as an emergent, dynamic process "through which parties who see different aspects of a problem can constructively explore their differences and search for solutions that go beyond their own limited vision of what is possible." The goals of collaboration may shift and change over time.
  - An LGTB domestic violence service agency that does not have a shelter may work with a mainstream shelter to provide services to gay male survivors. The two agencies may establish an agreement so that the shelter receives trainings and technical assistance and the agency does the initial screening and their clients receive shelter.
- **Coalition.** A coalition is a structured arrangement for cooperation and collaboration between otherwise unrelated groups or organizations, in which each group retains its identity but all agree to work together toward a common, mutually agreed-upon goal. The coalition formed has its own identity, though it operates through the groups that comprise it. Success depends upon the willingness of those involved to create a meaningful working relationship. Different people look to coalitions for different reasons: some want only to accomplish a goal and then allow the coalition to fold, while others may feel like long standing coalitions are powerful forces for change on a broad level, and still others may come and go as the needs or opportunities arise.

No single type of working arrangement is suitable for all goals or for all people who might have something to contribute to the ultimately desired results, however, once the type of working relationship is decided upon, work to define the relationship should happen in an agreed-upon manner. Some decisions to work through will include:

- Why are you entering into a working agreement,
- How many others will be involved,
- Who decides whom is involved,
- What work is expected from whom,
- How long of a time commitment will be expected and
- How decisions are made.

Working toward as much clarity as possible early on will help to ensure a smoother working relationship in the future. As there are so many potential areas for tensions to arise, both within and outside the collaborative effort, it will help to have clarity about the structure so that the group is not working on structure and issues at once, which may lead the group to implode before achieving any goals. Note, however, that even if similar words are used to describe the relationship, different definitions may come into play, as in the case, for example, of a shelter that may claim to offer services to all women but not be culturally in the right place to work with an Orthodox Jewish woman or with a Deaf woman.

Potential Pitfalls Early in the Process: Building Tension

Despite some of the best and most honorable intentions, there are instances in which things do not work out or in which the amount of work involved just to be in the same room is tremendous. Some of the drawbacks to working together are described below, not to discourage the practice, but to shed light on some potential issues and to encourage proactive and creative problem-solving. Working together is positive; the potential flaws arise in the implementation.

A solid coalition or collaboration will value differences.

When concerns are disregarded, voices not heard, and only the powerful (even as defined within the small group) are represented, we risk duplicating the power structures we are trying to dismantle. A solid coalition or collaboration will value differences. Members will understand that negative framings of differences are commonly used against all of us by common oppressors. Author and activist Angela Davis, in discussing organizing, describes as a barrier the "problematic…degree to which nationalism has become a paradigm for our community-building processes. We need to move away from such arguments as 'Well, she's not really Black.' 'She comes from such-and-such a place.' 'Her hair is...' 'She doesn't listen to 'our' music,' and so forth. What counts as Black is not so important as our political coalition building commitment to engage in anti-racist, anti-sexist, and anti-homophobic work" (Center for Cultural Studies, n.d.). Author and activist Elizabeth Martinez reframes how groups can reconceptualize difference and enter into positive working relationships, "We have to fight together because there is a common enemy. Especially if you are up against an administration being divisive, I think everybody has to come together and form an alliance or a set of goals together" (Center for Cultural Studies, n.d.). Coalitions that allow some members use of oppressive tactics to silence differences in approach or desired outcomes are often as destructive as the forces that they are organizing against.

Power and Practice

People come together over things that incite them to some sort of action or desire for action. They are often eager to "do something" and may feel that the immediacy takes precedence over the process. Indeed, at times, expediency is a key factor in a response, but there are still ways to be fast *and* effective. Groups and individuals quite often come to the table already formed and with certain ways of communicating and following certain structural procedures. These set ways can sometimes cause internal tensions at the table. In other instances, some people see themselves as natural leaders who take charge. When combined with very busy people who will sometimes feel the need to let other people take this control, the relationship may develop into a very top-down decision-making situation. For some who want to do collaborative work and not put in a great deal of effort while still reaping some of the benefits, this may be a fine option; for others, this may not suffice. In still other situations, groups with power may expect that their experience or wealth should translate into more control. They may approach the relationship with good intentions, saying they are seeking to "empower" those in the group with less power, or they may offer their resources as a way to get things done quickly without understanding that the quick fix may be damaging or offensive to others in the group. These types of assumptions may result in a replication of the very systems or similar systems that the coalition or collaborative effort is trying to dismantle.

How power plays out in collaborative work will have to be examined in each situation.

How power plays out in collaborative work will have to be examined in each situation. If communication breaks down or if power is abused, trust is eroded. Without trust, the end situation will be flawed, in some instances, beyond repair. An example of this type of mistrust occurred when the New York City Gay and Lesbian Anti-Violence Project (AVP) was approached to conduct a series of trainings on LGTB and queer/questioning (Q) youth for a mainstream youth services provider. After the first training, AVP realized that the leadership of the organization had no intentions of changing its policies regarding LGTBQ youth and brought AVP in mostly to demonstrate a commitment to LGTBQ youth because they were in the process of being sued for homophobic, heterosexist and transphobic practices. AVP pulled out of the trainings and agreed to resume them only when there was a demonstrated commitment by the leadership and staff of the agency to challenging and working to change their oppressive behavior. In communicating one thing while meaning another, the youth service provider was deceptive in their request to work with AVP and this nearly ruined the relationship between the two organizations. It was not until trust could be rebuilt that the collaboration could resume. This involved several face-to-face meetings, courage on behalf of the AVP staff to outline the issues while keeping in mind that there were LGTBQ youth at risk as time passed, and a willingness and commitment of the youth services provider to both work at change and to show the results.

Some other communication breakdowns and power imbalances that arise or get invoked during collaborative moments can include:

- People choosing to not share knowledge because they see policing information as a source of power.
- Large organizations calling smaller organizations to the table simply to be able to claim that they have community buy-in or for the sole purpose of demonstrating to a funder some form of community involvement. Members of community groups are asked to speak and tell their stories in ways that exploit them.
- A strong imbalance in participation where some groups make decisions while others are asked only for advice or "input" based upon a pre-determined agenda.
- Projects that fall apart due to lack of buy-in. Groups that engaged in collaborative work solely to ensure a funding stream may pull out once the funding stops, resulting in a sense of betrayal for those who may have been committed to and invested in the actual process of collaboration.
- A project focuses less on the constituents or communities targeted by the project, and more on the funding opportunity so that, for example, once the funds are received and spent, the product remains unfinished. The smaller agencies may have put in a great deal of work with no return, especially if the one with more power claims ownership of the idea, funds or collaboration.
- Those with more resources may become frustrated by those with fewer resources and so may try to run the process.
- Too often people go to those they know and this may result in not enough diversity among group members, not having the right players at the table and, worse, tokenization of groups called to the table for "diversity."
- People are targeted for participation because they represent a demographic need. These people are often asked to only represent that one part of their identity and not their whole being.

When work-based relationships develop in any of the ways described above, less-resourced and/or community-based organizations often experience *cooptation*. The result is the absorption of the work of smaller or less powerful groups into the work or identity of a larger or more powerful group. In collaborative work, this may take many forms:

Cooptation... is the absorption of the work of smaller or less powerful groups into the work or identity of a larger or more powerful group.

- Some may become frustrated upon continually being told that their concerns need to be put off until the "big wins" occur. Those putting off a less powerful group's ideas may have no intentions of offering full inclusion.
- When a "big win" occurs, the more powerful group may take the credit by virtue of its ability to communicate the win to press, etc. while less powerful groups might fear that to say anything in opposition might result in losing access to the group.
- Representatives of marginalized communities may feel forced to compromise their concerns or ideals in order to maintain a place at the table so that they can continue to try to fight for their community.

- Various groups become angry or resentful of comparisons between communities and begin to create hierarchies of oppression.
- Common visions for success become biased toward the goals of those with power.

Competition for limited funding streams is often a site for intense cooptation. One example that seems to occur time and again is when large community-based organizations apply for government funds. The request for proposals (RFP) for these funds often contain sections that make clear that working with certain marginalized groups is to the advantage of the applicants. Quite often the intentions behind such suggestions are good. The result, however, when the funding is at the heart of the applicant's reaching out to what they feel are representatives of these marginalized groups, is too often disastrous or disheartening. This is further complicated, of course, when it is marginalized groups applying for funding and then exploiting other marginalized groups in their efforts to secure or justify the funding.

Cooptation is certain to lead to the demise of any good working relationship and serves to foster mistrust of the possibility to do real collaborative work as well as mistrust of the offending group or organization. Even if a group of people continues to meet regularly and to produce products, change or networks, if groups have been co-opted, the group may not be successful in terms of collaboration.

The misuse of power is often most clearly exposed when communication begins to break down. In these situations, people are often left frustrated and with little incentive to participate. Without participation, there is no use in partnering because little work can be accomplished. Establishing a solid line of communication is a fundamental aspect of developing a solid working relationship.

Communications can break down in the following ways:

- Too much destruction and not enough building are common examples of a lack of a clear direction or enough understanding of a project. When this happens, people tend to tear down ideas rather than suggesting solutions. It is often much easier to poke holes in a plan than to actually put alternatives in place, but this means little is changed.
- People form cliques in collaborative efforts and rather than bringing issues to the table, they may choose to only talk amongst each other and give each other support, not realizing that others may feel the same way or perhaps that the problem may be resolved through communication.
- More powerful factions may close down communications in order to keep their hold on the work.
- People may decide they cannot spend time educating those engaging in oppressive behavior and so may choose to leave the collaborative effort.
- People may feel that to have to bring a point of contention up more than once means that they are not being heard and so may harbor resentments, not unreasonably, around feeling silenced.
- Lack of a shared vision or mission or agreement about the problem or issue to be addressed.
- Lack of consistency in the messaging of the work of the group to the outside world may make the group appear disjointed or send the message that there is internal

conflict and allow people to dismiss the work. This may lead to more work for the group in having to 'clean up' the misinformation.

- No way to measure or evaluate success. This results in several types of problems such as not being able to develop messaging around successes, not understanding why some efforts did not succeed and not knowing how various strategies and tactics need to be adjusted to meet a goal. In more serious situations, the goal may even need to be adjusted. It also means that it is difficult to know if or when the group should disband.

Any of the above can be the downfall of a group and/or a phenomenal waste of time, energy and funds. When this occurs, the fallout is most difficult on those with the greatest investment in the community and in the project. This should not be confused with the group or organization that has invested the most money or the most time; it should be measured by who has the most to lose, relatively speaking. It is often community-based organizations staffed by and working with marginalized people who find themselves placed in a position in which they do a tremendous amount of work relative to their resources and yet are often denied decision making power, denied ownership, receive little or no return for their investments (in terms of services for their constituents) and held accountable to the standards of bigger organizations. What initially may look like a partnership may turn out to be exploitation. With a commitment to planning and communication, however, much of the above can be either prevented from happening or dealt with if it does happen.

Easing the Tensions

In collaborative work, as in much of life, differences can translate into strength. Diversity within coalitions and collaborations formed to end domestic violence is important, and that diversity may include everything from regional location to race, class, gender expression, abilities, age, sexuality and immigration status, to types of agencies, budgets, government connections and much more. If partnering is approached through respect, this diversity will enhance the process of setting goals. It is useful to remember that in joining together diverse groups, there are going to be different sociocultural ways of addressing everything from forms of engagement and methods of communication to ways of setting goals and the formation of expectations. Most individuals from oppressed communities know when they are being used or taken advantage of or exploited. Still, there are questions that can be asked by all involved when working together:

...in joining together diverse groups, there are going to be different sociocultural ways of addressing everything from forms of engagement and methods of communication to ways of setting goals and the formation of expectations.

- Is the arrangement working for you?
- Are you being heard?
- Are your concerns being taken seriously?
- Are only the same few people allowed to speak?
- Is work being divided equally amongst group members?
- Are all expected to make fair contributions?
- Does everyone have an equal say in decisions?
- Are you a part of creating the structure?
- Is your organization being asked to donate equally to others?
- Are groups that enter later given similar opportunities and expectations?
- Is credit given where it is deserved?

Self-Advocacy Within Coalition and Collaboration Building

Many service providers enter the field of social services because of a desire to help people in need. What quickly becomes apparent is that providing help is contingent on many factors such as the mission of the organization, rules and regulations around funding and legislation, training options and how much time a provider has in a day compared with the amount of work that needs to be accomplished. All these factors as well as fearing or refusing to acknowledge rather than celebrating differences in culture, language, religion, race, ethnicity, ability and sexuality or any number of other potential sites of difference, determine how well or effectively services are or can be provided, and, consequently, what also results as gaps in services for survivors. When work is done that is mindful of the ultimate goals of safe and effective outcomes for the communities and populations served, however, it expands the spheres of influence to include a far greater diversity of potentially helpful parties and greatly improves advocacy.

Working together should increase our capacity to advocate for those who come to us for help, for our agencies and groups, and for ourselves.

If parties that work together cannot, do not, or are stopped from advocating for themselves and the people who come to them for help, this leaves power imbalances in place which replicate and utilize many of the same imbalances used in other forms of violence and oppression. Working together should increase our capacity to advocate for those who come to us for help, for our agencies and groups, and for ourselves. Advocacy takes on numerous forms and meanings in collaborative work, including:

- Active promotion of a cause or principle
- Actions that lead to a selected goal
- Work by one organization or group to help address the wrong-doings of another

Advocacy within collaborative work must ultimately take into account the needs of the people that agencies are trying to help. Working together involves what trainer and advocate Pat Ferraioli terms "compassionate honesty," or being honest with whomever you are connecting while also maintaining respect and caring for how you interact with that person. In doing so in the context of collaborative efforts and coalition building, it may help to ease some tensions that tend to arise, especially if there are a variety of different interests represented at the table.

Chuck Graham, a disabilities rights activist, offers a set of short guidelines that will help to ground a group effort in principles that will help to minimize conflicts. According to Graham (1991), coalition building should include:

PRIDE in who we are, what we stand for and what we can accomplish;

OUTREACH to other groups and individuals who share common goals;

WISDOM in knowing about changing what needs to be changed;

ENERGY to put into the effort -- not all organizations have a great deal of resources, but energy and enthusiasm are effective alternatives;

RESPECT for other coalition members -- must be willing to work at establishing and maintaining communication, both through listening and through making our opinions heard.

Case Study

A clear example of strong and effective collaborative effort is the New York State Lesbian, Gay, Bisexual and Trans (LGBT) Domestic Violence Network. The Network is a large, multidisciplinary group of direct service providers, community-based agencies, advocates, educators and policy makers who are working on behalf of LGBT communities affected by domestic violence. Representing an incredible degree of diversity, the efforts of the Network are often quite complicated, both with respect to its interactions with groups that do not understand LGBT domestic violence, as well as with one another. It has made a conscious effort to establish good communication, set realistic goals, and quite importantly, invite opinions and ideas, especially when matters become controversial.

Since its inception, the Network has on numerous occasions successfully leveraged more effective services for LGBT survivors of domestic violence than if any of the agencies tried to do so on their own. For instance, as a Network, members have shared their resources, helped one another in working on policy issues, developed consistent language and strategies in providing excellence in services to LGBT survivors, and leveraged a significant amount of funding from the New York state and local governments for services to LGBT survivors of domestic violence. Members bring their expertise and interests in policy, law, service provision, community organizing, grass roots activism, and fundraising; their contacts; and decades of combined history in working to end domestic violence, all in the hopes of improving services and safety for LGBT people. Some of the ways that the Network maintains its smooth and inclusive functioning include:

- An annual meeting for training and business purposes is held in an area as accessible as possible to members from across the state.
- Technical assistance is offered to all members.
- A tiered set of membership guidelines allow for different levels of participation.
- Committees are responsible for setting and working toward, and in some cases, implementing the goals of the Network.
- Monthly calls are conducted for the entire Network and each committee.
    - Agendas are sent ahead of time and minutes are taken and distributed generally within 24-hours.
    - A moderator keeps the discussion focused.
- Decisions are put to the group, for consensus-based "I can live with the decision" approach and resolution.
- Members can access one another via a group email address.
- Co-production of events, trainings, advocacy efforts, and legislative visits are highly encouraged by group members.

- New members are contacted regularly to check in and an extra effort is made to help train them and their agencies on LGBT-related domestic violence services.
    - New members have a special breakfast at the annual meeting.

In addition to having to establish with the general public that domestic violence exists and is worth addressing, over the years, advocates have had to create a sense of legitimacy that allows them to access funding and legislative options. Added to all this is the need to provide a broad range of services to survivors, and working together quickly became imperative and remains so to this day. Much of this struggle to provide services has to do with the fact that those who are most often battered – women -- and those who make up the preponderance of domestic violence program staff – women -- must engage systems made up of mostly men in order to receive funding, introduce or change legislation, and to model change for other men. Those who support full and knowledgeable inclusion of LGBT people in domestic violence services push against all this as well as against those who are prejudiced against LGBT people.

Some arguments the Network hears are:

- We do not believe that women can batter or that men can be victims.
- We do not offer shelter to men, not even gay men.
- How am I supposed to know which one is the victim?
- We have no idea what transgender means and we just cannot deal with that right now.
- We do not care if he calls himself a woman, we cannot house him.
- We do not know what to do with a lesbian batterer.
- We have no referrals so even if we can serve the person, there are no more options.

Many from historically disenfranchised communities have heard similar types of resistance and excuses for not providing the full range of services to their communities. Within this set of odds, partnering for change means partnering for strength. Partnerships that are diverse tend to be stronger and more versatile in their strategizing. Working together can help these communities to have their voices heard within the larger DV movement. Working together to build a more inclusive and effective strategy will also help those in the DV movement to shape and work toward goals that do not revictimize survivors. In this work, LGBT DV Network members are all too familiar with the imperative to quickly and consistently establish good communication. The need for such communication comes down to the very basic fact that many providers either do not know the words Network members use or do not often connect words in the manner that Network members do. For instance, most LGBT DV Network members can relate stories about having to explain what is meant by "transgender" before they can even begin to discuss working with a mainstream shelter to house a transgender person.

Establishing Good Communication

Sharing information is key to purposeful and productive collaboration and coalition building. Those involved directly in the collaboration or coalition must be able to communicate with one another, although not everyone has access to a computer, cell phone, or time to meet. Establish effective communication in a variety of directions and through a variety of mediums and forms. It is also important that all information, including agendas, meeting minutes, and calendars, should be shared openly and often. "This links individual and [coalition-based] activities to the big picture and how each member contributes to the overall functioning of the [coalition]" (Brown et al, 2003).

Good communication is critical, as the following reasons help to make clear:

- Communication keeps everyone in the loop about what is happening and allows them to deal with changes as they arise.
- The better the communication, the more quickly an organization can respond to crises or to good news.
- Communication means that more people and a greater diversity of opinions will be shared and heard.
- When people feel heard, they are often more invested in the process and the group.
- Problems and potential problems are more likely to be shared in the open rather than having them sit and turn into larger problems.
- Good communication helps to forestall rumors, which can tear a collaborative effort apart.
- When things are not working quite right or effectively, good communication helps address them quickly and efficiently.

(Rabinowitz, 2007)

In larger groups such as coalitions, the group will have to work a little harder throughout the process to ensure that communication is a priority. If the coalition is temporary and quickly assembled, it may help if those in attendance are able to make quick decisions for whatever group they represent. For coalitions that are longer term, there are several ways to establish and maintain good communication, some of which can be adapted and used for shorter term collaborations also.

- Establish the group process as early as possible, e.g.,
    - Outline how decisions are made,
    - Discuss ways to address tensions before they arise,
    - Encourage everyone to participate in the decisions so that they can feel as if they are a part of the group,
    - Decide upon expectations from group participants and remind people now and then what is expected from them.
- Face-to-face meetings help tremendously. One of the best ways to share information, produce new ideas and build group solidarity is to meet face-to-face, but this needs to be done thoughtfully.

- Meet face-to-face as often as possible, but not so much that meeting becomes the focus and the actions are lost.
- Create and distribute an agenda, preferably in advance. Make certain to include an open items section for anyone to add to during the meeting.
- Make certain minutes are taken and circulated to those in attendance as well as those who could not make it.
- Welcome new people to the meetings and give updates that summarize what is happening without taking up too much valuable time.
- Try not use short cuts, abbreviations, and jargon that only a few at the meeting will know, as this alienates participants.
- Rotate meeting leaders/facilitators to share what might be perceived as power.

- If members have access to computers and the internet, various internet-based forums (e.g., care2.com, idealist.org) allow people to create group-based accounts to post minutes, have a list serve, and post and store documents. If someone misses a meeting, wants to get caught up upon joining or if information needs to be shared, this is an excellent way to do it.
- Mentoring new members allows the coalition to operate smoothly. Mentorship communicates that the coalition is invested in its members and allows newer members to ask questions freely and in both the larger group and in one-on-one situations. This form of communication keeps the civil rights imperative "each one teach one" in mind. In this manner, mentorship provides for excellent capacity-building. Mentorship also helps develop a sense of fit into the coalition, in that they accommodate members' different strengths, abilities, and levels of investment. In setting up the mentorship, pair those who know a great deal about the work with those who may not know as much. This will prove fruitful to both as it will allow for new insights and clear roadmaps.
  - If there are not enough people who can mentor, try to offer additional meetings on building skills related to the work that new members can attend. Depending on the goal(s), this may include details of the work from start to end, different jobs within the work and how to do them, letter writing campaign skills, the parameters of educating legislators and developing talking points with community members about issues.
- Establish committees. Dividing work up allows for a broader range of accomplishment and also attracts a more diverse group of participants who may feel that they relate more to the committee work. Committees also allow for smaller groups to meet and share information. The smaller size also tends to translate into more work done more quickly because communication is more contained.

Setting communication standards will go hand in hand with developing your goals and structure. Certainly you want good communication going into a working relationship, but the nuances will be added as the work begins. A solid understanding of the structure and goals may take time, but it is worth the effort. Once this is all established, however, it should not all be set in stone. Build in mechanisms for change as your group grows and changes. Foreclosing options may lead to stagnation or power imbalances.

Setting Goals

There are several aspects to having and maintaining a coalition so that it moves in the direction(s) and timeframe agreed upon by the members. This section suggests some of the steps to consider.

How a coalition or collaboration is structured is up to the participants and their goals. Goals and objectives must be clearly defined and agreed upon, even if there is hope for room to grow and diversify in the future. Remember, it is imperative to try to turn goals into actions. A great deal of time, energy and commitment goes into a successful working agreement, and, ideally, the outcomes – reaching the group's goals – will be well worth the effort placed in the initial groundwork. As goals are being identified, it is vital that the benefits to each group are also defined. Too often, however, participants are not transparent as to why they are entering a relationship and what, even a few steps down the road, they expect to gain from such work. During the process of goal-setting, groups in collaboration or coalition must insist on principled collaboration, meaning they must "be insistent, persistent and consistent with collaboration partners around principles of respect, safety, support, and justice" for themselves and the communities they are trying to help (Ferraioli, n.d).

During the process of goal-setting, groups in collaboration or coalition must insist on principled collaboration, meaning they must "be insistent, persistent and consistent with collaboration partners around principles of respect, safety, support, and justice" for themselves and the communities they are trying to help.

(Ferraioli, n.d)

The following are a few suggestions to consider when setting goals and beginning the work of turning them into reality:

- Set different levels of goals, from dreaming big to more quickly attainable goals.
- Invite all potential stakeholders, key leaders, and change agents to participate, including people who:
  - Live with the problem/issue,
  - Have the power to change the problem and
  - Have the technical expertise to address the problem.
- Make certain the problem or problems are clearly defined and analyzed.
- Choose a way to make decisions, for example, consensus, majority vote, or two-thirds agreement.

- Create linkage agreements to clarify roles and responsibilities. These types of agreements set out the parameters of what each party can expect from the other(s) and generally include:
    - Agency names and brief description, such as the mission of each,
    - The issue to be addressed by the formation of the agreement,
    - What each group can expect to do for the other,
    - What each group can expect from the other and
    - Signatures and dates.

Beginning the work:

- Persist in efforts to explain distinctions and connections between privacy, confidentiality, and safety.
- Assign methods and responsibilities for action.
- Establish ways in which to make public statements. For example:
    - Who will make the statement,
    - How statements are to be released,
    - How statements are to be agreed upon and
    - What media outlets will be used.
- Designate point people for meeting with non-coalition members (if everyone is making contacts on their own, it may duplicate efforts).
- Decide upon ways in which to mobilize the group for action, for example, rallies, legislative visits, vigils, demonstrations.

Throughout the work:

- Resist cooptation, collusion and demands for information.
- Spend time to continually evaluate the workings of the partnership, but make certain that evaluating the process does not take away too much energy from accomplishing tasks.
- Make certain that you have agreed-upon methods to evaluate work:
    - Celebrate the successes and acknowledge the efforts that may not have resulted in the successes and
    - Learn from mistakes.
- Institutionalize change within the group or agency in order to ensure that the work does not fade away when the coalition either folds or moves on to other projects.
- Include short-term, achievable goals to provide success early on. Long-range goals will require more time and commitment.
- Check in with one another and work through all changes so that everyone is clear.

- Make certain to value the input of everyone at the table, though this does not mean that every suggestion can be realized.
- Give public acknowledgement to those involved.
- Encourage solidarity. It is helpful for coalition members to stand behind public statements outside the range of their turf as a means of reinforcing the message that perhaps impacts one member more than others. This can be done in many ways such as supporting or issuing public statements in times of crisis or tension.
- Mark important milestones. They help to keep track of where you are going and where you have been.
- Lasting social change requires collaboration, and collaboration is helped along greatly when participants bring what Gita Gulati-Partee of OpenSource Leadership Strategies calls "confident humility."

There are numerous ways to approach working in collaboration. And, while gathering as much of this type of information is extraordinarily useful along the lines of not reinventing the wheel, it is also important to remember that in a sense, each collaborative moment will be different because the participants will bring their own strengths and desires to the table. Each connection will require participants to be transparent enough to establish and maintain trust and committed enough to doing the work in a collaborative manner to reach the intended goals. When all this comes together, the results are truly transformative.

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An Open-Ended Discussion of Some Terms Used

By Brenda Hill
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The section of the manual is the record of a number of advocates' discussions of terms commonly used in the work to end domestic and sexual violence. The terms and the meanings given here are not meant to be definitive; rather, they are meant as a tool to help us talk about the work that we do as we continue to focus, refine and energize our efforts. Again, we hope that this section elicits rich discussions and contributes to your work, and hopefully you will be inspired to share with us what you learn.

- ***Abuse*** – Dictionary definition: "to use wrongly or improperly; misuse…; to treat in harmful, injurious, or offensive way." Abuse occurs when one person's behavior or words are intentionally aimed at hurting another.
- ***Accountability*** – begins with examination of our belief system, behaviors and relationships. We are responsible and accountable to women who are battered/raped for ending the violence. Though the vast majority of those who are battered/raped are women, we are also responsible to those men who are battered/raped and those who are gay, bisexual, transgendered or transsexual. Holding batterers and/or rapists accountable for their violence and providing safety to victims and survivors is part of our role as relatives and community members.

  Batterers' (and rapists') accountability – means they takes responsibility for violence in all its forms. This requires honest self-examination, and directly, openly owning violent behaviors. It includes acknowledging the impact their violence has on partners or other victims, children and other relatives. True accountability requires accepting the consequences of their behavior, and making significant changes in their belief systems and behaviors based upon non-violence and respect for women and all other relatives.

  Systems' accountability – means creating and enforcing laws, policies, procedures and protocols that provide safety and resources to those who are battered/raped and upholding batterer/rapist accountability. Laws, policies, procedures and protocols are a means to justice, safety and respecting the status of women and others who are disenfranchised, including those who are poor, differently-abled or gay, lesbian, bisexual or transgendered. If the law, policies, procedures and protocols are utilized as an end in themselves (no real action beyond creating paperwork) or to support the offender's agenda, this amounts to collusion, resulting in revictimization. Collusion is the opposite of accountability.

- ***Advocacy/Advocate*** – Advocates recognize that battering and rape are gender-based crimes: the vast majority of victims of battering and rape are women, and the vast majority of batterers and rapists are heterosexual men. The patriarchal hierarchy that creates sexism also creates all other oppressions, so heterosexism, homophobia, etc., are part of advocates' pro-active agenda. The goal of advocacy is to help ensure victim/survivor's safety and status, as well as offender accountability. Our work is based on the understanding that the battering and rape is a result of oppression, and that ending violence requires social change and is personal and political.

  The job description of an advocate is comprehensive: to pro-actively assist, support and provide resources to individual women and their children, and advocate within communities and political, legal, medical and social services programs to seek systemic and societal change so that all forms of oppression will end.

- ***Anger management*** – a mental health treatment that teaches people to become aware of their anger and its impact on their bodies, thinking, emotions and relationships. "Healthy expression" is generally the major goal of this approach. This approach assumes that anger itself is healthy and is the cause of violence. Often anger (an internal reaction, feeling) is not clearly distinguished from violent behavior.

  Generally, issues of gender and culture are not addressed in anger management programs, nor is the fact that violence and tactics of violence are aimed almost exclusively at the intimate partner of the batterer. Acting angry, stomping around, slamming things, yelling, etc., are tactics batterers consciously use to send the message that everyone better be on guard and constantly pay attention, "or else." This is anger management in that the batterer has a specific purpose in managing his anger – power and control of his partner.

  Anger management fails to recognize the importance of the fact that batterers choose the time, place, method and target for his violence. The batterer's anger and choice of violent behavior is rarely displayed at work, towards the boss, or other places where the "target" has more power and control than him. The issue is not loss of control, which is usually a subtopic in these groups: batterers choose their methods, body parts to hit where the bruising will be hidden by hair or clothing and their victims, who are their female partners, in most cases.

  Anger management programs often fail to make the connection between beliefs, feelings and behavior. Changing beliefs about the nature of anger, men's right to control women and use violence will ultimately change their treatment of women, use of violence and emotional reactions.

- ***Battering*** – a system of ongoing tactics aimed at maintaining power and control over another. The tactics of battering include all forms of abuse and violence, including physical, sexual, emotional/mental, economic, using the children, ritual and cultural abuse, threats, intimidation and coercion. The element of fear for one's life is very real and constant as a result of these tactics.

  Battering is not a mental health issue – it is a violent crime and violation of human rights. Communication skills work, stress and anger management approaches make the possibly lethal assumption that both parties have equal power and control. A batterer's goal in communication is establishment of power and control over his partner, not mutual understanding and caring.

- ***Collusion*** – any act that intentionally or unintentionally supports bad, deceitful or illegal behavior. In terms of battering, it is any act that discounts, condones or ignores any of the tactics that batterers use to maintain power and control over their partner. The results of colluding are increased danger to the woman/victim, her children, family and friends. Collusion means the woman must now protect herself, her children and relatives from the batterer and from those that collude with him. Those that collude are, in effect, revictimizing her.

  Collusion makes batterers more powerful by reinforcing their use of abusive and violent tactics. The batterer is allowed to enlist other people and systems to assist him in controlling his partner. The result is the creation of more barriers and elimination of support, resources and safe places battered women need to access to escape the violence.

  Colluding also prevents the batterer from being accountable for his violence. If not held accountable, batterers continue to do violence to their partner, relatives and own spiritual being.

- ***Conflict*** – Dictionary definition: "to come into collision or disagreement; be contradictory, at variance, or in opposition; clash."

  When two people disagree, or when our thoughts and behaviors are different, we have conflict. Conflict can be good. It can motivate us to think, grow or do things another way. Conflict is not the same as violence or abuse.

  If one person's intention is to "win," rather than resolve their differences through dialogue and compromise, the conflict can move from a mutual disagreement to abuse or violence.

- ***Coordinated community response (CCR)*** – an interagency effort that prioritizes the safety and integrity of women (and their children) and batterer/rapist accountability. Within Native American communities, this effort promotes the spiritual and cultural traditions of the sacredness of women and children. An outcome of CCR is the establishment of policies, procedures and protocols that consistently promote the safety of women and the accountability of those who batter/rape and the systems involved in this response. This initiative also promotes and honors the leadership and expertise of women who have been battered/raped.

- ***Cycle of violence*** – a theory that was one of the first attempts to describe the dynamics of battering. It is an outgrowth of a mental health/medical model that recommends stress management and communication skills approaches and implies complicity by the victim, i.e., a form of victim-blaming. This theory postulates that battering occurs in three cyclical stages: tension-building, beating and honeymoon. Many women do see similarities between the reality of their experience and this theory, at least in the beginning of the relationship with their batterer.

  In the past 25 years, however, much has been learned from the experts: the women who have experienced battering. The tension-building stage discounts the cause of violence as a matter of poor stress reduction and relaxation skills. The beating stage acknowledges only the physical form of violence and distorts its occurrence as an isolated event that happens every so often. The honeymoon stage is when the batterer attempts to "make up" and may show remorse or act nice, e.g., doing dishes, bringing groceries, and offering to watch the children. Sometimes it means having sex, ignoring the fact that the woman has been physically, emotionally, mentally and spiritually

beaten, and is unable to safely say "no." Less than 50% of battered women report having experienced anything resembling a honeymoon stage. Those that have say that over time this stage stops happening and the violence worsens.

Defining battering as a systematic pattern of continual violent and abusive behaviors aimed at maintaining power and control over the batterer's partner helps assure realistic responses to ending the violence.

- ***Disabilaphobia*** – the fear of those who are differently-abled and the inability to acknowledge people whose needs are other than the accepted "norm." (Contributed by Deborah Beck-Massey of Domestic Violence Initiatives for Women with Disabilities.)
- ***Empowerment*** – language sometimes used to describe the purpose of advocacy. Empowerment is about supporting women in a way that reflects respect and the belief that women are experts about themselves and their lives. They have the right to define what help they want, when they want it and whom they want to provide it. This concept is compatible with the understanding that violence against women is about power and control and avoids the mistaken notion that women who are battered cause or in some way contribute to the violence.
- ***Internalized oppression*** – the unjust exercise of authority and power by one group over another. It includes imposing one group's belief system, values and life ways over another group. Oppression becomes INTERNALIZED when we come to believe and act as if the oppressor's belief system, values and life way are reality.

  The result of internalized oppression is shame and the disowning of our individual and cultural reality. Internalized oppression causes violence against women, children, elders, gay, lesbian, bisexual, transgendered or transsexual people and other relatives who are different from the "norm." Oppression combined with internalized oppression results in alcoholism and other self-destructive behaviors.

  Internalized oppression is an effective means for keeping entire groups and communities divided and under control. The oppressor no longer needs to exert physical control, because we now are violent and disrespectful to those in "our group," to those in other groups and to ourselves. We resist internalized oppression by relearning respectful and non-violent belief systems.

  Internalized oppression is also called "self-hate," "internalized sexism," "internalized homophobia," "internalized racism" and "lateral" or "horizontal" violence.
- ***Men's re-education or batterers' programs*** – focus on the accountability of the batterer and safety of women through the examination of the batterer's belief system and behaviors. For Native people, and actually all people, violence against women results from internalized oppression, i.e., colonization. This approach is therefore framed in an historical/cultural context. For instance, the term "re-education" acknowledges that violence against Native women can be unlearned, and non-violence and respect for women can be relearned as an integral part of Native life ways.

  This approach was developed as an alternative to earlier programs such as anger management that did not identify violence against women as a crime resulting from colonization and oppression. This approach instead addresses battering as a system of tactics aimed at power and control.

- ***Oppression*** – the unjust exercise of authority and power by one group over another. Oppression includes forcibly denying people their individual, cultural and spiritual ways and imposes the oppressor's values and belief system. Oppression includes, but is not limited to, sexism, racism, heterosexism, homophobia, classism, ageism, able-bodyism, anti-semitism/"religionism."

- ***Personal sovereignty*** – We are most familiar with the concept of tribal sovereignty, meaning all tribal nations possess or have a right to, 1) a land-base, 2) self-government, 3) an economic base and resources, 4) a distinct language and historical and cultural identity. The following definition was originally written for and by native women, but applies to all women, all people:

  Native women's personal sovereignty is defined as a woman's possession of or right to:

  1) their bodies and paths in life: to exist without fear, but with freedom;
  2) self-governance: the ability and authority to make decisions regarding all matters concerning themselves, without others' approval or agreement;
  3) an economic base and resources: the control, use and development of resources, businesses or industries that women choose;
  4) a distinct identity, history and culture: each woman defines and describes her history, including the impact of colonization, racism and sexism, tribal women's culture, worldview and traditions.

- ***Power and control tactics of battering*** – a system of on-going, purposeful behaviors used to take and maintain power and control over another. Power and control tactics may be emotional, psychological, physical, financial, sexual, etc., in nature. The tactics change according to the individual batterer but the goal is coercion to maintain power and control. (See "battering.")

- ***Predominant aggressor*** – for lack of a better term, is utilized in reference to mandatory domestic violence arrests to indicate that only one person should be arrested. It charges officers with the responsibility of determining who has the most potential for doing the most harm and what was done in self-defense, and refraining from "equalizing" the violence or "leaving it up to the judge."

- ***Principle/primary aggressor*** – language similar in intent to "predominant aggressor," but allows the arrest of "secondary" aggressors, i.e., the victim, instead of making determinations about self-defense.

- ***Probable cause*** – defined in Black's Law Dictionary as "The existence of circumstances that would lead a reasonable and prudent person to believe in the guilt of the suspect." The existence of probable cause is the determining factor in making a mandatory arrest. It does not require officers to find grounds to "convict" on the spot, but usually includes fear of imminent harm. The intent of probable cause is to prevent re-assaults and possible homicides.

- ***Safety*** – being protected from violence in all forms. It means having power and control over one's own life and body. It includes respectful support, access to resources, no barriers and being treated as a relative, not as "sick," "crazy" or "co-dependent." It means having one's civil and human rights honored.

- ***Shelter*** – a place that provides safety and protection from violence, time and space to rest, advocacy and resources to create a non-violent life. Shelter includes advocates that are respectful and non-judgmental; defend women's confidentiality; provide accurate information, transportation and accompaniment to court; and support women's decisions and freedom to choose, including returning to the abuser, without giving up other rights.
- ***Survivor*** – a term many women who have been battered or raped use to describe themselves. It indicates a person who has experienced a violent, life-changing crime, but has regained power and control over her life. It is a life-affirming term.
- ***Victim*** – language that reflects a person who has had power and control taken from them, and has not yet been able to regain power and control over their life. The focus is on "loss" due to violence. Sometimes appropriately used, too often it ignores the strengths, gifts and other relationships a woman possesses.
- ***Violence*** – too often seen as physical harm resulting in blood and broken bones or actions leading to arrest. However, violence moves beyond physical abuse, instilling not just pain, but intense fear for your life. Violence impacts all levels of our existence – physical, emotional, spiritual and mental. Violence takes power and control over our lives and bodies away from us, at least momentarily.
- ***Woman*** – reflects the concept that a female is not defined by one particular experience or relationship. It reflects a dynamic female human being who possesses physical, mental, emotional and spiritual gifts. "Woman" acknowledges a powerful, whole human being.

  Words like "client," "lady," "victim," "patient" and even "survivor," minimize or ignore the many aspects, gifts, experiences and relationships a woman has. These words emphasize an unequal relationship and negative experience.

  When inappropriate to refer to someone by their name, using their "relative name" (sister, mother, grandmother, etc.) or the word "woman" reflects respect and honor.

Communications

- Chapter Overview
- Media and Bystander Responsibility
- "*Airing the Dirty Laundry*" – Intersections of Gender-Based Oppression, Racial Discrimination and Public Perception
- Discussion of Terms

CHAPTER TWO

Chapter Overview

Chapter Two begins our discussion of Communications. Our first contributor, Grace Poore, invites us to reimagine media as a member of the community, rather than detached observer. She asserts, "media should want to be advocates against domestic violence and want to help move bystanders to action" and, in examining what this means, expands and recreates all our roles, i.e., survivors and activists as creators of media, and media as community-based advocates. Our second contributor, Priyanka Sinha, documents this very process put to practice and in doing so, uncovers a wealth of complex and profound questions about "capacity, organizational identities, options and analysis" she and other activists were compelled to articulate and ponder.

Reader's Guide

Media and Bystander Responsibility

By Grace Poore
Shakti Productions

Note to the Reader:

The following questions were designed to encourage advocates to think critically about the role played by the media in their work to end domestic violence. As you read this article, you may want to think about and answer some or all of these questions.

- What are prevailing media images about victims and survivors of domestic violence? How have these images changed from 10 years ago? 20 years ago?
- What is your idea of accurate media representation of domestic violence? Does this idea apply to victims, survivors and perpetrators from different communities?
- What qualities do you look for in good media coverage or reporting on a domestic violence case? If possible, list these qualities in order of importance.
- Media has been more willing to print or air retractions or corrections when mistakes are brought to their attention. What are other more useful ways that media can make amends and how does this differ for a small town, rural, large city or state news organization?
- How has your program negotiated a relationship with local media-what steps did this require? How successful were your efforts? Conversely, if you have an antagonistic relationship with media, what were the hard lessons learned and how could there be less antagonism on both sides?
- What is the difference between being objective and being neutral? Provide some examples relevant to your work that illustrate the difference between objectivity and neutrality.
- Do you have different expectations and standards of media responsibility for print, broadcast and electronic media? Explain them.
- Name differences in the ways male and female reporters in your area cover domestic violence. To what do you attribute these differences? Do these differences cut across race, class and ethnicity, and other factors?
- In what ways could media hold perpetrators of domestic violence accountable? Now name some ways in which media lets perpetrators of domestic violence off the hook.
- Name 5 things in a media report that influenced your opinion about an issue that you were not familiar with. Why did these 5 factors influence you? How did they influence you? When were you conscious and aware of their impact on you? Apply these questions to a story you might write about a domestic violence case.

Media and Bystander Responsibility

By Grace Poore
Shakti Productions

I began research for this article on the premise that members of media are part of the communities on which they report. In this capacity, they have a responsibility to use their connection to one of the most influential institutions in this country to activate greater community intervention and prevention of domestic violence. To do this with integrity, I felt they had to challenge or at least question advertisements or entertainment programming that demeaned women, passed off homophobic remarks or actions as humor, perpetuated myths about domestic violence, and endorsed bullying or coercive displays of "jealous love." In addition, instead of detached coverage of domestic violence, I expected members of the media to hold their news organizations accountable when they practiced irresponsible journalism, for example:

... members of media are part of the communities on which they report.

- careless reporting involving erroneous quotes by survivors of domestic violence and their advocates,
- sensationalizing and packaging a story and a victim at the expense of her dignity and integrity,
- omitting details that seem irrelevant to a reporter or editor and consequently distorting realities faced by the battered partner,
- interviewing the wrong people (batterer's family and friends), who create a favorable impression of the perpetrator, while not interviewing people known to the battered partner,
- providing news coverage that implies or overtly blames the victim for staying in the abusive relationship,
- treating the case as an isolated incident of violence instead of connecting it to a long history of violence in the relationship or to the prevalence of domestic violence in the community.

My premise is not far-fetched. The last decade shows that many news organizations and entertainment media have changed how they treat domestic violence. We see evidence of this in news as well as some entertainment media, e.g., in safety planning segments on television and radio talk shows focusing on domestic violence, public service announcements following made-for-TV movies about violence in intimate relationships, contact information for local and national hotlines in television, magazine or newspaper special reports, and survivor stories accompanied by suggestions for people needing assistance. These changes are a direct result of nearly 20 years of national, state and local advocacy to bring home the reality that domestic violence is widely prevalent.

It should be standard practice by now for newspapers, journals and televisions to include lists of resources in situations of public danger. Domestic violence reporting is no exception.

Yet the media have not gone far enough. As important as it is for news organizations to provide contact and resource information, it is a minimal step. The media are not doing anyone a favor by giving this information. It is their civic duty to keep the public informed about their options given the dangers of domestic violence, as, more than likely, many people who are reading or watching the news are also experiencing domestic violence or know someone who is a victim or survivor. A comparison can be made to providing telephone numbers regarding product recall when the Food and Drug Administration declares a warning. It should be standard practice by now for newspapers, journals and televisions to include lists of resources in situations of public danger. Domestic violence reporting is no exception.

On the other hand, irresponsible journalism continues to compromise the relationships that survivors of domestic violence, their families and advocates have with media, as illustrated by this Pennsylvania case:

> Immediately after the murder of my daughter, the news article in the Sunday paper had no mention of domestic violence. They blamed it on a bad relationship. To make it worse, when I opened the paper, they had put a picture of the person who killed her in the "In Memoriam" section with a poem. I wrote a letter to the editor with my phone number. They never published my letter but they called me and said that they did not realize he was the person who killed my daughter. So there was no apology, no acknowledgment of their insensitivity, or how they failed to humanize my daughter. There was no picture of her, they did not talk about the person she was, the family she had, about the single she cut at 20, and how well she did in school. TV news reporters also honed in on the bad relationship. They talked to her neighbors and the police. They never asked us, her family or her best friends, what we knew about the relationship. Even if it was a month down the road, they could have asked what was going on in this relationship. The initiative should have come from the media because they were the ones covering it.
>
> – Pauletta Vaughn (2007), Survivor and Activist to end violence against women

By incorrectly naming what had happened and making Vaughn's daughter, Aubria, a victim of a bad relationship instead of long term abuse, the media ended up revictimizing her and mistreating the survivors of her murder, her family, giving them ample reason to distrust media.

Imagine what victims and survivors of domestic violence and their families could experience if all media (mainstream, alternative, large and small) saw newsgathering as an opportunity to help shape bystander responsibility. In Aubria's case, neighbors knew what was happening. As one neighbor said on television, "It was the usual Friday night stuff" (Vaughn, 2007). What if we got to hear reporters asking neighbors, "What did you do when you heard them arguing?" "Was it just plain arguing or was it more serious?" "Could you have done anything to help the victim?" "Why didn't you get involved?" "Why do you think you didn't sense anything was wrong?" These questions are not meant to point fingers. Rather, if neighbors who are usually passive onlookers are going to be asked their opinions, then why not use their passive bystanding as a teaching moment about how to prevent or intervene instead of treating the domestic violence tragedy as an anomaly?

Imagine what victims and survivors of domestic violence and their families could experience if all media (mainstream, alternative, large and small) saw newsgathering as an opportunity to help shape bystander responsibility.

Who Is a Bystander?

In the famous 1964 case of bystander apathy, Catherine Genovese was stabbed to death. She was a bar manager returning home in the early hours of the morning when the attacker surprised her. The first person who heard her cries for help raised the window of the apartment and yelled out at the unseen assailant, "Let the girl alone." Subsequently the attacker drove off but he returned to find Catherine trying to get into her building and stabbed her again. During the 30-minute period between when she was first stabbed and when she finally died, 38 people saw or heard what was happening and did nothing. No one called the police. No one stepped out to assist Catherine. No one stepped in to confront the killer. And when one person eventually called the police, it was too late. The middle-class, white neighborhood in Queens where this situation unfolded was made up of Protestants, Catholics, and Jews, and included many European immigrants. When the press asked the 38 people why they did nothing, their responses ranged from: "I didn't realize how serious it was" to "I thought it was a private matter," to "I don't know." But mostly people said, "I didn't know what to do."[1]

In 1968, the phenomenon of bystander apathy was first raised by social psychologists, John Darley and Bibb Latane who conducted a study to see how strangers in a room would respond to a person in crisis. They found that in a crisis, most people assume someone else will do something or someone else is more qualified or better equipped to intervene. Many will also wait to see how others respond before they take action. Some are uncertain that their help is wanted and prefer avoiding the embarrassment of their assistance being rejected. Subsequently, the term bystander came to be associated with passive onlooker, a person who chooses not to be involved in a situation of injustice because of apathy or indifference (Latane & Darley, 1970).

[1] From various media reports on the case.

Activating Bystander Potential

In 2005, Victoria Banyard, Elizabeth Plante and Mary Moynihan conducted a different study and concluded that bystander response is less about apathy and more about preparedness. Participants in their study showed greater willingness to take action if they had been made aware of how harmful and undeserved violence is, if they had been taught to recognize signs of violence, and, most importantly, if they had been trained on how to make interventions. These pre-existing factors helped generate bystander confidence because they understood what was happening, who the victim was, and felt greater certainty about what steps to take and that their intervention would be helpful to the victim (Banyard, Plante & Moynihan, 2005).

Although Banyard, Plante and Moynihan's study looked at responses to acquaintance rape on campus, their findings and analysis are useful for battered women's advocates because it offers the hopeful message **that bystanders represent an unharnessed potential waiting to be galvanized.**

This model for working with bystanders can change the relationships between outreach educators and their constituencies because it changes the approach to bystanding. The goal now becomes making intervention more accessible so that people will be less afraid to try to it.

Media's Potential

Media could change the dialogue from focusing on the victim's responsibility to the community's responsibility. For instance, a reporter could say, what can I, as a member of community and not just as a reporter, do to learn about this issue. He could go to the domestic violence organization and get information, get their perspective. But members of the media don't think this is their role and they don't recognize that they have a role. They see it as the domestic violence agency's role to do this work, to convince the press that there's a domestic violence angle, or educate the public.

– Cheryl O'Donnell (2007), former Director of Communications, National Network to End Domestic Violence (NNEDV)

Battered women's advocates already work on raising public awareness and providing information that bystanders can use. The media can serve as a mechanism to help people internalize this information. People can learn how to do effective intervention if they are regularly exposed to examples of successful interventions and preventions, e.g., through news coverage, movies, telenovelas, and survivor narratives they can integrate into their consciousness.

People can learn how to do effective intervention if they are regularly exposed to examples of successful interventions and preventions, e.g., through news coverage, movies, telenovels, and survivor narratives they can integrate into their consciousness.

For instance, when an abusive partner kills his current or estranged wife or girlfriend and the children, newspaper and television news reporters repeat the mistake that police invariably make by attributing such killings to a domestic

"dispute." As Survivor and Activist Pauletta Vaughn points out, "A domestic dispute is a disagreement. Anyone can have one. It's normal. There's no abuse there. But domestic violence, that's different." Reporters can avoid such mistakes by reframing their approach to domestic violence coverage, which helps reframe the questions, which leads to different story angles. Again, reporters like to gather soundbites and quotes from neighbors, whose responses to multiple family killings tend to be, "I had no idea there were problems," "What would lead him to do something like this?" "They seemed like a normal family," or "They didn't seem to get along so I didn't make anything of it when I heard some loud pops from over there." As pointed out in an earlier example, these types of responses are opportunities for reporters to turn the mirror back on society instead of on the victims.

Objectivity vs. Advocacy

Thus far, I have assumed that media should want to be advocates against domestic violence and want to help move bystanders to action. But three of the five media people I spoke with chafed at the notion of being advocates because they believe it compromises their objectivity and integrity as journalists.

I used to think that objectivity was another term for remaining neutral, which is not true. One can be objective and take sides, even the wrong side. For instance, a reporter can gather anecdotes from survivors of domestic violence and statistics from a local domestic violence program showing that domestic violence in that community reflects the national trend, i.e., that men are more likely to perpetrate domestic violence than women and are more likely to feel entitled to using domination and coercive tactics to control their partners even to the extent of committing acts of cruelty. True objectivity would mean that the findings by the reporter are presented in a way that helps the public understand that men are by and large the perpetrators of domestic violence, even against partners who have left them. But news organizations make decisions that are not solely guided by the cardinal rules of journalism – accuracy, timeliness, relevance, and urgency. Personal values, beliefs and experiences also influence decisions. All journalists bring the familiar and the feared to their news gathering and reporting.

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This combination of influences affects the tone and slant of a story; where the story is placed in a newspaper or newscast; how much space, time or prominence it is given compared to other stories; how the issue is framed; who is presented sympathetically or unsympathetically. A headline with a particular bias can change the way the public responds to a survivor's account of what happened, just as repeated use of certain images or a replay of a soundbite can affect the public's views on a case, even if these are presented out of context.

Perhaps the anxiety being expressed by the reporters I spoke to is more about compromising the ideal of objectivity rather than objectivity itself, because without this ideal there would be no aspiration to maintain a balanced view:

> Sure, my job is to be fair and balanced but we're not computers, we're products of our backgrounds. We all have opinions. So we need to admit that right off. The best way to inform readers is to be compassionate and to be fair and balanced, truthful and honest. But everyone knows domestic violence is wrong. It's against the law. Control and power and intimidation hurt people. Is there a good side to murder? No. So there's no good side to domestic violence. Not every story has two sides. Maybe there's two sides to a particular case because someone can claim to be the victim of domestic violence and is actually the perpetrator but there aren't two sides to the issue. That's where reporters are wrong when they say I've got to keep an open mind about everything.
>
> – Terry McCon (2007), Wala Wala Bulletin[2]

At the end of the day, media advocacy can take an unapologetic and consistent stand against violence in the way stories on domestic violence are investigated, filed, edited, framed, headlined, and followed up – not just for special Domestic Violence Awareness Month features, but as a general principle. With local media in particular, this kind of coverage signals the honorable use of media's position to pro-actively shift the public from being news consumers to concerned, enervated citizens.

... media advocacy can take an unapologetic and consistent stand against violence in the way stories on domestic violence are investigated, filed, edited, framed, headlined, and followed up

When news organizations work in partnership with advocates of women who are facing domestic violence, they send a message to current and potential victims, current and potential batterers, and every potential interventionist in the public as well as within that news organization that domestic violence is not tolerated. Their partiality conveys that as members of the community they report on, they very much care about sustaining the health and safety of people. As noted by Judy Yupcavage (2007), PCADV's Director of Communications, "Media is the most powerful force in the country to shift and re-shift attitudes. They do great investigative pieces on corporate corruption. They can clearly make or break someone's political power. So why can't they do the same with domestic violence?"

[2] Newspaper that serves small city of 30,000 people.

Where the Chips Fall

Many battered women's organizations lack the infrastructure that media has to reach the public, for instance, on campaigns against domestic violence and Domestic Violence Awareness Month events. Certain domestic violence cases also need press publicity to raise public outcry on behalf of victims and survivors. With media as ally, intervention and prevention work can go further.

On the other hand, media is not an easy or natural ally for those who have experienced domestic violence or their advocates. Many forms of media and some news organizations, including some who feature stories on domestic violence, profit from condoning the subjugation of women. And in small cities, news organizations tend to be influenced by the views that local authorities have on domestic violence, which may reinforce negative stereotypes about battered women and myths about domestic violence. Unfortunately, even alternative media outlets such as progressive journals and news magazines, independent television and radio stations are often silent on violence against women (unless it happens in other countries). Many of these media have played an intermediary role between the public and policymakers, sometimes influencing policy on issues such as global warming and garment-making sweatshops, but adopt a different attitude when it involves violence against women. A quick glance at progressive publications will also show how infrequently and marginally the issue is covered. One reason is that alternative media is reflective of its primarily liberal and progressive constituency, which has frequently taken the position that violence against women is a divisive issue in progressive left politics. I recall the July 2004 Boston Social Forum[3] where the two male coordinators refused to include violence against women on the agenda. Consequently, there were no keynote speakers, panelists or mention of this issue even by women speakers. A circle of women "elders" who were convened by local activists to witness a tribunal of survivor testimonies had to fight to get on stage to present a statement on the very last day at the very end of the closing plenary when most attendees had left. In response to a complaint by tribunal organizers, one of the Forum coordinators said that the issue was divisive.

Another compelling reason for media anxiety is the pressure to capitalize on the "media moment." Television, in particular (from talk shows to special reports), relies on advocates to supply the "right" survivor, as defined by the production values of a show or editor. While the promise of public attention to domestic violence can be attractive, these "media moments" come at a price, often subverting a survivor's needs, as well as an advocate's intent. This approach tends to deprive survivors of their authority and the opportunity to participate in a process where they can feel empowered to claim their voice as subjects in their own stories and not what gets packaged as media-worthy. This is especially true for victims and survivors from traditionally silenced communities. When the subject of domestic violence is also circumscribed by race, culture, sexual orientation, physical ability, etc., media often frame the content as if the individual represents whole aspects of a particular culture. While a survivor's intent may be to give voice to personal experience, there is an expectation that she will act as spokesperson for her community. This

[3] The Boston Social Forum is part of a movement of progressive and radical community-based groups and individual activists who come together around the world at local, national (for instance, U.S. Social Forum), regional and international (World Social Forum) levels to confront the injustices of poverty, war, environmental exploitation, colonialism, racism, etc. Violence against women and the rights of gay and transgender communities was part of the World Social Forum in Mumbai, India. Each Forum agenda is shaped by the geopolitics of the region and the activism of the host country.

expectation is an unfair burden that exposes survivors to criticism from their home communities, and forces a choice between foregoing the media moment and doing what media expects of its subjects.

Often media's drive to generate stories clashes with what advocates of domestic violence victims/survivors see as their imperative (protect the women). Both sides agree that domestic violence must be addressed but they often do not agree on how to put a public face on the issue. The following two comments capture this tension:

> Advocates need to understand media's goals and how media works. Media can't parrot the rhetoric of domestic violence advocates. We need to talk to victims. The public wants to hear from victims. But advocates are afraid that victims will be identified. If advocates don't find victims for us then the story won't be told. We can't just generate stories from press releases. The reading audience needs personal stories. Unless advocates want to write their own stories, and print their own stories and distribute their own stories, they need to understand that if they want more awareness about issues, they need to cooperate with media.
>
> – Terry McCon (2007), Wala Wala Bulletin
>
> We've made it clear that no victims would be named. We have a strong policy on this. But there's a culture of fear around domestic violence and people working in it are steeped in that fear. I wanted to spend a night in a shelter and I could not. I wanted to show how frightening it must be for a person to go to the shelter. The police and judges were very cooperative but the battered women's program was not. [Battered women's] advocates are not used to being questioned, they're afraid. Everything they say is weighted and measured and according to policy. If they want to empower women they should give battered women the choice of whether they want to talk to us, instead of making them afraid.
>
> – Sheila Hagar (2007), Wala Wala Bulletin

These concerns raise the question about advocate ability and preparedness to deal with media. Cheryl O' Donnell (2007) suggests that many battered women's advocates have not tended to engage with the media as anti-violence advocates. "They take robotic steps, fax a press release, make a phone call and that's it. What's needed is a conversation with the reporter, sit down with them, ask them what they need rather than saying, 'Here's what we do. What story are you going to write?'"

The counter argument raised is, "What if there are no reporters to cultivate, editors worth befriending, or news organization willing to respond to requests for better coverage of domestic violence?" In this case, advocates could do their own coverage, i.e., write the news story, provide the headline, and find survivor quotes. When advocates take a more hands-on approach, they shape how the media frame stories on domestic violence and they influence how the public interprets the story. The key is writing stories that media can use, observing different deadlines for different media, and doing the critical follow-up with the right person so that the stories get the right kind of attention.

Another way to "be your own media" is by using some of the technological innovations of the late 20th century that media lawyer and author Scott Gant (2007) says has "dramatically changed the shape of journalism." He advocates that "blogs have given people a voice to communicate their ideas to the world, and the Internet has given people more to talk about, more to know, more opportunities to question and be more critical … of traditional media." While Gant's comments refer to the need for a different kind of journalism in the post September 11 climate of information surveillance and free speech repression, they are relevant to battered women's advocates. Now there are opportunities to use new methods of communication in radical ways for movement work, such as digital storytelling, blogging, podcasting, streaming video and audio, MySpace, YouTube, even using telephone text messaging for campaigns. These new media technologies are said to be democratizing the process of information sharing and providing ways to hold media more accountable.

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No doubt, many battered women's programs are under-resourced and advocate access to new media technologies is limited. This can change with greater access for all advocates. But to push for access, advocates must want the new media technologies. To draw an analogy, in the 1980's most battered women's programs in small towns and cities, including small programs in large cities, had no VCRs or a budget to purchase videotapes on domestic violence. If there were operating budgets for shelters, they prioritized beds; videos were considered a luxury item. Now most of them have VCRs while larger and better-resourced programs have switched to DVD players. If new media technologies are to become a vehicle for grassroots community-based organizations to do better outreach about domestic violence prevention, then advocates need to budget for them, funders need persuading to recognize the value of using these technologies, and staff need training. I can envision a scenario where advocates using the new media technologies exemplify for traditional and mainstream media how to do thoughtful, nuanced, sensitive, and in-depth coverage that has a positive impact on those most affected by domestic violence.

Looking to new media technologies, however, does not suggest ignoring the need for working with traditional media, since they reach the mass base of people that many advocates consider their constituency.

Suggestions for Improvements

The Berkeley Media Studies Group (2001) released a handbook, *Reporting On Violence: New Ideas for Television, Print and Web,* which suggests five approaches for good coverage on domestic violence:

1. Violence against women needs "thematic," not "episodic" treatment, where thematic reporting looks at issues or patterns of events rather than focusing on a particular episode or incident of violence. Thematic reporting is "substantially more helpful to readers as a resource to making sense of events."
2. Media should avoid focusing overly on the "unusual," i.e., the domestic violence related homicides, murder-suicides and multiple family killings, as this kind of coverage presents a false picture. Domestic violence related killings occur less often than other types of violent crime. What the media should be informing the public about is the "magnitude of domestic violence in many American cities [where] police make more arrests and answer more 911 calls about domestic violence than any other kind of violent offense."
3. News organizations should avoid their preference for reporting on crime in a way that scares readers and viewers, "leaving them feeling helpless about reducing violence in their communities." Instead of regularly and prominently featuring the comments of law enforcement and prosecutors, media need to also present the views of public health experts and domestic violence experts, including battered women's advocates, who can provide violence prevention data, examples of successful interventions and findings from domestic violence prevention research that readers and viewers can use to expand their understanding and inform responses to the violence.
4. Media should broaden their view on domestic violence reporting by helping viewers and readers see how this violence intersects with other equally vital community issues such as health costs of domestic violence, guns and domestic violence, and how domestic violence impacts a community emotionally and economically.
5. Although fewer news organizations say that domestic violence will stop if only women will leave, many still allude to the idea that victims share in the responsibility for what their abusive partners do.

Additionally, media coordinators at domestic violence organizations suggest industry-wide media training in domestic violence coverage, which they consider an urgent need for new reporters. Some battered women's advocates are already conducting domestic violence sensitivity training for students in journalism schools. Another suggestion is better assigning of domestic violence stories. As Judy Yupcavage (2007) observes, "Often the editors assign cub or new reporters to crime reporting. They would never do this for a health and science or the business news sections. But new reporters with no experience do police beats and they are simply not aware of domestic violence issues."

Two more suggestions are:

1. More, better, and consistent training for advocates at state and local levels on how to improve their media advocacy and media outreach. "When HIV/AIDS advocates saw how much stigma is attached to HIV/AIDS, they wanted to change the dialogue. They did outreach to the media so that media could report accurately about the crisis. What about the crisis of domestic violence and sexual violence? Advocates in the domestic violence movement have not done the same kind of outreach," says O'Donnell (2007). She also notes, "Media is changing and advocates need to understand how the changes affect their work. For instance, beats have disappeared. Before, you could contact the reporter who covered certain issues. Now we have general reporters covering everything. So continuity is affected. Relationships are different. One phone call without follow up or a press release without follow up won't bring reporters to your event."
2. Capacity-strengthening for programs that lack staff time for media work, particularly in smaller programs that juggle crisis work with media work. There is no time to craft news stories when there are other priorities, and no time to email a reporter when the computer is a cheap, slow machine. NNEDV helps draft media messages about local domestic violence incidents and provides programs with local media contacts. Not only does this ease the burden on under-staffed and over-worked advocates but, as O'Donnell (2007) explains, "We try to help advocates think strategically about how best to use the media for their work even when they distrust media and have had negative media experiences."

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Other ideas from advocates who have worked with media successfully include:

- identifying non-visual media such as community radio stations, where survivor stories can be presented differently;
- in communities where telenovelas are popular, working with a writer or offering to be the producer's story consultant for a story on domestic violence that compellingly challenges stereotypes and reflects different truths from those usually depicted;
- viral marketing which involves using free web-based email to send out information that keeps multiplying as readers pass it on, a useful option for galvanizing fast community responses to a situation, such as gathering people for a demonstration at the courthouse or flooding local and state authorities with telephone calls and faxes about a domestic violence case.

Conclusion

The need to be cautious of media and the practicality of being available to media do not cancel each other out. As with most other institutions, the relationship with media requires constructive engagement. Advocates know how to do this; they already navigate relationships with other institutions, striving to change how these institutions interact with and treat victims and survivors of domestic violence, e.g., law enforcement, courts, state legislatures, medical establishment, the Church, even the Army. But most advocates do not relate to media as an institution. Consequently, they negate the chance to influence media.

As with most other institutions, the relationship with media requires constructive engagement. Advocates know how to do this; they already navigate relationships with other institutions, striving to change how these institutions interact with and treat victims and survivors of domestic violence, e.g., law enforcement, courts, state legislatures, medical establishment, the Church, even the Army.

Even as we ask news organizations to find a balance between objectivity and advocacy and demand greater accountability to survivors and advocates, advocates who have avoided the challenge of dealing with media must reassess and reframe their relationship with media, using what this institution offers while working to change their institutional practices. Perhaps, in the process, bad media coverage is countered with more good media coverage. And, perhaps, bystanders can learn how to change outcomes.

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Reader's Guide

"Airing the Dirty Laundry" – Intersections of Gender-Based Oppression, Racial Discrimination and Public Perception

By Priyanka Sinha
Raksha, Inc.

Note to the Reader:

After reading "Airing the Dirty Laundry: Intersections of Gender-Based Oppression, Racial Discrimination and Public Perception," readers will:

- Begin to understand the potential of media in grassroots organizing under an anti-oppression analysis to shift messaging from one that perpetuates oppression to one that is liberatory in nature.
- Gain some perspective on the role of "community" and the opportunities for creative and sustainable responses to survivors of violence.

Warm-up:

In the first paragraph, the author poses several critical questions to the reader. Before delving into the reading, spend a few minutes thinking carefully about those questions.

Follow-up questions:

- The author uses the term "community violence" to support the notion that violence against women is a community issue. In which ways is violence against women perpetuated by social norms and community attitudes? Conversely, how can the term "community violence" assume a transformative process?
- What are some of the strategies suggested by the author to local anti-violence advocates for promoting political education and building strong anti-oppression messaging? Can you identify any other strategies that may have worked successfully in your community?

"Airing the Dirty Laundry" – Intersections of Gender-Based Oppression, Racial Discrimination and Public Perception

By Priyanka Sinha
Raksha, Inc.

In our current social climate, how do we navigate media attention that does not reflect the true experiences of women and children affected by violence? How does one respond to mainstream coverage of "marginal" communities showcasing "quirky" cultural norms that serve to only highlight some cultural difference or practice that either demonizes or eroticizes the targeted community further? How is accountability around gender oppression sacrificed to racial discrimination, and how does it affect marginalized women of color as they struggle to bring their whole selves to the table in their demands for community and system's accountability? How does public perception and state intervention create a double bind for women at the intersections of oppression?

Although not a how-to article, the perspective here seeks to understand the potential of media in grassroots organizing under an anti-oppression analysis to shift messaging from one that perpetuates oppression to one that is liberatory in nature. I seek to represent the experiences of some anti-violence activists simultaneously addressing racial targeting and community violence with complex public perceptions, organizational responses, and media roles. Ultimately, I hope this writing will provide some perspective on the role of "community" and the opportunities for creative and sustainable responses to survivors of violence.

Messaging: Defining the Terms

I am using the term "community violence" to stake claim to the notion that violence against women is a community issue. It is one that is enforced by social norms, patriarchal belief systems, the privatization of violence within the patriarchal family model, and further maintained by community denial, avoidance, victim blaming, and/or shaming. This term also assumes a transformative process when the abuse against a victim is addressed communally in a manner that supports the survivor's resilience and safety. Community violence is often also used to define the violence against one's own community members based on class, race, ableism, and any other marker that identifies the victim (and therefore the community) as "other." Being female and/or visibly transgender are categories vulnerable to scrutiny, invasion, and public and private violations.

For a long while now women of color activists and advocates have been concerned by the one-dimensional approach domestic and sexual violence intervention systems set up, that only addresses the gender of the victim rather than approaching the intersecting issues of race and class as barriers, as well as unique opportunities in intervention strategies, for women on the margins.

By "intersecting oppressions" I mean the ways in which a woman is oppressed based on her holding multiple identities that make her "other" or of lower social standing within society's hierarchy. For a long while now women of color activists and advocates have been concerned by the one-dimensional approach domestic and sexual violence intervention systems set up, that only addresses the gender of the victim rather than approaching the intersecting issues of race and class as barriers, as well as unique opportunities in intervention strategies, for women on the margins.

Racial Targeting and Violence Against Women

The clamor around "illegal immigration" continues to feed the monolithic messages often reflected in media. This reflection is reminiscent of the ways in which white feminists frame violence against women, best described in the work of bell hooks in *Feminist Theory: From Margins to the Center*. Published in 1984, it still speaks to the one-dimensional approach many feminists and, for that matter, many reporters, documenters, observers, and "subjects" who are commenting on the condition of the "other" or the "object" tend to have: Privileged feminists have largely been unable to "speak to, with, and for diverse groups of women because they either do not understand the inter-relatedness of sex, race, and class oppression or refuse to take this inter-relatedness seriously…they reflect the dominant tendency in the western patriarchal minds to mystify women's reality by insisting that gender is the sole determinant of woman's fate."

In the case of the South Asian community, a community that has grown to almost 2.5 million in the United States who can trace their ancestry to Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives, the public perceptions are very complex. Advocates have to navigate the mainstream racist notion that there is something inherently different in South Asian communities, including assumptions that the women are more subservient and will not speak out. None of this takes into consideration the dynamics of immigrant status, the higher risks faced in stepping forward, the leveraging of community networks rather than the criminal legal system to obtain safety, etc. Race and culture, then, play a significant role in how immigrant women defend themselves, are oppressed, or find safety.

Race and culture, then, play a significant role in how immigrant women defend themselves, are oppressed, or find safety.

The South Asian community is a community circumscribed by several forms of oppression and privilege at the same time. U.S. immigration quotas and other restrictions created classes of people based on skills and professional background. As far back as the 1800s

South Asians have worked as farmers and, most recently, since the '60s, as technology professionals and academicians. The view of women is one that is also informed and perpetuated by the United States' racial and gendered construction of immigration rules. During the 19th century, for example, men came in under short-term labor contracts while many of the Asian women who came into the country came under servile conditions or sexual slavery (Prasad, 2000).

The past decade has seen a considerable shift in demographics as South Asian laborers have migrated to work in factories, hotels, and small convenience stores. Mainstream news on the community has showcased the growing trend of well-established, professional South Asians with a strong base of success and ambition. Touted as a model minority, many in the South Asian community feel powerful and aligned with the goals of the meritocracy that the United States promises. The myth, as applied to South Asians, maintains that South Asians are both inherently successful and pliant. Besides setting community members up to fail, the harsher reality is that this myth pits us against those "other people of color who can't make it," i.e., African Americans. Mass mainstream media has done little to challenge misconceptions regarding the role of women, the function of religion, and the "good family values" associated with the hardworking South Asian elite.

In 1996, galvanized by an increasingly intolerant political climate, two bills were passed by Congress and President Clinton, the Illegal Immigration Reform and the Immigrant Responsibility Act. These laws made whole classes of people detainable and deportable. Permanent residents with any contact with the criminal justice system, people fleeing persecution from other countries, undocumented workers earning less than minimum wage, and immigrants detained on secret evidence all became targets of the government, and at risk of permanent exile from the United States. In preparation for deportation, immigrants were herded off by Homeland Security (formerly INS) into county jails and prisons around the country indefinitely. According to the Detention Watch Network (2007), a national coalition working to educate public and policy makers about the U.S. immigration system, there have been 1.6 million immigrants deported since 1994. The 1996 laws also provided a strong feeding ground for what was to follow after 9/11, most notably, special registration for those who were from predominantly Muslim countries and the mass detention and deportation of thousands of individuals. To complicate matters, the war strategy and media coverage continue to associate Islam with violence against women and the war in the Middle East as the war to liberate Muslim women.

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The Double Bind

For those in the margins also victimized by domestic and sexual violence, it's a double bind. In the recent Georgia case of Genarlow Wilson, convicted of aggravated child molestation for engaging in oral sex with a 15-year-old, the immediate community actions pointing out racial targeting and calling for his release based on his "good citizenship" galvanized strong media attention. An African American anti-violence activist sent out a message over several listservs and wrote,

> I am forced to pick sides in my heart…yes, this is a civil rights issue and the more epidemic human rights issue of hyper masculinity in boys which has led to a gender tolerance for covert and overt sexual violence against women and girls… So what is the message to the young women from Wilson's night of a casual "mistake"? What must she feel when reverends and representatives come out to make their syncopated speeches of injustice on his behalf? Where were they for her? Where are they now for millions of girls who "consent" to degradation in the name of acceptance?

This is a common condition for many in our communities. On the issue of domestic violence, it is a long journey for media outlets and immigration systems to name the act as one of domestic and sexual violence, although much has changed in the past decade with larger state coalitions making it a firm practice to have a quick press response to domestic violence with strategic public relations protocols that allow for less victim blaming and obfuscation on the issue of accountability. Still, many Latina and South Asian advocates in Georgia give voice to the disturbing trend where the relief Violence Against Women Act provides turns into a nightmare when victims of violence are granted their time in court and are immediately met with immigration officers and redirected through the deportation system.

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With the current immigration debate, anti-immigrant sentiment, and the growing criminalization of undocumented and documented immigrants, media attention and messaging has never been more complicated and troubling. The importance of moving through the double bind that often leaves so many survivors of family and community violence in a position where they have to choose between community allegiance, family connections, or their own physical safety, is a responsibility that those who interface with media and the criminal legal system must navigate with utmost sensitivity. It is as important to break the silence around violence in the community as it is to challenge the institutionalized racism and classism within intervention systems. As anti-violence activists, we have to say, "Yes, we have violence in the South Asian community. Like any other community, mainstream or not, family violence exists. The tools that those who offend have available to them are different in our communities and range from a misapplication of religious beliefs to the use of non-

citizenship status to keep women in the cycle of violence." In the case of messages related to the impact of racial targeting on survivors of violence, it is just as important to communicate that the criminal legal system is not only lazy about enforcing Title IV, which requires court interpretation in domestic violence hearings, but also that there are entrenched barriers to truly representing the needs of non-English speaking victims of violence, which include institutionalized xenophobia.

When Raksha staff cried foul about the ramifications of anti-immigrant policies, including an English-only bill here in Georgia, media attention felt like an attempt to ascertain that we as a community-based organization were still fulfilling our duties as mandated reporters, even as we were communicating that community members would not come forward and report abuse in this climate of fear. In my work with media and other service-based organizations I soon realized that the precarious intersection on which we stood held significant power as well as public, media, and state scrutiny. I recall a conversation with an *Atlanta Journal Constitution* reporter that felt suspiciously like an inquisition on whether we as service providers were protecting our community's "dirty laundry" for fear that state interventions would be quick, merciless, and biased. On another occasion, I spoke with a Latina advocate to see whether her program had youth services for a victim of sexual violence. Her first response was to make sure that I knew they reported child sexual abuse, even though that was not my initial question. Although seemingly innocuous, I understood that there was an undercurrent of tension related to the grip of the criminal legal system on all of us who live and work within the margins. Oftentimes it felt disappointing to know that there was no space to ask questions about what would make it easier for community members to come forward in an anti-immigrant environment, what types of inter-organizational solidarity, political analysis, and trust-building were needed to create less isolation, more power, and integrated responses.

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Racial Justice Campaign Against Operation Meth

In the case of the Operation Meth Merchant, a sting operation in North Georgia that was orchestrated by the Drug Enforcement Agency and the U.S. District Attorney's Office as an effort to address the use of methamphetamine ("meth"), the split along the intersections of citizenship, race, class, and gender became very clear. In the summer of 2005, a dozen mostly white, English-speaking informants convicted of possessing, producing, and selling meth were promised money and/or reductions in their prison sentences if they assisted with successful prosecutions of store clerks from whom they bought the household ingredients to create meth. The informants used slang terms such as "make a cook" to "communicate" their intentions to make meth. These tactics saw to it that 44 of 49 people indicted were

South Asian. Later, under oath and with signed affidavits, the informants admitted that they were advised by local law enforcement to use slang, knowing well that the lack of English proficiency would lead to store clerks selling the products unknowingly.

As a small group embedded in community, we recognized that the family members being arrested, both men and women, fell under the category of dispensability. In cases where the men were immediately put under detention and deportation proceedings, their wives worked more than 15 hours a day and took care of their families while shouldering the burdens of an increasingly invasive criminal legal system. It also became very clear to us as advocates and activists in the courts that the intersections of race, class, and gender issues would make it practically impossible for any of the women and children in need of counseling and/or intervention services related to domestic or sexual violence to report abuse. At this point, the very basic need of food and shelter under immense financial and legal burdens along with the additional trauma of impending detention and deportation, took precedence over addressing family violence, increased conflict, and stress.

The two main goals of the Racial Justice Campaign, built ground-up from community response to more than a hundred local and national allies, were to end the unlawful scapegoating and prosecutions of South Asians in these cases and to build alliances with other communities of color.

The two main goals of the Racial Justice Campaign, built ground-up from community response to more than a hundred local and national allies, were to end the unlawful scapegoating and prosecutions of South Asians in these cases and to build alliances with other communities of color. The latter goal, through the experience of the South Asian community as one of the recent targets of the so-called "War on Drugs," addressed the wider implications of this policy as a successful strategy designed to expand the reach of the prison systems into poor communities and communities of color. This was a complicated task, given that under the myth of the model minority we were already set up within a "good immigrant/bad immigrant" dichotomy. Playing the tune that these South Asians worked hard and were good people only exacerbated the myth that divided communities of color. Press coverage developed by the Racial Justice Campaign usually involved turning the attention to issues of criminal legal accountability and talking points that focused on the impact of the sting operation on the families, as well as the absurdly racially-motivated tactics used by local enforcement. The case grew even more complicated as families pled guilty in a complex cost-benefit analysis to minimize the impact of the indictment (e.g., a guilty plea in exchange for house arrest rather than prosecution and likely incarceration). This tactic was orchestrated by misinformed lawyers, who did not take into account that minor legal infractions would lead to detention and deportation for immigrants.

This messaging tactic – focusing on the complexities of intersecting oppression and the realities of institutionalized racism – was not successful with local mainstream media, since they were looking for the human angle, the "suffering, good immigrant" stories. The local media content usually focused on "personalities," e.g., justice-seeking young legal professional working on a very contentious and charged issue, rather than the context and analysis of the issue. Whereas media can focus on a "personality" or alleged "facts" of an incident, its failure to capture the context and racial implications continues to perpetuate

fear, a one-dimensional analysis, and attention to sensationalism. Progressive media outlets such as *Frontlines*, a South Asian English-language e-news outlet, and local community-based media, however, picked up the story in collaboration with Campaign organizers. *Frontlines* carried more of the complex story, covering the history of the war on drugs and the criminalization of people of color, especially African-Americans, and the expansion of the prison systems. Although not the sensational attention-grabber, these types of coverage did justice by contextualizing the story.

This situation posed several challenges regarding messaging, public perception, and organizational capacity. Raksha's initiative as an anti-violence intervention and advocacy group in raising concerns about this sting operation led to positive as well as negative reactions and proved to be the beginning of a multifaceted "messaging war." The Campaign's press strategy ranged from calling on the Drug Enforcement Agency to "air their dirty laundry" to coordinating a press conference where a Campaign created character in costume called "Methi" (a leafy vegetable endemic to India and a term that exacerbated the implications of language difference in these cases) spoke as the "Official Government Scapegoat in the War on Drugs." There was enough momentum on the ground to support strong messaging with community-based journalists and local as well as national media. But when the Campaign was able to get the U.S. District Attorney General's attention on this issue, local media news clips showing Campaign highlights along with the plight of the defendants would be followed by a written rebuttal from the DA's office, maintaining the legitimacy of the sting operation and the absence of racial profiling. What was most disconcerting for South Asian activists was the face-to-face meeting with the District Attorney General wherein he continued to condone the actions of local law enforcement as well as his belief that the operation had actually curbed meth use and production. When made aware of the sting operation's impact on families, he called these very families we serve "collateral damage."

As a local organization serving the South Asian community and in collaboration with other organizations as well as mainstream agencies, Raksha was in a position to provide leadership on publicity and messaging regarding the Operation Meth Merchant. Since 1996 Raksha, through word of mouth, relationships with local community leaders and media outlets has managed to get information out about Raksha services as well as build educational opportunities within community settings. The resistance throughout to Raksha's messaging has been based on the notion that there must be enough "good information" about the community out there to balance information that reflects negatively on the community. The editor of one of the leading local news outlets wrote that it was as important to improve the image of the community through cultural preservation and information as it is to talk about the "unpopular issues" such as domestic violence, child sexual abuse, etc.

Many activists and advocates working in small organizations play the role of gatekeeper, bridge, and messenger – an experience that can be overwhelming. This is made more burdensome by the climate of fear and paralysis imposed by constant surveillance and scrutiny of the South Asian, Muslim, and Middle Eastern communities under the War on Terror. And between the War on Terror and the new use of the War on Drugs, targeted families are more vulnerable to becoming "collateral damage." Media omission as well as over-repetition of sensational news exacerbates particularly difficult effects of the criminal legal system – silence, paralysis, and isolation. Lawyers tell victims not to speak and families not to say very much about a case in criminal proceedings, hence the lack of a sense of

community or an increased sense of isolation and invisibility. In a situation where one or two family members are intersecting with the criminal legal system, where one is seeking VAWA relief and another is a defendant in criminal proceedings under these "Wars," interventions are very isolating. The general values of the criminal legal system are retribution and punishment with very strong "teeth" (enforcement, resources, institutional value, etc) as defined by the State response. Entrenched in these institutions, family members find it hard to talk to each other or connect with members in the community, compounding the shame, silence, and stigma many survivors of violence have learned to bear from their childhood. These "intervention silos" separate families from their communities, a painful process for many whose very social identity rests on their relationships with others in community. On the flip side of this isolated approach, however, is the well-established power of organizing in social justice movements to challenge tyranny or injustice.

Beyond Sound Bytes: Possibilities for Change

Organizing as a tool in the Racial Justice Campaign was to literally shift the balance of power.

Organizing as a tool in the Racial Justice Campaign was to literally shift the balance of power. Even though this campaign built a well-publicized momentum, the criminal legal system in Georgia has considerable power and could carry out the prosecutions with impunity. The additional challenge of organizing amongst a population that was continuously losing members to deportation or to the fear of deportation reduced the power of the Campaign. As we think about supporting survivors in these contexts, an integrated community response is needed. The outcome of a community organizing model based on the leadership of survivors and their families would reflect the "needs" on the ground, outside a "service-based" response. It would be a community-based initiative that calls on the skills and resources within the family and their intimate network and has a different point of entry from that of criminal legal and social service approaches. Needs assessments would be participatory in nature and would take into consideration key leverages and/or resiliencies within the family, key goals would be to shift power within a community setting and provide relationships for survivors and their allies to speak the truth, opportunities would open up for families to meet with others who are affected in the same way, etc. Media strategies could then be linked to the realities on the ground and reflect the full experiences and voices of women. The possibility for creating true systemic change, building community assets rather than continuing the over-reliance on the criminal legal system and traditional media outlets, and ultimately to end the war on women becomes a possibility.

The hard questions to ask are related to capacity, organizational identity, options, and analysis: Do we have enough power, capacity, leadership, and participation? What is our relationship to the criminal legal system and to media? Did we grow from a criminal legal response or from a community-based response? What is our socio-political analysis related to violence against women and children? How are we communicating this to our community, to State representatives, and to mainstream organizations? At what point of the experience of community violence are we entering as activists and organizers? Who are the allies that will fill in the gaps? Do these allies reflect a larger socio-political analysis that can end violence against women and children? Ultimately, I have found

myself asking the questions related to fear. What are we willing to risk? If we can take calculated risks, how can we protect ourselves without calling on the same criminal legal tactics that separate our families and communities in the first place? These have been guiding questions that have brought more questions related to the work needed on the ground.

Oftentimes as advocates, organizers, and anti-violence activists we are so committed to doing the work that we may have trouble bringing people along with us using accessible and relevant messaging. How can we communicate the intersections without promoting common stereotypes about our community? Much of this involves political education. Fractioning in our grassroots strategies is often due to the difficulty in making the connections between policies, institutional practices, organizational decision-making processes and violence against women. Although many argue that political education is only useful when the "gatekeepers" are willing to actively analyze their own internalization of institutional oppression, give up inappropriate abuse of power, and take action to create cultural change, it is still the beginning of creating change. In fact, leveraging relationships with media leads or creating strong enough relationships to get journalists, students of journalism, and other "information gatekeepers" through these educational processes can be meaningful.

Fractioning in our grassroots strategies is often due to the difficulty in making the connections between policies, institutional practices, organizational decision-making processes and violence against women.

Most of Raksha's media relationships within community have helped us get information about sexual and domestic violence in a way that is more reflective of the issues that affect our community. In the world of "ethnic media" the opportunities to get information on the impact of violence in women's life can be successful. And yet, community-based media cannot take on the charged issues of racial targeting without compromising their status as "ambassadors," as links to mainstream communities. Despite the ways in which reporters' hands are often tied in the media room, however, there are opportunities to also develop relationships with media allies to publicize the experiences of community. For instance, a survivor's letter to her parents published in a Georgia-based "lifestyle" magazine called Rivaaj released in many Southeast US states, reflected the intersections between domestic violence, child sexual abuse, and a culture of "elder worship" making it relevant to our community and the women we work with. Open editorials and other creative essays can showcase more of the complexity that survivors of violence experience. In fact, currently blogs such as "Sepia Mutiny" have become far more persuasive news outlets for progressive and anti-violence activists as well as racial justice organizers on the issues that affect community.

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Another of the strategies for local anti-violence advocates to build strong anti-oppression messaging has been to ally with organizations and networks that provide education, opportunities for dialogue, and "alignment" in terms of progressive political analysis.

Media advocacy is only as powerful as the "messengers" and the consistency and application of the message they communicate. Do these messages reflect the realities of communities served while strengthening the organization's strategic direction?

Another of the strategies for local anti-violence advocates to build strong anti-oppression messaging has been to ally with organizations and networks that provide education, opportunities for dialogue, and "alignment" in terms of progressive political analysis. This was helpful in creating a deeper understanding for activists fighting gender-based oppression; especially as the community reaction to those doing so can be paternalistic and minimizing, as well as fearful. Collaborative partners can help represent a progressive and well-rounded understanding of the impact of racism, sexism, and classism in ending violence against women. Many media justice projects and grassroots community groups such as SPIN Project[1], a social justice media consulting group for activists, or Third World Majority[2], a woman of color media justice center, work to take back the old media vanguard of sensational one-dimensionality to tell the complicated stories of individuals living at the intersections of oppressions, in ways that have strategic impact.

Ultimately, successful opportunities mean leveraging organizational experiences and history to push for community change. Media advocacy is only as powerful as the "messengers" and the consistency and application of the message they communicate. Do these messages reflect the realities of communities served while strengthening the organization's strategic direction? This is a worthwhile question to answer. In fact, it is a worthwhile exercise for any organization to go through, however small and limited the resources. At most, it will help set up the organization as a powerful advocate with a consistent and dependable framework that truly reflects the lives of women and their families. At the least, women, children, communities, and organizations will know where they stand and can realistically build what they need to weather our current socio-

[1] Strategic Press Information Network (SPIN) Project
149 Natoma Street, Third Floor
San Francisco, CA 94105
Telephone (415) 227-4200
Web http://www.spinproject.org/

[2] Third World Majority
369 15th Street
Oakland, CA 94612
Telephone (510) 465-6941
Web http://www.cultureisaweapon.org/

political storm and to work towards long-term, sustainable change. Tram Nguyen (2007), Executive Director of ColorLines, wrote "At the end of the day, we will not create change by watering down the broadest message to appeal to the broadest majority. Most of the time, change comes not because the majority of the people want it, but because those who are oppressed organize for their liberation and in doing so arouse the conscience of the whole society." The rest will follow.

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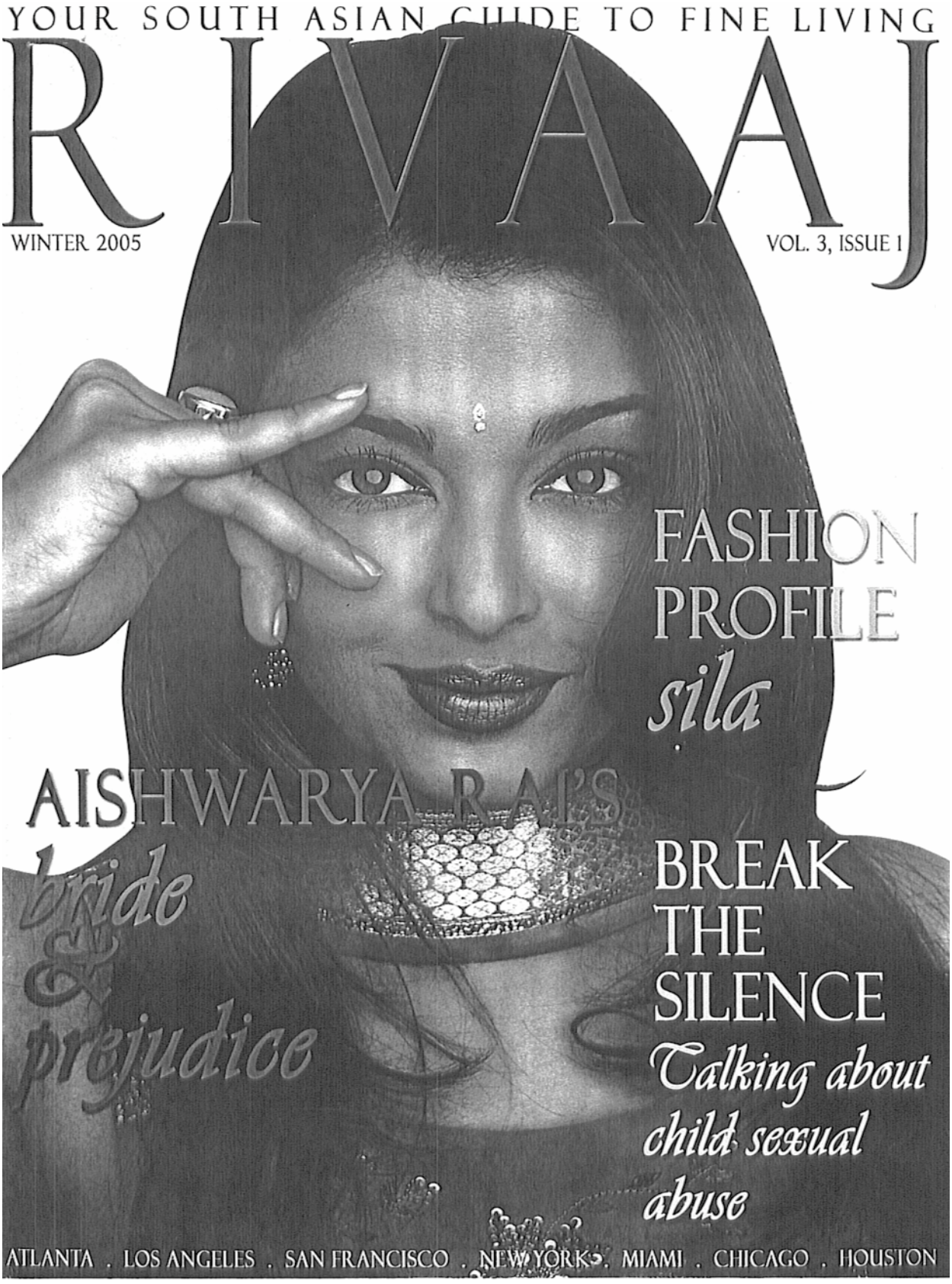
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BREAK THE SILENCE
Talking about child sexual abuse
ATLANTA . LOS ANGELES . SAN FRANCISCO . NEW YORK . MIAMI . CHICAGO . HOUSTON

It is easy to think that child sexual abuse (CSA) is not prevalent in our communities or that it only happens in those uneducated poor families. As a general rule, we must first accept that it is unwise to stereotype the demographics of the individuals involved in child sexual abuse, whether it is the characteristics of victims and perpetrators or their family dynamics. We also need to be aware of the varied social and cultural challenges and barriers that contribute to, perpetuate, and foster the silent epidemic of child sexual abuse. Challenges include silencing, shaming, and stigmatizing the child while also protecting the abuser, who is often times a family member or friend.

Break the Silence: Speak the Truth! Talking about Child Sexual Abuse

By Sharanika Sadequee

We also need to educate ourselves on the issue so that we can better work to eliminate sexual violence and better serve our children and the community. We know that 1 in 3 girls and 1 in 7 boys are sexually abused across all race, religion, class, culture, and creed at any given time before the age of 18. We also know that child sexual abuse has a lifetime of health and emotional implications on the victims and their families. And, we know that the first step in working to end the crisis of sexual abuse of children requires acknowledgement of its prevalence and breaking the silence around it.

In hopes of shedding light on the complex dynamic issues involved in addressing child sexual abuse, I want to share with you a letter I addressed to my parents.

Dear Amma and Abba,

Growing up, you have raised me with strict guidelines in which I was to obey, one of which was to listen to and respect my elders and display this respect through good behavior. I am now in my mid twenties, and feel that I want to inform you that over the past decade I learned that, in fact, I did not and do not have to always listen to my elders and I certainly do not have to listen to authority figures when they violate my body and my rights as a human being by molesting me time and time again.

You never knew about my abuse because I never spoke of it. No one did, no one spoke of such violence when everyone was too busy not talking about the times when Abba beat up Amma. I never told anyone because I did not know how to tell anyone, how to talk to anyone, or that I had the option of talking with someone about experiences that brought me such immense shame.

I am eight and he is my elder, I must not betray his trust, he must care for me, he is not hurting me, after all, he is my religious teacher.

Abba and Amma, I do not blame you for my abuse. Of course, the religious tutor is the main perpetrator. However, I blame the culture of silence and shame in which I was raised, a culture that taught me to obey my elders, never talk back to my elders, and never question what my elders teach me . . . which ultimately silenced me and perpetuated my abuse. I did not feel I could freely talk about my experience until I learned about the Breaking the Silence project.

In Breaking the Silence project, my years of silence have been transformed into my life's mission – a mission to end family violence, to break the silence of child sexual abuse and domestic violence. I am fortunate that I have found a place where I have met many others who have similar experiences; it is a space where we speak out against the violence. It is a space where community members come together to learn and talk about child sexual abuse and how to protect children from sexual abuse by family members, friends, acquaintances. Nonetheless, many survivors have not found the space in which they feel safe to share this part of their lives. We all contribute to child sexual abuse as long as we fail to teach our children about healthy sexuality, silence children from talking about it, and worse yet, when we deny its existence and prevalence.

I feel that what you have taught me through out life has brought me thus far where I have grown up into a woman who feels delighted to be a part of this world. I know and feel that you have raised me with healthy intentions and the best way you knew how. Because of my reverence and admiration for you as my parents, I am thankful that I can share with you my experience. I thank you for taking the time to read this letter. But keep in mind that though the experiences of my life have brought me to a healthy forgiving place, that there remain survivors who have not yet been able to confront their families and their pain.

With all my Love and Respect,

Allah-Hafez,
Your Daughter

To prevent the problem of silence perpetuating sexual abuse from spilling over into our future generations; we must come up with solutions that stop the cycle of abuse and keep the issue in the forefront of our daily lives. Please, let us come together to end child sexual abuse and create a healthier community for both adults and children.

For opportunities to address child sexual abuse, Raksha is hosting a chai house, a community forum, addressing the problem, where we will screen "The Children We Sacrifice" by Grace Poore. Raksha also will host a symposium in March to focus on adult responsibility in ending child sexual abuse within the South Asian community. Let us relieve the burden from children and take responsibility as adults to support and talk to children about child sexual abuse and healthy sexuality. Let us begin by organizing a community based approach to child sexual abuse by engaging in Breaking the Silence Project.

The Breaking the Silence Project (BSP) is a collaborative movement that aims at mobilizing South Asians through leadership development to break the silence around child sexual abuse and sexual violence. BSP is propelled by a team of survivors of child sexual abuse and allies dedicated to creating a safe and positive environment where survivors are protected and allies have the opportunity to engage in empowering dialogues and strategies to prevent child sexual abuse. The BSP space strives to support individual strength and healing by lifting the curtains of social and systemic barriers to speak out against sexual violence, build a culture of perpetrator accountability, and foster adult responsibility in the protection of children. We break the silence wisely, honestly, and in connection with each other and our own deepest commitment to the well-being of our families in the spirit of justice, compassion, responsibility, and transformation.

For more information on child sexual abuse, visit: www.preventchildabuse.org or 1-800-CHILDREN, www.shaktiproductions.org, www.generationfive.org, and www.raksha.org. You also may contact Raksha at 404.876.0670 for more information or call the Raksha helpline at 404.842.0725.

Discussion of Terms

By DeeDee Burnett
Formerly with the National Resource Center on Domestic Violence

This section of the manual is the record of a number of advocates' discussions of terms commonly used in media advocacy and communications. The terms and the meanings given here are not meant to be definitive; rather, they are meant as a tool to help us talk about the work that we do as we continue to focus, refine and energize our efforts.

- **Frame:** In news and other mediated information, framing is a way of setting up a story in order to convey a particular meaning. The frame determines a story's boundaries, including what is left in or out-as such, frames convey what is relevant, which can substantially limit deep understanding of an issue.
- **Media:** The various means of mass communication thought of as a whole. In common usage, media refers to television, radio, magazines, newspapers, internet, etc., and also includes people involved in the production process, such as reporters. Other means of communicating ideas-building materials, paintings, sculpture, dance-can also be considered media.
- **Media Advocacy:** The "strategic use of mass media to support community organizing to advance a social or policy initiative," (Wallack & Dorfman, 1996). Because media advocacy originates with local initiatives, with a goal of targeting the broad, social environment, it is often used to advance social change initiatives. Example: A community coalition with the goal of improving court response to domestic violence charges organizes a protest that gets local and regional coverage in various outlets, signifying to policy makers that there is sufficient local interest to warrant change.
- **Media Content:** Messages that are produced by the few for the many and delivered to large audiences simultaneously.
- **Media Literacy:** The ability to read, analyze, evaluate and produce communication in a variety of media forms (television, print, radio, computers, etc.).
- **Public Communication Campaign:** A strategic effort to generate specific outcomes in a large number of individuals and in a specified period of time. Public communication campaigns use media, messaging, and an organized set of communication activities in an attempt to modify human behavior. There are two main types of campaigns:

  1. Individual behavior change campaigns encourage individuals to change behaviors that contribute to social problems, such as drug abuse, or promote behaviors that have a potential benefit, such as breast cancer screening.
  2. Public will campaigns attempt to mobilize public action for policy change, such as disability rights activism that culminated in the Americans With Disabilities Act.

  (See also the descriptions of *Media Advocacy, Social Marketing, And Strategic Communication Plan*)

- **Public Relations (PR):** Communications used primarily to manage information about an organization. PR is generally understood to be a way to maintain and improve an organization's public image in the eyes of its key stakeholders, but recent interpretations also include an aspect of relationship management (Phillips 2006). Although it is often used and implemented as interchangeable with media advocacy, public relations differs in its primary purpose, which is to improve the public image of an organization. Example: A tobacco company advertises charitable donations as a way to improve its public image.
- **Public Service Announcement:** Voice or video recorded announcements that inform the public about safety and health information, community services or public affairs. Produced and programmed much like commercials, but usually not produced for profit.
- **Social Marketing:** The strategic application of marketing principles to influence human behavior. Although the phrase "social marketing" is frequently used interchangeably with "media advocacy," they are two different strategies. The objective of social marketing is to influence an individual's behavior, while the objective of media advocacy is to challenge and ultimately change social norms. Example: Unified campaigns that tell us "wearing seatbelts saves lives".
- **Strategic Communication Plan:** A document that is developed and written by members of an organization, either collectively or by an appointed work group or task force. Ideally, the plan integrates all communications related to an organization's programming, education and advocacy efforts. Developing and adopting a communications plan acknowledges the value of communication and represents recognition that all organizing efforts have a communications component. Public education, community organizing, research, advocacy, direct services and fundraising contain elements of communication, and can benefit from a long-term, pro-active strategy (The SPIN Project, 2005).

  Makani Themba-Nixon, for The Praxis Project, says this about strategic planning: a strategy is an overall plan that takes into account how you want the terrain (discourse, power balance, etc.) to change – and the images, data or evidence, personalities, ideas, stories and values that you can leverage to make that change occur…"You start with where you really want to go and plot the ride along the way" (The Praxis Project 2005).

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Resources

CHAPTER THREE

- Media Literacy and Advocacy Organizations
- National Organizations
- Tribal Domestic Violence and Sexual Assualt Coalitions
- State Domestic Violence Coalitions

Media Literacy and Advocacy Organizations

Compiled by the National Resource Center on Domestic Violence

Berkeley Media Studies Group
2140 Shattuck Ave., Suite 804
Berkeley, CA 94704
Telephone: 510-204-9700
Fax: 510-204-9710
Email: bmsg@bmsg.org
Web: http://www.bmsg.org/

BMSG works with community groups, journalists and public health professionals to use the power of the media to advance healthy public policy. In essence, we help people make their voices heard in a powerful public forum, and increase their participation in the democratic process.

Center for Media Justice (CMJ)
1611 Telegraph Avenue
Suite 510
Oakland, CA 94612
Telephone: 510-444-0640
Fax: 510-251-9810
Web: http://www.centerformediajustice.org/

CMJ is a unique national media strategy and action center with a sharpened approach to movement building for racial justice and youth rights.

Center for Media Literacy (CML)
23852 Pacific Coast Highway, #472
Malibu, CA 90265
Telephone: 310-456-1225
Fax: 310-456-0020
Web: http://www.medialit.org/

CML is an educational organization that provides leadership, public education, professional development and educational resources nationally.

Center for New Words
7 Temple St.
Cambridge, MA 02139
Telephone: 617-876-5310
Web: http://www.centerfornewwords.org/

The Center for New Words is dedicated to using the power and creativity of words and ideas to strengthen the voices of progressive and marginalized women in society.

Fairness and Accuracy in Reporting (FAIR)
112 West 27th Street
New York, NY 10001
Telephone: 212-633-6700
Fax: 212-727-7668
Web: http://www.fair.org/

FAIR is a national media watch group that offers well-documented criticism of media bias and censorship. FAIR advocates for greater diversity in the press and scrutinizes media practices that marginalize public interest, minority and dissenting viewpoints. FAIR believes that structural reform is ultimately needed to break up the dominant media conglomerates, establish independent public broadcasting and promote strong non-profit sources of information.

Free Press
40 Main Streeet
Suite 101
Florence, MA 01062
Telephone: 877-888-1533
Fax: 413-585-8904
Web: http://www.freepress.net/

Free Press is a national, nonpartisan organization working to reform the media. Through education, organizing and advocacy, we promote diverse and independent media ownership, strong public media, and universal access to communications.

Grade the News
School of Journalism and Mass Communications
Dwight Bentel Hall
San Jose State University
One Washington Square
San José, CA 95192-0026
Web: http://www.gradethenews.org/

Grade the News is a media research project focusing on the quality of the news media in the San Francisco Bay Area. We are based at San Jose State University's School of Journalism and Mass Communications and affiliated with Stanford University's Graduate Program in Journalism.

Media Alliance
1904 Franklin Street, Suite 500
Oakland, CA 94612
Telephone: 510-832-9000
Fax: 510-238-8557
Email: information@media-alliance.org
Web: http://www.media-alliance.org/

Media Alliance is a 30 year-old media resource and advocacy center for media workers, non-profit organizations, and social justice activists. Our mission is excellence, ethics, diversity, and accountability in all aspects of the media in the interests of peace, justice, and social responsibility.

Media Education Foundation
60 Masonic Street
Northampton, Massachusetts 01060
Telephone: 800-897-0089 or 413-584-8500
Fax: 800-659-6882 or 413-586-8398
Email: info@mediaed.org
Web: http://www.mediaed.org/

The Media Education Foundation produces and distributes documentary films and other educational resources to inspire critical reflection on the social, political and cultural impact of American mass media.

New Mexico Media Literacy Project
6400 Wyoming Blvd NE
Albuquerque NM 87109
Telephone: 505-828-3129
Fax: 505-828-3142
Email: nmmlp@nmmlp.org
Web: http://nmmlp.org/

The New Mexico Media Literacy Project cultivates critical thinking and activism in our media culture to build healthy and just communities.

The Praxis Project
1750 Columbia Road, NW
Second Floor
Washington, DC 20009
Telephone: 202-234-5921
Fax: 202-234-2689
Email: info@thepraxisproject.org
Web: http://www.thepraxisproject.org/home.html

Praxis trains partner organizations and provides research, technical assistance and financial support to tackle issues impacting the well being of communities.

Project Censored
Sonoma State University
1801 East Cotati Avenue
Rohnert Park, CA 94928
Telephone: 707-664-2500
Email censored@sonoma.edu
Web: http://www.projectcensored.org/

Through a partnership of faculty, students, and the community, Project Censored conducts research on important national news stories that are underreported, ignored, misrepresented, or censored by the US corporate media. Each year, Project Censored publishes a ranking of the top 25 most censored nationally important news stories in the yearbook, *Censored: Media Democracy in Action*.

Society of Professional Journalists Code of Ethics
Eugene S. Pulliam National Journalism Center
3909 N. Meridian St.
Indianapolis, IN 46208
Telephone: 317/927-8000
Fax: 317-920-4789
Web: http://www.spj.org/ethicscode.asp

Members of the Society of Professional Journalists believe that public enlightenment is the forerunner of justice and the foundation of democracy.

The SPIN Project
149 Natoma Street 2nd Floor
San Francisco, CA 94105
Telephone: 415-227-4200
Fax: 415-227-4633
Email: info@infoproject.org
Web: http://www.spinproject.org/

The SPIN Project is for organizations working to build a fair, just and equitable society that want to be heard in today's crowded media environment.

Transforming Communities (TC)
734 A St.
San Rafael, CA 94901-3923
Telephone: 415-457-2464
Fax: 415-457-6457
Web: http://www.transformcommunities.org/

TC is a national leader in the creation of contemporary, community-based approaches to preventing violence against women and girls. By developing and implementing prevention campaigns and by disseminating best practices through trainings and publications, TC advances the prevention agenda, particularly within the domestic violence field.

National Domestic Violence Organizations

Compiled by the National Resource Center on Domestic Violence

American Bar Association Commission on Domestic Violence

740 15th Street, NW, 9th Floor
Washington, DC, 20005-1019
Telephone: 202-662-1000
Web: http://www.abanet.org/domviol/home.html

The mission of the American Bar Association Commission on Domestic Violence is to mobilize the legal profession to provide access to justice and safety for victims of domestic violence.

Asian & Pacific Islander Institute on Domestic Violence (API)

450 Sutter Street
Suite 600,
San Francisco California 94108
Telephone: 415-954-9988 ext. 315
Fax: 415-954-9999
Email: apidvinstitute@apiahf.org
Web: http://www.apiahf.org/index.php/programs/domestic-violence.html

The Asian & Pacific Islander Institute on Domestic Violence is a national network of advocates; community members; professionals from health, mental health, law, education, and social services; survivors; scholars; researchers; and activists from public policy, community organizations, youth programs, immigrants' rights networks, communities of color, women's groups, lesbian/gay/bisexual/transgender communities, and other social justice organizations. API serves as a forum for, and clearinghouse on, information, research, resources and critical issues about violence against women in Asian and Pacific Islander communities.

Battered Women's Justice Project

Email: technicalassistance@bwjp.org
Web: http://www.bwjp.org

The Battered Women's Justice Project works to promote systemic change within community organizations and governmental agencies engaged in the civil and criminal justice response to domestic violence that creates true institutional accountability to the goal of ensuring safety for battered women and their families. To this end, BWJP undertakes projects on the local, state, national, and international levels.

Criminal and Civil Justice Office
1801 Nicollet Ave. South Suite 102
Minneapolis, MN 55403
Telephone: 800-903-0111; extension 1
Telephone: 612-824-8768
Fax: 612-824-8965

Defense Office (National Clearinghouse for the Defense of Battered Women)
125 South 9th St., Suite 302
Philadelphia, PA 19107
Telephone: 800-903-0111; extension 3
Telephone: 215-351-0010
Fax: 215-351-0779

National Center on Full Faith and Credit
1901 North Fort Myer Drive, Suite 1011
Arlington, VA 22209
Telephone: 800-903-0111, extension 2
Telephone: 703-312-7922
Fax: 703-312-7966

Domestic Violence Initiatives for Women with Disabilities (DVI)

PO Box 300535
Denver CO 80203
Telephone: 303-839-5510
Fax: 303-839-1181
Email: dvidenver@aol.com

Domestic Violence Initiatives for Women with Disabilities (DVI) is a nonprofit organization that provides education, awareness and knowledge of the issues facing women with disabilities who have experienced domestic violence or caretaker abuse.

FaithTrust Institute
2400 N. 45th Street #101
Seattle, WA 98103
Telephone: 206-634-1903
Fax: 206-634-0115
Email: info@faithtrustinstitute.org
Web: http://www.faithtrustinstitute.org/

FaithTrust Institute, formerly the Center for Prevention of Sexual and Domestic Violence, offers a wide range of services and resources, including training, consultation and educational materials, to provide communities and advocates with the tools and knowledge they need to address the religious and cultural issues related to abuse. Faith Trust Institute is an international, multi-faith organization working with many communities, including Asian and Pacific Islander, Buddhist, Jewish, Latino/a, Muslim, Black, Anglo, Indigenous, Protestant and Roman Catholic.

Family Violence Prevention Fund (FVPF)
383 Rhode Island St. Suite #304
San Francisco, CA 94103-5133
Telephone: 415-252-8900
Fax: 415-252-8991
TTY: 800-595-4889
Email: info@endabuse.org
Web: http://endabuse.org/

The Family Violence Prevention Fund works to prevent violence within the home, and in the community, to help those whose lives are devastated by violence. The FVPF has continued to break ground by reaching new audiences including men and youth, promoting leadership within communities to ensure that violence prevention efforts become self-sustaining, and transforming the way health care providers, police, judges, employers and others address violence.

Institute on Domestic Violence in the African American Community (IDVAAC)
University of Minnesota, School of Social Work
290 Peters Hall
1404 Gortner Avenue
St. Paul, MN 55108-6142
Toll Free Phone: 877-NIDVAAC (643-8222)
Local Phone: 612-624-5357
Fax: 612-624-9201
Email: nidvaac@umn.edu or info@idvaac.org
Web: http://www.dvinstitute.org/

The Institute's mission is to provide an interdisciplinary vehicle and forum by which scholars, practitioners, and observers of family violence in the African American community will have the continual opportunity to articulate their perspectives on family violence through research findings, the examination of service delivery and intervention mechanisms, and the identification of appropriate and effective responses to prevent/reduce family violence in the African American community.

Legal Momentum
395 Hudson Street
New York, NY 10014
Telephone: 212-925-6635
Fax: 212-226-1066
Or
1101 14th Street, NW
Suite 300
Washington, DC 20005
Telephone: 202-326-0040
Fax: 202-589-0511
Email: policy@legalmomentum.org
Web: http://www.legalmomentum.org/

Legal Momentum strives to act as a leading national legal advocate for expanding the rights and opportunities of women and girls. The organization identifies, analyzes and shapes solutions for emerging challenges and areas of greatest need by applying expertise and professionalism in law and communications. Legal Momentum's work focuses on three broad initiatives: economic justice, freedom from gender-based violence and equality under the law. The organization works to integrate diverse perspectives in their work by expanding their engagement across communities and generations.

Mending the Sacred Hoop Technical Assistance Project (MSH-TA)

202 East Superior Street
Duluth, MN 55802
Telephone: 218-623-HOOP (4667)
Toll-free: 888-305-1650
Fax: 218-722-5775
Web: http://www.msh-ta.org/

The mission of MSH-TA is to assist Native Sovereign Nations in improving their response to Native women who are victimized by domestic violence and sexual assault and restore safety and integrity to them. Mending the Sacred Hoop works to improve the safety of Native women who experience battering, sexual assault, and stalking by assisting tribes with training, technical assistance and resource materials that specifically address violence against American Indian/Alaskan Native women. Their approach recognizes that individual Nations are responding to violence against women by creating strategies at the local level distinct to their available resources and cultural perspectives.

National Center for Victims of Crime (NCVC)

2000 M Street NW, Suite 480
Washington, DC 20036
Telephone: 202-467-8700
Fax: 202-467-8701
Web: http://www.ncvc.org/ncvc/Main.aspx

NCVC is dedicated to serving individuals, families, and communities harmed by crime. Through collaboration with local, state, and federal partners, NCVC provides direct services and resources; advocates for passage of laws and public policies that create resources and secure rights and protections for crime victims; delivers training and technical assistance to victim service organizations, counselors, attorneys, criminal justice agencies, and allied professionals; and fosters cutting-edge thinking about the impact of crime and the ways in which each of us can help victims regain control of their lives.

National Center on Domestic Violence, Trauma and Mental Health

29 E. Madison, Suite 1750
Chicago, IL 60602
Telephone: 312-726-7020, ext. 19 or 11
Fax: 312-726-7022
Web: http://www.nationalcenterdvtraumamh.org/home.php
Email: info@nationalcenterdvtraumamh.org

The National Center on Domestic Violence, Trauma and Mental Health ('the Center') is a national technical assistance project designed to cultivate a deeper understanding about the mental health and advocacy needs of survivors of domestic violence and their children and the impact of trauma on individual healing and social change. We encourage and facilitate collaboration among domestic violence advocates, mental health professionals, disability rights organizations and a variety of community-based service providers, as well as state domestic violence coalitions, state agencies, and other policy organizations at the state and national levels.

National Clearinghouse for Abuse in Later Life

307 S. Paterson St. #1
Madison, WI 53703
Phone: 608-255-0539
Fax: 608-255-3560
Web: http://www.ncall.us/

A project of the Wisconsin Coalition Against Domestic Violence, NCALL is a nationally recognized leader on program development, policy and technical assistance and training that addresses the nexus between domestic violence, sexual assault and elder abuse/neglect. The vision of NCALL is to end abuse and neglect of older adults and people with disabilities by family members, caregivers and others with ongoing relationships with victims.

National Coalition Against Domestic Violence (NCADV)

1120 Lincoln Street, Suite 1603
Denver, CO 80203
Telephone: 303-839-1852
Fax: 303-831-9251
TTY: 303-839-8459
Email: mainoffice@ncadv.org
Web: http://www.ncadv.org

The National Coalition Against Domestic Violence works to organize for collective power by advancing transformative work, thinking and leadership of communities and individuals working to end the violence in our lives. NCADV's work includes coalition building at the local, state, regional and national levels; support for the provision of community-based, non-violent alternatives for battered women and their children; public education and technical assistance; policy development and innovative legislation; focus on the leadership of NCADV's caucuses and task forces developed to represent the concerns of organizationally under represented groups; and efforts to eradicate social conditions which contribute to violence against women and children.

National Coalition of Anti-Violence Programs

240 West 35th Street
Suite 200
New York, NY 10001
Telephone: 212-714-1184
Fax: 212-714-2627
Email: info@ncavp.org
Web: http://www.ncavp.org/

The National Coalition of Anti-Violence Programs (NCAVP) addresses the problem of violence committed against and within the lesbian, gay, bisexual, transgender (LGBT) and HIV-affected communities. The organization is a coalition of programs that document and advocate for victims of anti-LGBT and anti-HIV/AIDS violence/harassment, domestic violence, sexual assault, police misconduct and other forms of victimization.

National Domestic Violence Hotline (NDVH)

P.O. Box 161810
Austin, TX 78716
Hotline: 800-799-SAFE (7233)
Business Line: 512-453-8117
TTY: 800-787-3224
Web: http://www.ndvh.org/

A project of Texas Council on Family Violence, the National Domestic Violence Hotline is a resource available to victims of domestic violence 24-hours a day, 365 days a year. With a database of more than 4,000 shelters and service providers across the United States, Puerto Rico, Alaska, Hawaii and the U.S. Virgin Islands, the Hotline provides callers with information they might otherwise have found difficult or impossible to obtain. Bilingual staff and a language line are available for every non-English speaking caller. Deaf abused women can also find help at the Hotline by calling the TTY line at 800/787-3224.

National Health Resource Center on Domestic Violence (NHRC)

383 Rhode Island Street, Suite 304
San Francisco, California 94103-5133
Telephone: 888-Rx-ABUSE (792-2873)
Fax: 415-252-8991
Email: health@endabuse.org
Web: www.endabuse.org/health

NHRC provides resource and training materials, clinical tools, technical assistance, information and referrals, training and models for local, state and national health policy-making for those interested in improving health care's response to domestic violence.

The National Latino Alliance for the Elimination of Domestic Violence (Alianza)

700 Fourth Street SW
Albuquerque, NM 87102
Telephone: 505-224-9080 or 505-224-9081
Fax: 505-224-9079
Email: info@dvalianza.org
Web: http://www.dvalianza.org/home.htm

The National Latino Alliance for the Elimination of Domestic Violence is part of a national effort to address the domestic violence needs and concerns of under-served populations. It represents a growing network of Latina and Latino advocates, practitioners, researchers, community activists, and survivors of domestic violence. Alianza advocates for and helps to formulate policies that will prevent and help end domestic violence in Latino communities; monitors and disseminates information about the impact of domestic violence policies and legislation on Latino communities; promotes the involvement or inclusion of Latinas/os in policymaking and revenue allocating bodies; and advocates for the allocation of adequate resources to help prevent and end domestic violence in Latino communities.

National Network to End Domestic Violence

2001 S Street NW, Suite 400
Washington, DC 20009
Telephone: 202-543-5566
Fax: 202-543-5626
Web: http://www.nnedv.org/

The National Network to End Domestic Violence, a social change organization representing state domestic violence coalitions, is dedicated to creating a social, political and economic environment in which violence against women no longer exists.

National Network to End Violence Against Immigrant Women

Web: http://www.immigrantwomennetwork.org

Family Violence Prevention Fund
383 Rhode Island Street, Suite 304
San Francisco, CA 94103
Telephone: 415-252-8900
Fax: 415-252-8991
Email: leni@endabuse.org
Email: monica@endabuse.org

Asista Immigration Technical Assistance Project
515 28th Street
Des Moines, IA 50312
Telephone: 515-244-2469
Email: questions@asistaonline.org

Legal Momentum Immigrant Women Program
1522 K Street, N.W., Suite 550
Washington, DC 20005
Telephone: 202-326-0040
Fax: 202-589-0511
Email: iwp@legalmomentum.org

The National Network to End Violence Against Immigrant Women (Network) is a broad-based coalition of more than five hundred organizations and individuals that advocate, provide services, and offer assistance to immigrant victims of domestic violence, sexual assault, and trafficking.

The Network is co-chaired by the Family Violence Prevention Fund, The Immigrant Women Program of Legal Momentum (formerly NOW Legal Defense and Education Fund), and ASISTA Immigration Technical Assistance Project. The three co-chair organizations contribute their special expertise and experience to the technical assistance, training and advocacy leadership the Network provides.

National Online Resource Center on Violence Against Women (VAWnet)
6400 Flank Drive, Suite 1300
Harrisburg, Pennsylvania 17112
Telephone: 800-537-2238
TTY: 800-553-2508
Fax: 717-545-9456
Web: http://www.vawnet.org

VAWnet is an easily accessible and comprehensive collection of full-text, searchable electronic resources on domestic violence, sexual violence and related issues for state domestic and sexual violence coalitions as well as allied national organizations and individuals working to end violence against women and children.

National Organization for Victim Assistance (NOVA)
510 King Street, Suite 424
Alexandria, VA 22314
Telephone: 703-535-NOVA
Fax: 703-535-5500
Web: http://www.trynova.org/

The National Organization for Victim Assistance is a private, non-profit organization of victim and witness assistance programs and practitioners, criminal justice agencies and professionals, mental health professionals, researchers, former victims and survivors, and others committed to the recognition and implementation of victim rights and services. NOVA's mission is to promote rights and services for victims of crime and crisis everywhere through national advocacy, direct services to victims, assistance to professional colleagues and increased membership activities and services.

National Resource Center on Domestic Violence (NRCDV)
6400 Flank Drive, Suite 1300
Harrisburg, Pennsylvania 17112
Telephone: 800-537-2238
TTY: 800-553-2508
Fax: 717-545-9456
Web: http://www.nrcdv.org

NRCDV provides comprehensive information and resources, policy development and technical assistance designed to enhance community response to and prevention of domestic violence.

National Sexual Violence Resource Center
123 North Enola Drive
Enola, Pennsylvania 17025
Toll-free: 877-739-3895
Telephone: 717-909-0710
Fax: 717-909-0714
TTY: 717-909-0715
Web: http://www.nsvrc.org/

The National Sexual Violence Resource Center (NSVRC) is a comprehensive collection and distribution center for information, statistics, and resources related to sexual violence. It serves as a resource for state, territory, and tribal anti-sexual assault coalitions, rape crisis centers, allied organizations, community projects, policy-makers, government entities, media, educators, health care providers and others working to address and eliminate sexual assault.

National Center on Domestic and Sexual Violence (NCDSV)
4612 Shoal Creek Blvd.
Austin, Texas 78756
Telephone: 512-407-9020
Fax: 512-407-9022
Web: http://www.ncdsv.org/

The National Center on Domestic and Sexual Violence designs, provides, and customizes training and consultation, influences policy, promotes collaboration and enhances diversity with the goal of ending domestic and sexual violence.

National Violence Against Women Prevention Research Center (NVAWPRC)
Web: http://www.vawprevention.org/

The National Violence Against Women Prevention Research Center works to help prevent violence against women by advancing knowledge about prevention research and fostering collaboration among advocates, practitioners, policy makers, and researchers. Through the website listed above, the NVAWPRC and its partners at the Centers for Disease Control (CDC) offer the latest research articles on violence against women as well as information on advocacy and practice, public policy and education and training.

National Women's Law Center (NWLC)
11 Dupont Circle, NW, #800
Washington, D.C. 20036
Telephone: 202-588-5180
Fax: 202-588-5185
Web: http://www.nwlc.org/

The National Women's Law Center uses the law in all its forms: getting new laws on the books and enforced; litigating ground-breaking cases in state and federal courts all the way to the Supreme Court; and educating the public about ways to make the law and public policies work for women and their families. The NWLC staff takes on the issues that effect women's and girls' lives in education, employment, family economic security, and health – with special attention given to the needs of low-income women and their families.

Office on Violence Against Women (OVW)
800 K Street, N.W., Suite 920
Washington, DC 20530
Telephone: 202-307-6026
Fax: 202-307-3911
TTY: 202-307-2277
Web: http://www.ovw.usdoj.gov

The Office on Violence Against Women (OVW) has handled the legal and policy issues of the Department of Justice (DOJ) regarding violence against women, coordinated DOJ efforts, provided national and international leadership, received international visitors interested in learning about the federal government's role in addressing violence against women, and responded to requests for information regarding violence against women. The Office works closely with components of the Office of Justice Programs, the Office of Legal Policy, the Office of Legislative Affairs, the Office of Intergovernmental Affairs, the Immigration and Naturalization Office, the Executive Office for United States Attorneys, U.S. Attorneys' Offices, and state, tribal and local jurisdictions to implement the mandates of the Violence Against Women Act and subsequent legislation.

Resource Center on Domestic Violence: Child Protection and Custody
PO Box 8970
Reno, Nevada 89507
Telephone: 800-52-PEACE (527-3223)
Fax: 775-784-6160
Email: staff@ncjfcj.org
Web: http://www.ncjfcj.org/content/view/129/250/

RCDVCPC provides information, materials, consultation and technical assistance related to child protection and custody within the context of domestic violence.

Sacred Circle
National Resource Center to End Violence Against Native Women
722 Saint Joseph Street
Rapid City, South Dakota 57701
Telephone: 877-733-7623 (red-road)
Fax: 605-341-2472
Email: scircle@sacred-circle.com
Web: http://www.sacred-circle.com

Sacred Circle provides technical assistance, policy development, training institutes and resource information regarding domestic violence and sexual assault to develop coordinated agency response in American Indian/Alaska Native tribal communities.

Sheila Wellstone Institute
Wellstone Action
2446 University Avenue W., Suite 170
St. Paul, MN 55114
Telephone: 651-645-3939
Fax: 651-645-5858
Email: Lonna@wellstone.org
Web: http://www.wellstone.org/swinstitute/index.aspx

The Sheila Wellstone Institute is dedicated to ending violence against women and children by enlarging the number and role of citizens in working to end violence against women and children; organizing meaningful citizen action in support of public policy and programs that contributes to ending violence against women and children; being a voice that communicates the "real and relevant" impact of violence against women and children; helping community-based organizations work to effectively energize and involve citizens to end violence against women and children through political advocacy, civic participation and leadership development.

Tribal Domestic Violence and Sexual Assault Coalitions

Compiled by Clan Star, Inc.

Alaska Native Women's Coalition (ANWC)
P.O Box 73505
Fairbanks, AK 99709
Telephone: 907-663-6331
Web: www.aknwc.org

Contact(s):
Tami Jerue
Financial Administrator
E-mail: tamijerue@yahoo.com
Telephone: 907-388-4686

Shirley Moses
Shelter Manager
E-mail: shirleymoses@yahoo.com
Telephone: 907-978-1852

American Indians Against Abuse Coalition (AIAA)
8558 N County Road K
Hayward, WI 54843
Telephone: 715-634-9980
Fax: 715-634-9982

Contact(s):
Teri Tainter
Executive Director
E-mail: aiaaadmin@cheqnet.net

Sherri Mann
Board Vice President
E-mail: Sherri.mann@ho-chunk.com

Coalition to Stop Violence Against Native Women (CSVANW)
2401 12th Street NW ste 201-n
Albuquerque, NM 87104
Telephone: 505-243-9199
Fax: 505-243-9966

Contact(s):
P.O.C: Desiree Weekoty
Administrative Assistant
E-mail: csvanw@msn.com

Carma Tuscon
Board Member
E-mail: ctuscon@msn.com

Community Resource Alliance (CRA)
P.O Box 28
607 Main Ave
Callaway, MN 56521
Telephone: 218-375-2763
Fax: 218-375-2763

Contact(s):
Lisa Brunner
Executive Director
E-mail: midgama@msn.com

Patty McGeshick
Board Member
E-mail: savtp@nemont.net

First Nations Women's Alliance (FNWA)
P.O Box 297
Fort Totten, ND 58335
Telephone: 701-766-1816
Fax: 701-766-4550

Contact(s):
Kim Carlson
Director
E-mail: kcann68@yahoo.com

Linda Thompson
Director
E-mail: spiritlakevoca97@yahoo.com

Uniting Three Fires Against Violence
Lori Jump Coalition (LJC)
P.O Box 1836
1610 Ashmun St
Sault St. Marie, MI, 49783
Telephone: 906-253-9775
Fax: 906-253-9757

Contact(s):
Lori Jump
Director
E-mail: lorijump@hotmail.com

Roxanne Mannisto
Board Member
E-mail: mannisto@saulttribe.org

Minnesota Indian Women's Sexual Assault Coalition (MIWSAC)
1619 Dayton Ave., Ste 303
St.Paul, MN 55104-2966
651-646-4800 ph 651-646-4798 fx
www.miwsac.org

Contact(s):
Nicole Matthews
Director
E-mail: nmatthews@miwsac.org

Guadalupe Lopez
Outreach
E-mail: gglopez@qwest.net

Montana Native Women's Coalition (MNWC)
P.O Box 544
Lame Deer, MT 59043
Telephone: 406-477-3252
Fax: 406-477-3253

Contact(s):
Shirl Pinto-Robinson
Director
E-mail: shirlannpinto@hotmail.com

Roberta Harris
Administrative Assistant
E-mail: lordservant@hotmail.com

Native Women's Society of the Great Plains Reclaiming Our Sacredness (NWSGPROS)
P.O Box 638
Kyle, SD 57752-0638
Telephone: 605-455-2244
Fax: 605-455-1245
Web: www.nativewomenssociety.org

Contact(s):
Cecelia Fire Thunder
Co-coordinator
E-mail: Cecelia@cangleska.org

Carmen O' Leary
Co-coordinator
E-mail: oleary@lakotanetwork.com

Niwhongwh xw E:na:wh Stop the Violence Coalition (NESTVC)
P.O Box 309
150 Mill Creek RD
Hoopa, CA 95546
Telephone: 530-625-1662
Fax: 530-625-1677
Web: www.nestvc@aol.com

Contact(s):
Jolanda Ingram-Marshall
Executive Director
E-mail: NESTVC@aol.com

Dorothy Sherman Sr.
Coordinator/educator/advocate
E-mail: duaneshermansr@hotmail.com

Nin Gikinoo Amadimin (We Teach Each Other) Sacred Hoop Coalition (NGASHC)
205 E. Superior St
Duluth, MN 55802
Telephone: 888-305-1650
Fax: 218-722-5775

Contact(s):
Bree Bussey
Coalition Coordinator

Sicangu Coalition Against Sexual & Domestic Violence (SCASDV)
P.O Box 55
Mission, SD 57555
Telephone: 605-856-2627
Fax: 605-856-2494

Contact(s):
Lisa M. Iyotte
Education Specialist
E-mail: L.M.Iyotte@hotmail.com

Nicole Witt
Coalition Coordinator
E-mail:
grantmanager@wbcws.orgbbussey@mshoop.org

Tina Olson
Co director
E-mail: taolson@mshoop.org

North Dakota Council on Abused Women's Services (NDCAWS)

418 E Rosser Avenue #320
Bismark, ND 58501
Telephone: 701-255-6240 xt.17
Fax: 701-255-1904

Contact(s):
Dana Mees
Administrative Assistant
E-mail: dmees@ndcaws.org

Our Sisters Keeper (OSK)

P.O Box 3416
Durango, CO 81302-3416
Telephone: 970-247-7888

Contact(s):
Diane Millich
Executive Director
E-mail: dianemillich@yahoo.com

Melva Caveness
Coordinator
E-mail: micaveness@oursisters.org

Southwest Indigenous Women's Coalition (SWIWC)

4520 N. Central Ave. Ste 570
Phoenix, AZ 85012
Telephone: 602-266-8434
Fax: 602-266-8440

Contact(s):
Leanne Guy
Executive Director
E-mail: guytsosie@yahoo.com

Veronica Hunter
Finance Manager
E-mail: Vhunter65@hotmail.com

Strong Hearted Native Women's Coalition (SHNWC)

P.O Box 2488
Valley Center, CA 92082
Telephone: 760-749-1410 xt.5322
Fax: 760-749-3347

Contact(s):
Germaine Omish-Guachena
Acting Executive Director
E-mail: strongheartedwomen@yahoo.com

Juana Magel-Dixon
Board Member
E-mail: jmajel@aol.com

Women's Spirit Coalition: Washington State Native American Coalition (WSNAC)

PO Box 13260
1405 Harrison Ave. NW, Suite 202
Olympia, WA 98502
Telephone: 360-352-3120
Fax: 360-357-3858
Web: www.womenspiritcoalition.org

Contact(s):
Dee Koester
Director Executive
E-mail: dee@womenspiritcoalition.org

Debra Adams
Vice President
E-mail: adamsdebra@yahoo.com

Our Dine Asdzani Coalition

PO Box 547
Crown Point, NM 87313
Telephone: 505-786-5622
Fax: 505-786-5285

Contact(s):
Elaine Billie
Program Director
E-mail: familyharmony@ymail.org

Darrell Betonie
Program Manager
E-mail: familyharmony@ymail.org

Yupik Women's Coalition

PO Box 207
Emmonak, AK 99581
Telephone: 907-949-1434

Contact(s):
Lenora Hootch
Program Director
E-mail: emmows@hughes.net

Joanne Horn
Program Coordinator
E-mail: emmows@hughes.net

Hopi-Tewa Women's Coalition to End Abuse

P.O Box 239
2nd Mesa, AZ 86043
Telephone: 928-737-9000
Fax: 928-737-9191

Contact(s):
Dorma Sahneyah
Project Director
E-mail: dlsahneyah@yahoo.com

Idaho Tribal Women's Coalition

E-mail: alaskaidaho@aol.com

State Domestic Violence Coalitions

Compiled by the National Resource Center on Domestic Violence

Alabama Coalition Against Domestic Violence
PO Box 4762
Montgomery AL 36101
Telephone: 334-832-4842
Fax: 334-832-4803
Web: www.acadv.org

Alaska Network on Domestic Violence and Sexual Assault
130 Seward Street - Suite 214
Juneau AK 99801
Telephone: 907-586-3650
Fax: 907-463-4493
Web: www.andvsa.org

Arizona Coalition Against Domestic Violence
301 East Bethany Home Road, Suite C194
Phoenix AZ 85012
Telephone: 602-279-2900
Fax: 602-279-2980
Web: www.azcadv.org

Arkansas Coalition Against Domestic Violence
1401 West Capitol Avenue - Suite 170
Little Rock AR 72201
Telephone: 501-907-5612
Fax: 501-907-5618
Web: www.domesticpeace.com

California Partnership to End Domestic Violence
PO Box 1798
Sacramento CA 95812
Telephone: 916-444-7163
Fax: 916-444-7165
Web: www.cpedv.org

Colorado Coalition Against Domestic Violence
PO Box 18902
Denver CO 80218-0902
Telephone: 303-831-9632 or 888-778-7091
Fax: 303-832-7067
Web: www.ccadv.org

Connecticut Coalition Against Domestic Violence
90 Pitkin Street
East Hartford CT 06108
Telephone: 860-282-7899
Fax: 860-282-7892
Web: www.ctcadv.org

Delaware Coalition Against Domestic Violence
100 West 10th Street - Suite 703
Wilmington DE 19801
Telephone: 302-658-2958
Fax: 302-658-5049
Web: www.dcadv.org

DC Coalition Against Domestic Violence
5 Thomas Circle NW
Washington DC 20005
Telephone: 202-299-1181
Fax: 202-299-1193
Web: www.dccadv.org

Florida Coalition Against Domestic Violence
425 Office Plaza Drive
Tallahassee FL 32301
Telephone: 850-425-2749
Fax: 850-425-3091
Web: www.fcadv.org

Georgia Coalition Against Domestic Violence
114 New Street, Suite B
Decatur GA 30030
Telephone: 404-209-0280
Fax: 404-766-3800
Web: www.gcadv.org

Hawaii State Coalition Against Domestic Violence
716 Umi Street - Suite 210
Honolulu HI 96819-2337
Telephone: 808-832-9316
Fax: 808-841-6028
Web: www.hscadv.org

Idaho Coalition Against Sexual and Domestic Violence
300 Mallard Drive, Suite 130
Boise ID 83706
Telephone: 208-384-0419
Fax: 208-331-0687
Web: www.idvsa.org

Illinois Coalition Against Domestic Violence
801 South 11th Street
Springfield IL 62703
Telephone: 217-789-2830
Fax: 217-789-1939
Web: www.ilcadv.org

Indiana Coalition Against Domestic Violence, Inc.
1915 West 18th Street, Suite B
Indianapolis IN 46202
Telephone: 317-917-3685
Fax: 317-917-3695
Web: www.violenceresource.org

Iowa Coalition Against Domestic Violence
515 28th Street, Suite 104
Des Moines IA 50312
Telephone: 515-244-8028
Fax: 515-244-7417
Web: www.icadv.org

Kansas Coalition Against Sexual and Domestic Violence
634 Southwest Harrison Street
Topeka KS 66603
Telephone: 785-232-9784
Fax: 785-266-1874
Web: www.kcsdv.org

Kentucky Domestic Violence Association
PO Box 356
Frankfort KY 40602
Telephone: 502-209-5382
Fax: 502-266-5382
Web: www.kdva.org

Louisiana Coalition Against Domestic Violence
PO Box 77308
Baton Rouge LA 70879-7308
Telephone: 225-752-1296
Fax: 225-751-8927
Web: www.lcadv.org

Maine Coalition to End Domestic Violence
170 Park Street
Bangor ME 04401
Telephone: 207-941-1194
Fax: 207-941-2327
Web: www.mcedv.org

Maryland Network Against Domestic Violence
Whitehall Professional Center
6911 Laurel Bowie Road - Suite 309
Bowie MD 20715
Telephone: 301-352-4574
Fax: 301-809-0422
Web: www.mnadv.org

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Michigan Coalition Against Domestic and Sexual Violence
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Fax: 517-347-1377
Web: www.mcadsv.org

Minnesota Coalition for Battered Women
590 Park Street, Suite 410
St. Paul MN 55103
Telephone: 651-646-6177
Fax: 651-646-1527
Web: www.mcbw.org

Mississippi Coalition Against Domestic Violence
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Web: www.mcadv.org

Missouri Coalition Against Domestic and Sexual Violence
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Fax: 512-794-1199
Web: www.tcfv.org

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Web: www.udvc.org

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Fax: 360-586-1024
Web: www.wscadv.org

West Virginia Coalition Against Domestic Violence
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Charleston WV 25071
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Fax: 304-965-3572
Web: www.wvcadv.org

Wisconsin Coalition Against Domestic Violence
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Raising Public Awareness on Domestic Violence in Indian Country

Developed by

Cangleska, Inc., and
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Against Domestic Violence
and Sexual Assault

Published by

National Resource Center
on Domestic Violence

Raising Public Awareness on Domestic Violence in Indian Country

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ABOUT THE PROJECT

In collaboration with the **South Dakota Coalition Against Domestic Violence and Sexual Assault**, its member organizations and Native American advocates throughout the state, **Cangleska, Inc.**, the violence against women intervention and shelter program on the Pine Ridge Indian Reservation in South Dakota, developed domestic violence public awareness materials focusing specifically on rural and Native American communities. Materials included posters, public service announcements used in radio talk shows and an updated version of a domestic violence handbook for Lakota communities. A resource directory for advocates was also developed that included contacts for media, courts and the criminal justice system. Additionally, project staff coordinated the development and display of a statewide exhibit of the Silent Witness National Initiative and organized South Dakota participation in the national March to End Silence.

ABOUT THE AUTHORS

Karen Artichoker: Ms. Artichoker is a member of the management team for Cangleska, Inc. A graduate of the University of Colorado, Ms. Artichoker directs Sacred Circle, National Resource Center to End Violence Against Native Women. An Oglala Lakota/Ho-Chunk, Ms. Artichoker was the first Native woman to be qualified as an expert witness in federal court in South Dakota and is well known across the nation as a public speaker and advocate for ending violence against women.

Verlaine Gullickson: Ms. Gullickson is co-director of the South Dakota Coalition Against Domestic Violence and Sexual Assault. A graduate of North Dakota State University, Ms. Gullickson received her master's degree in Women's Studies from Mankato State University. Her previous work experience includes state government, legislative education and public education.

NATIONAL RESOURCE CENTER ON DOMESTIC VIOLENCE

The National Resource Center on Domestic Violence (NRCDV) was founded in 1993 as a key component in a national network of domestic violence resource centers established through the Violence Against Women Act and funded by the U.S. Department of Health and Human Services.

As a source of comprehensive information, training and technical assistance on community response to and prevention of domestic violence, the NRCDV supports the capacity of organizations and individuals working to end violence in the lives of women and their children. The NRCDV's first priority is to proactively support the work of national, state and local domestic violence programs. It also places an emphasis on increasing organizational responsiveness to the needs identified by communities of color and other traditionally underserved populations. The NRCDV is a project of the Pennsylvania Coalition Against Domestic Violence, a pioneering leader in policy development, training and technical assistance in the movement to end domestic violence.

This paper is one of a series prepared for the Public Education Technical Assistance (PE) Project of the NRCDV. The PE Project was initiated with funding from the National Center for Injury Prevention and Control of the Centers for Disease Control and Prevention (CDC) to support the public education efforts of state coalitions, community programs and others working to end domestic violence. A major activity of the project includes coordination of a series of demonstration projects to develop new approaches for domestic violence public education. This material was prepared with assistance from the National Center for Injury Prevention and Control of the Centers for Disease Control and Prevention (CDC) Grant # U1V/CCU312521.

National Resource Center on Domestic Violence

For additional information on these and other public education efforts, contact:

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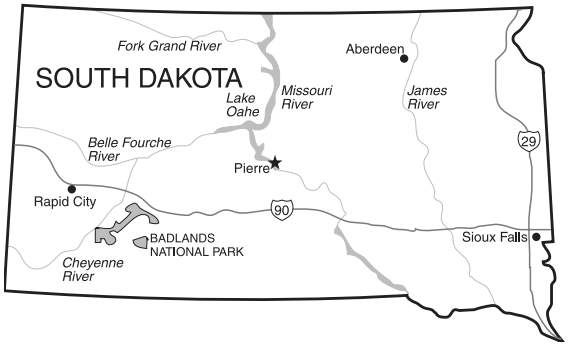
SOUTH DAKOTA: BACKDROP FOR THE CAMPAIGN



A large land mass, sparse population and limited economic resources are attributes that describe South Dakota. With an area of 75,952 square miles (380 miles in length and 245 miles in breadth), the state is the 16th largest in the nation, but has only nine persons per square mile and a total population of 690,000. Only 13 towns exceed populations of 5,000 and only 11 counties have populations greater than 15,000.

Nine American Indian reservations are located throughout the state and indigenous (Lakota) people comprise the only significant population of color in the state (eight percent of the total population). South Dakota ranks fourth in the nation in total Native American population. Pine Ridge, Rosebud and Cheyenne River, located in South Dakota, are among the largest American Indian reservations in the U.S. Ninety-one percent of reservation land is classified as rural. It is also noteworthy that these reservation counties rank among the poorest counties in the nation.

South Dakota history reflects a mixing of culture and people through interracial marriages so that immigrant cultures* and Lakota tradition intersect to create a distinct lifestyle. This is reflected in the values that many South Dakota families have in relation to the land, nature and family.

Historically, they have offered the means to an abundant life – good crops, plentiful fishing and hunting. The land and nature have commanded a deep respect from their inhabitants. They can also be punishing and cause death and injury through blizzards, floods, droughts, tornadoes and hailstorms. The Native people and the non-Native pioneers, who came to this state and stayed to experience both the bounty and hardships of nature, are pragmatic and hold fast to the values of common sense, enterprise, hard work, endurance, loyalty, friendship and a reliance on the extended family. The extended family for both Native and non-Native people in early years was vital because the family needed all members to survive. In isolated rural areas, the family provided child and elder care, education and moral and physical support. This tradition continues through current day.

Race relations in South Dakota reveal another facet of history: one of Manifest Destiny and the impact of colonization. The philosophy of Manifest Destiny asserted that the U.S. had the right to expand its territory throughout North America. The policy of the U.S. government during the 19th century held that Indian nations were to be assimilated or terminated. Lakota people were forced onto reservations and the cavalry guarded those reservations and surrounding areas. Children were educated in boarding schools and severely punished for speaking their language and following their traditions. The policies of colonization left a legacy of abject poverty and internalized oppression for the Lakota people. For non-Native people, Manifest Destiny undergirded the racism already present in the colonizing culture.

* Immigrant cultures refers to persons of any ethnicity or ancestry not indigenous (Native American) to this country.

Deep-seated prejudice between Native and non-Native people is reflected in the language, in social institutions and in state and local governments. Non-Native women are reluctant to use Native resources and Native women often have no choice but to use mainstream services. The inherent racism in these institutions and services sometimes endangers the safety of Native women and their children. Women experiencing racism will resist reporting violence and often will not seek needed services.

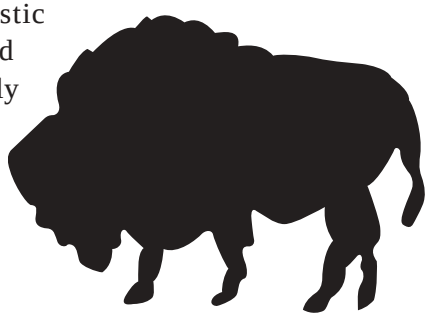
South Dakota is also a state of mixed jurisdiction. All of the reservations have some "checker boarding," i.e., land owned by non-Natives and located on the reservation but not under the jurisdiction of tribal courts or law enforcement. Non-Natives living within the boundaries of the reservations are not subject to tribal jurisdiction. This erosion of tribal sovereignty has created a class of people subject to little law or consequences for criminal behavior.

Complicating the jurisdictional issue is the state circuit court system. Circuit court judges travel to various counties for court sessions. Each county has individual schedules – some weekly, some bi-weekly, some only once a month. Shelter advocates spend inordinate amounts of time calling court personnel for schedules and court calendar dates.

In South Dakota, the presence of nine treaty tribes (federal jurisdiction) surrounded by state lands (state jurisdiction) creates a unique dilemma in trying to develop culturally-appropriate services that effectively serve both Native and rural non-Native women alike. Staff of shelter programs need to know the workings and the politics of both the courts and law enforcement on the tribal, state and federal levels. Staff also need to understand that Native women are often frightened by the state legal system and non-Native persons are distrustful of the tribal legal system.

As part of their mission, South Dakota Coalition members strive to provide equitable and respectful services to both Native and non-Native women, so it was only natural that resources would be needed for the creation and development of appropriate public education materials supporting that mission. Staff of shelter programs cannot provide adequate services without the assistance of the communities where they are located. Developing materials that educate and appeal to community members, both Native and non-Native, is essential to rural shelter programs.

In addition, South Dakota crime statistics during the time this project was initiated revealed that crime was decreasing in all areas except violence against women. Sexual assault and domestic violence statistics had remained the same or increased in almost every region of South Dakota, while other offenses had fallen dramatically in some areas of the state. Raising public awareness was one way to affect these statistics. With increased public awareness that domestic violence is a crime and perpetrators would be held accountable by the local community, staff hoped that more women would report domestic violence and seek safety; recidivism among perpetrators would decrease; and community entities would respond appropriately to incidents of violence against women.



ORGANIZATIONAL BACKGROUND

This rural domestic violence public awareness campaign was a joint project between Cangleska, Inc., a domestic violence organization located on the Pine Ridge Indian Reservation, and the South Dakota Coalition Against Domestic Violence and Sexual Assault during 1997. The Coalition is a 20-member state network of domestic violence programs that includes representation from all nine Indian reservations in South Dakota. The Coalition and Cangleska have a long history of joint projects, beginning with the formation of Cangleska.

Cangleska

In 1989, the Coalition developed and sponsored an initiative called **Project Medicine Wheel** on the Pine Ridge Reservation address the need for domestic violence and sexual assault services. **Project Medicine Wheel** evolved into a tribal agency and ultimately became known as Cangleska. (Cangleska is Lakota for Project Medicine Wheel and is the official name of the organization.) Cangleska, Inc., is a nonprofit, 501(c)(3), tribally-chartered organization. Known nationally for culturally-specific work, Cangleska was named a demonstration project by the U.S. Department of Justice under the Violence Against Women Act. During the course of this public education project, the organization employed 18 staff and offered an array of direct services including shelter and related services, outreach advocacy, a domestic violence-specific probation department, and a systems monitoring and technology development department.

Cangleska also operates **Sacred Circle, National Resource Center to End Violence Against Native Women**, created in 1996. The Family Violence Prevention and Services Act authorized the creation of a network of national resource centers that would provide specialized training and information on domestic violence. Sacred Circle was the fifth of five resource centers created as a result of this Act and currently provides domestic violence and sexual assault training and information to 554 tribes located throughout the country.

The South Dakota Coalition

The South Dakota Coalition Against Domestic Violence and Sexual Assault was formed to provide a network of support for organizations in the state working to end violence against women and to provide a voice for grassroots work on a state and national level. The Coalition was founded by a Lakota woman, Tillie Black Bear; the first organizational meeting was held on the Rosebud Indian Reservation in 1978.

Because the voices of Native women, present at the formation of the organization, had been lost in the succeeding years, the structure of the Coalition was challenged by Native women and has evolved into one that ensures equity for disenfranchised groups, especially women of color. The executive committee has two co-chairs – one selected by the entire body and one selected by the Women of Color Task Force. In addition, it includes representatives from the Women of Color Task Force, the Rural Women Task Force, a secretary, treasurer and one representative-at-large. Since the inception of this structure, the executive committee has been comprised of equal numbers of Native and non-Native women. Prior to this change in structure, no Native women had served on the executive committee for over ten years.

The Coalition operates by consensus decision-making to ensure equal representation for all. Task forces are able to caucus and have a collective voice in decision-making. The Coalition believes it is the only mixed racial organization in the state where Native women feel a real investment as valid, fully-participating members. The organizational structure and full participation of Native women make the Coalition a national model for other state coalitions seeking to build inclusive, participatory, democratic structures and multi-cultural organizations.

Staffing and Budget

Cangleska received a $35,000 grant award from the NRCDV to conduct this project. Most of this money supported staff salaries. The project was staffed by two members of Cangleska, a coordinator at 10% time and a media specialist at 10% time, in addition to a rural domestic violence outreach specialist from the Coalition at 20% time. The coordinator was responsible for administrative tasks related to funders, negotiating contracts with vendors, overseeing the development of materials and co-facilitating gatherings. The media specialist was responsible for actual development and production of printed materials, including data entry for the directory. The rural outreach specialist was responsible for maintaining contact with member organizations, coordinating the information for the directory, assisting with data input, developing and disseminating the survey and the Silent Witness National Initiative.

RATIONALE AND GOALS OF THE PROJECT

Public education outreach conducted by domestic violence programs in South Dakota varies according to staffing levels and available staff time. It is also dependent upon existing resources for materials development and production. Many rural South Dakota programs have only one or two staff members, and programs rely almost solely on the Coalition for materials. Some Native and rural communities utilize Coalition resources and materials effectively in their public education efforts; others are less consistent.

With that in mind, the overall goals of the project were to:

- increase the amount and type of public education resources and materials available to advocates
- develop universal symbols to be used in domestic violence prevention campaign materials that would have meaning and appeal to both Native and rural non-Native South Dakotans
- create a more unified and consistent approach to public education that was inclusive, reasonable and specific to the local region

In order to accomplish these goals, the project surveyed Coalition member programs and Native advocates regarding their public education activities and needs. That was accomplished by using written surveys and coordinating a gathering of advocates. Using the information obtained, a series of printed materials (brochures, posters and booklets) was developed and disseminated to the public through local domestic violence programs in the state. Another component of the project was to develop a statewide directory for domestic violence program advocates that would identify public education, media and legal/court resources.

Additionally, the project included coordinating a public awareness activity that would occur concurrently at several locations throughout Indian country. Staff also planned to hold a second gathering of advocates to assess the effectiveness of project materials and activities.

GATHERING INFORMATION

The first phase of the project focused on gathering information from shelter advocates, Native allies and others about their domestic violence public awareness work and needs. This step was intended to:

- identify ongoing domestic violence efforts in South Dakota and develop appropriate materials
- discover the types of public awareness activities already implemented throughout the state that could be built upon
- collect ideas about possible themes and messages for new materials
- establish/maintain participation with state coalition members who would be primarily responsible for disseminating the materials that were developed

Information was collected in a number of ways, including a written survey, phone discussions with shelter programs, a gathering of rural domestic violence program advocates, and a meeting with tribal leaders.

Written Survey

Project staff designed and disseminated a survey to Coalition member programs to collect information about public education efforts. The survey was designed to be a tool that would provide project staff with a detailed analysis of what was needed by member programs to support their efforts. The survey solicited information about the number of domestic violence organizations that had completed public education campaigns; the effectiveness of campaigns in creating public awareness; and campaign themes, strategies and goals.

Only four of the 20 surveys sent to member programs were returned, despite repeated efforts by staff to solicit information. This was likely due to the severity of the winter in South Dakota during this period (thought to be the worst in 100 years) and understaffing, coupled with the daily demands of crisis work. When it became evident that the surveys were not going to be completed, project staff brought the discussion to the Coalition's quarterly meetings. Considering travel restrictions throughout the state, these meetings seemed to be a logical forum and time for this discussion.

The topic was raised at two of the quarterly meetings where staff asked for information about successful public awareness campaigns. Because a number of other important issues took precedence, they were unable to obtain the information from either meeting. As a result, they returned to the original plan of hosting a separate meeting for advocates from member programs, including shelters serving rural non-Native women and those serving a majority of Native women.

NOTE: In keeping with long-standing Coalition policy (and to facilitate participation), member programs were reimbursed for travel expenses associated with the meeting. This travel reimbursement policy is necessary in South Dakota to ensure participation of all shelter programs, including small, rural programs that rarely have funds for these activities.

Rural Meeting

When the meeting was finally held in May 1997, the project had proceeded to a point where representatives were asked to comment on the work in progress, rather than participate in the project's initial stage as anticipated. Nine women from shelter programs in rural areas attended the day-long informal meeting and were asked to provide feedback on work done thus far on the redesign of Coalition publications, the resource directory and public service announcements. The meeting also included discussion on other public education issues including:

- projects that had worked in various communities and how those initiatives could be replicated and/or modified to fit other communities
- finding volunteers in small, isolated communities
- strategies for planning campaigns around or in conjunction with other community activities
- outreach to communities without shelter programs

Participants also discussed how public education programs could impact awareness in communities without local shelter programs – particularly those areas that are more than 70 miles from a program. For example, in the most isolated area (northern Meade County), a plan was formulated for staff from neighboring programs (a victim/witness coordinator and the assistant state's attorney) to participate in a public awareness booth at the local fair in Faith, SD. The exhibit was held in the high school gymnasium and the booth included Coalition publications, literature on domestic violence and sexual assault, and services offered by shelter programs and victim/witness programs. Staff members also made contact with local law enforcement and prosecution agencies and invited them to participate in the event.

Other Input

Project staff had planned a series of meetings with public education representatives from shelter programs serving Native and rural non-Native women to provide input, participate in the planning of activities and articulate the needs of shelter programs. Because of the severe winter weather, the meeting had to be postponed several times and staff had to continue project activities and contacting programs by telephone for input and suggestions.

RESERVATION GATHERING

A bilingual Cangleska staff member with connections to the tribal spiritual community personally invited a group of elder women and men to attend a meeting. The purpose of the meeting was to ask for their input and guidance in developing public education messages that might be effective in stopping domestic violence in tribal communities. Severe weather made meeting in-person impossible for all but one of those invited. (Staff subsequently interviewed, by phone, two additional medicine men who were invited but unable to attend.)

The medicine man who was able to come to the meeting, via four-wheel drive, was in his mid-forties. He spoke for an hour and agreed to be videotaped. The messages he suggested included, **"Do you think Crazy Horse was a woman beater?"** He also suggested that staff consider a poster about violence against Indian women using a popular poster slogan: "Drinking doesn't make you more Indian – it just makes you drunk."

The other two more elderly spiritual leaders supported the work to stop violence. They believed they were speaking publicly against physically harming others but felt the issue of alcohol was primary. All three men related stories of woman battering in the community that, in their minds, clearly illustrated cause and effect. They believed that alcohol use caused violence and that they were meeting their responsibilities because they consistently spoke out against alcohol use.

When given other information about the relationship between alcohol and violence, the medicine man who came to the meeting was able to admit that he probably needed further education on the subject. (It should be noted that he is married to the director of an alcohol treatment program and that he assisted his wife at the program, providing spiritual counseling and running sweat lodges for the clientele.)

He was asked how other medicine men, spiritual leaders and spiritual helpers could be educated or informed about the dynamics of domestic violence. He responded by saying that, at least for the older medicine men, "the spirits" would tell them about the nature of the problem. The medicine men would then have to be approached for a ceremony using the proper protocol.

When asked how to approach them as "ikce wicasa" or "common man" and not necessarily as medicine men, he thought for a long time and finally said that it would probably have to come from other medicine men. The conversation, particularly with the older men, would also have to be in the Lakota language.

Staff knew that this could be a difficult conversation given the prominent cultural value that is placed on listening to and learning from one's elders. Challenging the elders would give the appearance of being ill-mannered. The medicine man suggested working with middle-aged or younger medicine men who might be more open to listening and less likely to view questions as being disrespectful. He also felt that a gathering of medicine men to discuss the issue would only provide a forum for competition among the medicine men that would negate any possible benefit.

When asked what cross-cultural/cross-racial avenues might be utilized in sending a message about domestic violence, the medicine man noted that elderly people of all cultures seem to

be sending a similar message of concern about contemporary society and the state of the family. He cited statements such as: "What are these young people coming to!" and "In the old days…." His observations provided something else to think about: What would be a common message that elders of all nations share?

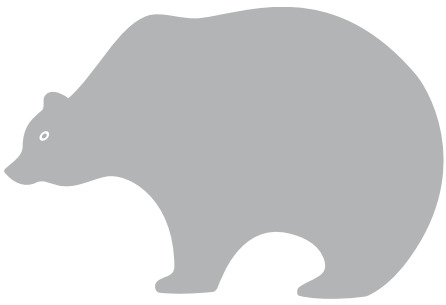
Three elder Lakota women were also interviewed subsequent to this meeting. The interviews were held in their homes and were conducted in the Lakota language. All three were very pleased that people were speaking out about the issue of domestic violence and cited personal experiences with violence and/or experiences of their daughters and granddaughters. They all believed that violence against women was learned from "white people" and that it was indeed a big problem in the Native community.

When asked if they would be willing to speak publicly on the issue, all felt that was best left to younger people because younger people could "really talk." One of the women said simply that she was too old, too tired and had too many responsibilities at home (caring for grandchildren) and she couldn't "be running up" to the radio station. She expressed her support for this project and encouraged the "younger" people (meaning middle-aged and younger) to continue the efforts.

One of the women suggested creating a memorial to women who had died or been hurt by domestic violence. She herself had been raped by three men and left in a field to die. The physical injuries from this assault still linger. She said that women needed to know that someone will listen to them and help them. A memorial would be a visible and constant reminder. If such a memorial were established, the elder woman offered to serve as an advisor on the spiritual care of the memorial.

While all of the women believed that alcohol plays a part in violence against women, they also believe the issue originated with colonization ("learned bad habits when they went out into the world because of military service"). They also see violence as an issue of male privilege. The women cited stories illustrating their grandparents' relationships of respect and equality and expressed their belief that violence is not traditional among Lakota people.

Both the elder men and women advised continual prayer. They adamantly believe that the solution to the problem of violence against women will be found in regaining spiritual balance and remembering culture and traditional values. Men need to understand the sacredness and power of the woman and their responsibilities in caring for her and the children. These elders felt that women have forgotten their sacredness and need to re-examine their responsibilities and refocus on their rights.



It is noteworthy that one of the two medicine men interviewed later by staff (after the in-person meeting became impossible), called again saying he had thought further about his interview. He related a story that ended with the following: "I told him (one of his followers) that I knew he had been convicted of spouse abuse and that I thought it would be better if he 'helped out' only and didn't participate in the SunDance until he finished the classes (for court-ordered offenders). I told him it wasn't right for him to SunDance and pray for all of the peoples' well-being (meaning the people as a collective), when he didn't know how to treat his wife."

There is value in pursuing advice, guidance and direction from elders. All were pleased to be sought out and asked for their thoughts and experiences. That personal contact created an intimate environment that allowed for the sharing of personal thoughts and experiences, especially among the women. The elders must be approached in a respectful manner and through cultural protocol. The interviewers were Lakota speakers and were either related to the elder or had some connection to the elder.

DEVELOPING PRINTED MATERIALS

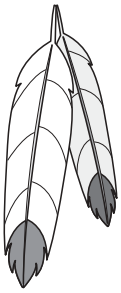
Tailoring Messages

One of the major goals of this project was to develop materials that would be meaningful to both Native and rural non-Native communities. In order to achieve this, project staff searched for common themes and symbols that could be utilized in development of materials.

There are many commonalties between Native and rural non-Native families – universal symbols unique to the Midwest and South Dakota that have evolved as a result of social beliefs and family values forged by geographical isolation. For example, both Native and rural non-Native peoples place great value on the extended family, in part because of the climate and agrarian lifestyle. For Native peoples, the extended family was essential for the preservation of Lakota culture and the resistance of colonization.

Symbols that reflect the earth and life on the prairie are common throughout South Dakota as well. These include: sunflowers, buffalo, eagles, horses, wildlife, the Black Hills and the rolling plains. Lakota people may call them by different names – the four- legged, the winged, He Sapa, the Buffalo Nation – but the sentiment and passion reflect the same respect for land and nature.

Many traditional Native symbols – Eagle feathers, the dreamcatcher and the star quilt – have also been adopted by rural non-Native people who share similar feelings and values associated with them. Each of these three is honored and respected.



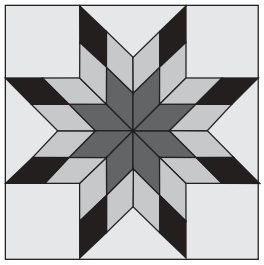
Eagle feathers

Eagle feathers are considered sacred by the Lakota people. For example, if an eagle feather is dropped at a pow-wow, the dancing halts and ceremonies and prayers are offered before the feather is taken off the ground.

Dreamcatcher

According to legend, when a dreamcatcher is hung above the bed of the sleeping person, all bad dreams will be caught in its web. Project staff conceptualized the phrase – **Catch the Dream to End Domestic Violence** – as a play on the words and symbolism of the dreamcatcher, a symbol common to both Native and non-Native women of South Dakota. A dreamcatcher is woven like the web of the spider and is held in place by twigs or a circle of metal, sometimes wrapped with leather or sinew. The dreamcatcher is a popular object and can be found in all the local tourist shops in the form of earrings, necklaces and household decorations. Most South Dakota homes have a dreamcatcher in the bedroom. A popular gift, the dreamcatcher is part of local Native culture that is accepted by rural non-Native South Dakotans.

Star Quilt



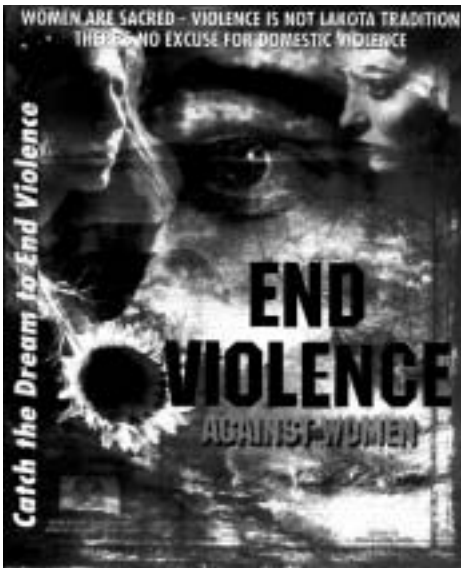
The star quilt is another universal symbol for Native and rural non-Native women. The star quilt is now used for ceremonies in much the same way as the American flag – often draped over caskets or presented as a gift of honor to a newborn or a child during a naming ceremony. Native women learned quilting techniques from their non-Native neighbors in the early 1800s. The pattern for the star quilt evolved into a distinctly Lakota design and is often done in traditional Lakota colors of black, red, yellow and white. Presenting a person with a star quilt is a great honor.

For rural non-Native women, quilting is still a popular pastime and the star quilt is also a favorite design. Among rural non-Native families, quilts are a favorite gift for welcoming new babies and celebrating marriages, birthdays and anniversaries. The quilt is honored because it is beautiful and practical. More importantly, recipients of a quilt know it is a labor-intensive gift that the maker spent time and effort creating for them. It signifies the love and respect the maker has for the recipient.

All of these symbols can be used in domestic violence prevention because they symbolize honor and respect – one honors and respects women as one honors and respects the symbol.

Original Poster Design

The poster originally designed for this project consisted of a six-layered image that incorporated themes thought to appeal to both Native and rural non-Native women. The various images included a dreamcatcher, sunflowers, feathers, buffalo, prairie landscapes and Native and non-Native women. The poster, designed by a professional artist who donated his time, was created so that each of the images could be enhanced in different ways to reveal varying aspects of the poster. The intention was that over time the poster would become identified and associated with the prevention of domestic violence and this one design would allow for the flexibility to change and/or highlight a particular message. For example, in one poster the prairie landscape could be the focal point; in another, the images of Native and non-Native women; in a third, the caption of the poster, **Catch The Dream To End Domestic Violence**, could be highlighted.



The incorporation of so many symbols into this one design was not appealing to many Coalition members. Project staff presented the initial design to member programs during a Coalition meeting, asking for feedback.

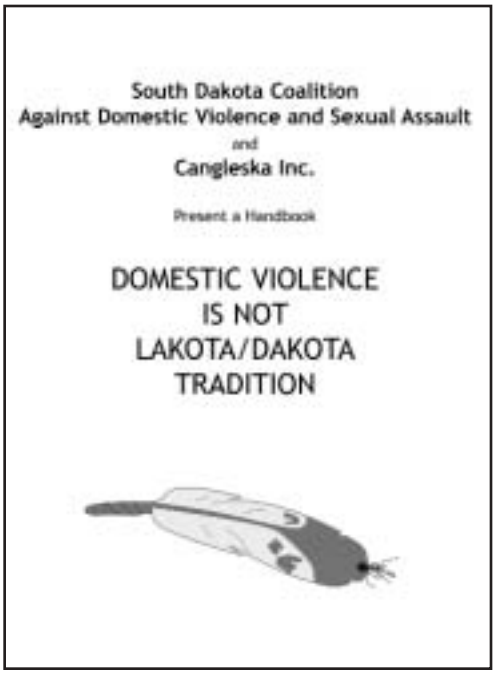
It was a complicated design and many felt it was overstimulating, with the various elements appearing difficult to distinguish. While some felt the poster challenged the viewer, ultimately the concept was discarded. Artistic appreciation is very subjective and the creation of a design with universal appeal is not easily done.

However, Coalition members were supportive of the particular themes that were presented and wanted to continue working with them. The alternative plan that subsequently was agreed to was the creation of separate posters, each emphasizing a single theme. Three posters were created.

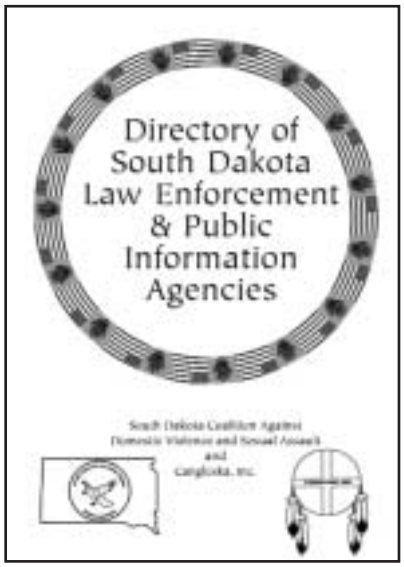
- The first shows a pair of hands stitching a star quilt with the caption "**Threading a Herstory Without Violence.**"
- A second shows the hands of several women holding a dreamcatcher and reads "**Catch the Dream to End Violence Against Women.**"
- A third shows a line of women of various races, cultures and abilities with a caption that reads "**Stand Together to End Violence**."

Redesign of Coalition Publications

The Coalition previously had produced six booklets that were used in public education efforts. Based on the popularity and perceived usefulness by Coalition member programs, two of the booklets were updated and redesigned through this project. The first, **Violence Is Not A Lakota/Dakota Tradition**, is a handbook describing domestic violence in the context of Lakota/Dakota culture and history. The second, **A Handbook on Child Sexual Abuse**, also was updated. As with other materials generated through this project, the Coalition distributed the redesigned materials to member programs at no charge. (Contact information for requesting these publications in on page 26).



Resource Directory



Since heightened public awareness about domestic violence would likely lead to an increased need for assistance, staff also sought to develop materials that would be helpful to advocates who were providing direct services to battered women. To offer respectful and effective services for both Native and non-Native women, domestic violence shelter advocates need to be both culturally-sensitive and understand complex cross-jurisdictional issues that can mean the difference between safety and injury or death, or the loss of custody of children. Many times advocates in off-reservation shelters had difficulty contacting tribal court systems and providing effective advocacy for tribal women seeking safety away from the reservation. As a way of alleviating these problems, a **Resource Directory** was developed that included all law enforcement agencies (both tribal and state), county sheriffs, state's attorneys, tribal, circuit and magistrate judges, clerks of court, other tribal, district and federal court personnel, victim/witness coordinators and domestic violence and sexual assault program information for the state of South Dakota.

To support the public education work of domestic violence organizations, the directory included a listing of all Native and non-Native newspapers and publications, radio and television stations throughout the state. When available, contact names, addresses, telephone and fax numbers were included. The directory included maps showing locations and jurisdictions of reservations, counties and courts. Additional maps showed broadcast areas for radio and TV stations and the location of shelter programs. Cross-referencing allows for ease of use and each entity is identified in several different sections of the directory. For example, the local sheriff's department can be found under the county listings and again under law enforcement.

The directory included 190 pages of information, all of which had to be entered manually into a computer database. This piece of the project took significantly more time and work than anticipated. Further, to be a useful tool in ongoing work, the directory needs to be updated regularly and the challenge will be to find an efficient mechanism for gathering and entering the information. It was anticipated that public education resources throughout the state would remain fairly constant with changes to governmental contacts occurring mostly during election years. It may also be reasonable to offer any updated information in separate booklets when needed.

NOTE: To obtain further information on the directory, please refer to the contact information on page 24.

Financial Considerations

Project staff were mindful of the difficulties that shelter programs face working in isolated environments with limited resources. The new materials were made available to member programs at no cost and distributed by the Coalition through meetings and mailings. Both the posters and the directory are available to other agencies for a minimal charge.

USING RADIO TO RAISE AWARENESS

In addition to developing print materials, project staff used radio as a means of educating the public about domestic violence. Cangleska contracted with the local Lakota radio station, KILI, to produce public service announcements (PSAs) and one 30-minute broadcast on the impact of domestic violence on Native women and their children. A variety of other spots was universal in nature and could be used by rural non-Native programs.

Radio was chosen as the medium for the PSAs because it is the source of local news, weather and community announcements. In rural areas, newspapers and printed materials are delivered by mail – often two days after publication. Television broadcasts come from larger cities, distant from the community. Pierre, the capital of South Dakota, does not have a local television station and neither do most of the rural communities where shelter programs are located. People use the radio to keep current with the affairs of the community. The announcers, disc jockeys and staff are neighbors and friends. Most importantly, the local radio station is accessible to everyone. One can walk into any office, store or community center in rural South Dakota and hear the local radio station playing.

KILI is the largest Native radio station in South Dakota and has broadcast towers in Rapid City, Rosebud, Dupree, Eagle Butte, White Horse, Bridger and Porcupine. The majority of people living in western South Dakota can receive broadcasts from this station. The actual number of listeners is unknown, but its broadcast capabilities reach over 350,000 persons, roughly one-half of the population (690,000) of South Dakota.

Radio PSAs

The PSAs developed for the 30-second spots used targeted and inclusive language. For example, one spot asked: "*If children are sacred, why is it we hurt them every day by letting them be witnesses to domestic violence?*" Spiritual mores for both Native and non-Native peoples of rural South Dakota include the concept of the sacredness of children.

In another 30-second spot, a father talks about his son not trusting him anymore and ends with the statement: "...*I think I've lost my kid*." The message is based on the common family value that is inherent in the majority of Native and rural non-Native families. Keeping the family intact is paramount because survival in isolated areas depends on all family members, including the children. In Native families, children are also seen as integral to the preservation of Lakota culture and the resistance of further colonization.

The PSAs were distributed to shelter programs by the Coalition. Both written and tape forms were sent, so programs could choose to use local persons for recording, if desired.

Public Service Announcements Written Scripts

#1 Read by a man...

"It's time for Lakota men to take responsibility. It's time to walk our talk and remember that women are sacred and violence is not Lakota tradition. October is Domestic Violence Awareness Month. Domestic violence means more than just hitting. If you are intimidating or threatening your partner, view her as your property, or try to use the children to give her a hard time, you may have a problem with domestic violence. You need to know that domestic violence is against the law on the Pine Ridge. For more information, contact Cangleska, Inc., at 867-1035 or 455-2244."

#2 Read by a man...

"Our ancestors understood that women are sacred. In the past, domestic violence was seen as a serious offense against all of the People. A man who was violent within the family was not seen as capable of any leadership responsibilities. He had demonstrated that he did not possess the self-discipline, respect, caring or spiritual understanding to effectively lead the People. Today, our People still understand that women and children are sacred. Domestic violence is against the law on the Pine Ridge. If you are abused or an abuser and want to learn more about domestic violence, contact Cangleska, Inc., at 867-1035 or 455-2244. Now is the time to begin our journey toward respect and non-violence."

#3 Two men readers...

Reader #1 "What about her? She's the one. She's got a problem, man. She can really act up. You know, a guy can only take so much. And then, well, what do you expect? Look at her; she's a mess. I'm just trying to make her straighten up."

Reader #2 "If you've said this or had these thoughts, you may have a problem with domestic violence. Men who are violent with women in their lives typically see themselves as victims instead of as victimizers. Domestic violence hurts you, your partner, your children, your tiospaye and the community. It's time to stop the violence. Being a man means protecting and caring for your family. A man doesn't hurt the people he loves and make them cry. If you think you might have a problem, get help. Remember, domestic violence is against the law on the Pine Ridge. Contact Cangleska, Inc., at 867-1035 or 455-2244 for more information."

#4 Woman reader...

"How is your relationship? Does your partner: Embarrass you with bad names or put downs? Look at you or act in ways that scare you? Control what you do, who you see or talk to, or where you go? Stop you from seeing or talking to friends or family? Prevent you from getting or keeping a job or going to or succeeding in school? Take your money, make you ask for money, or refuse to give you money? Make all the decisions? Tell you you're a bad mother or threaten to take away your children? Act like the abuse is no big deal, it's your fault, or even deny he did it? Destroy your property? Intimidate you with guns, knives or other weapons? Shove you, slap you or hit you? Force you, coerce you or sweet talk you into trying to get charges dropped? Threaten to hurt or kill your pets? Threaten to kill himself? Threaten to kill you? If you answered yes to even one, you may be a woman who is battered. For more information, contact Cangleska, Inc., at 867-1035 or 455-2244. Remember, women are sacred. Domestic violence is not Lakota tradition."

#5 Woman or man reader...

"October is Domestic Violence Awareness Month. Every nine seconds a woman is being beaten in the United States. We also have the problem here on the Pine Ridge. A big problem. Some of our people have forgotten that women and children are sacred. Violence against women takes away from all of our People. It's time to stop it. It's time to remember who we are. We are Lakota People and domestic violence is not part of our way of life. For more information, contact Cangleska, Inc., at 867-1035 or 455-2244."

#6 Two women readers...

Reader #1: "Sometimes it really is my fault. I mean, I do all the things he says I do. It seems like I can never do anything right for him. Even the kids hit me sometimes. I was trying to go to school or work but he'd always call and check up on me because he thought I was with some other man. Then I'd get in trouble. One time he even pulled the wires out on the car so I couldn't go anywhere. I don't know what to do. I think I'm going crazy. I love him and don't want to leave him. I just want him to stop."

Reader #2: "Violence is never your fault. No matter what you say or do, no one has the right to abuse you. You might have some of your own issues that you need to deal with as a woman. And, maybe there are some issues in your relationship that need to be looked at. But – when your partner uses violence to try and control you – that's just out and out wrong! It's also against the law on the Pine Ridge. Until your partner understands that it's his responsibility to not be violent, things won't change. Remember, there's no excuse for domestic violence. If you think you are being abused and need assistance, call Cangleska, Inc., at 867-1035 or 455-2244."

Radio Spot Topics

"Baby Screaming Tape" followed by:

1. Elder speaks: "That's my grandkid, my takoja. He saw his dad beat my daughter. Now he's afraid of his father. Afraid of what he's doing to his mom. Now he's afraid of the dark, afraid to leave her alone, afraid whenever his father comes home drunk. Just afraid of everything."

or

2. Mother speaks: "He was so scared, he cried for days. Now he won't go anywhere without me, won't let me go anywhere alone. Sometimes his eyes are just far away. Nothing can touch him. Like he doesn't feel anything anymore. Now he hits back like he saw his dad do. He's not a little kid anymore. He's a little boy with a lot of anger in his heart."

or

3. Father speaks: "My kid's eyes follow me everywhere when I come home. He doesn't play anymore – just tries to hide when I'm around. If I go near my wife, he stands close to her. He doesn't trust me anymore, doesn't like to come when I call, unless I yell at him to come… I think I've lost my kid."

Tag lines:

- "When you're only a kid, terror is something you never forget."
- "The 'boogie man' is not always someone you don't know."
- "The 'boogie man' is often a member of the family."
- "When mommy is getting beat up by daddy, a child's scars stay forever."
- "When mommy is getting beat up by daddy, who listens to the pain and cries of the children?"

- "A child's innocence is a terrible thing to lose."
- "Childhood should be a time of innocence – not of terror."
- "For a child, fear should never be the first experience in the home."
- "Why is it we never think of what violence is doing to our children?"
- "If 'Children are Sacred,' why is it we hurt them every day by letting them be witnesses to domestic violence?"
- "The world is full of silent witnesses. Too bad they're all children."

Length of time: 30-second spot

Domestic Violence Radio Shows

The 30-minute program included interviews with elders, advocates, prior offenders who have successfully completed the Men's Program, law enforcement officials and staff members of Cangleska who explained the services that are available. The show's format was designed to allow shelter programs flexibility based on whomever was available in their communities to participate as guests. Other shelter programs in rural non-Native areas could modify the format by substituting respected senior citizens and community and/or church leaders for Lakota elders.

Staff also coordinated a one-hour broadcast on Native America Calling, a call-in radio show of National Native Broadcasting. The presentation featured three Native advocates and illustrated the cross-cultural dynamics of domestic violence.

List of Topics for Radio Shows (1/2 hour)

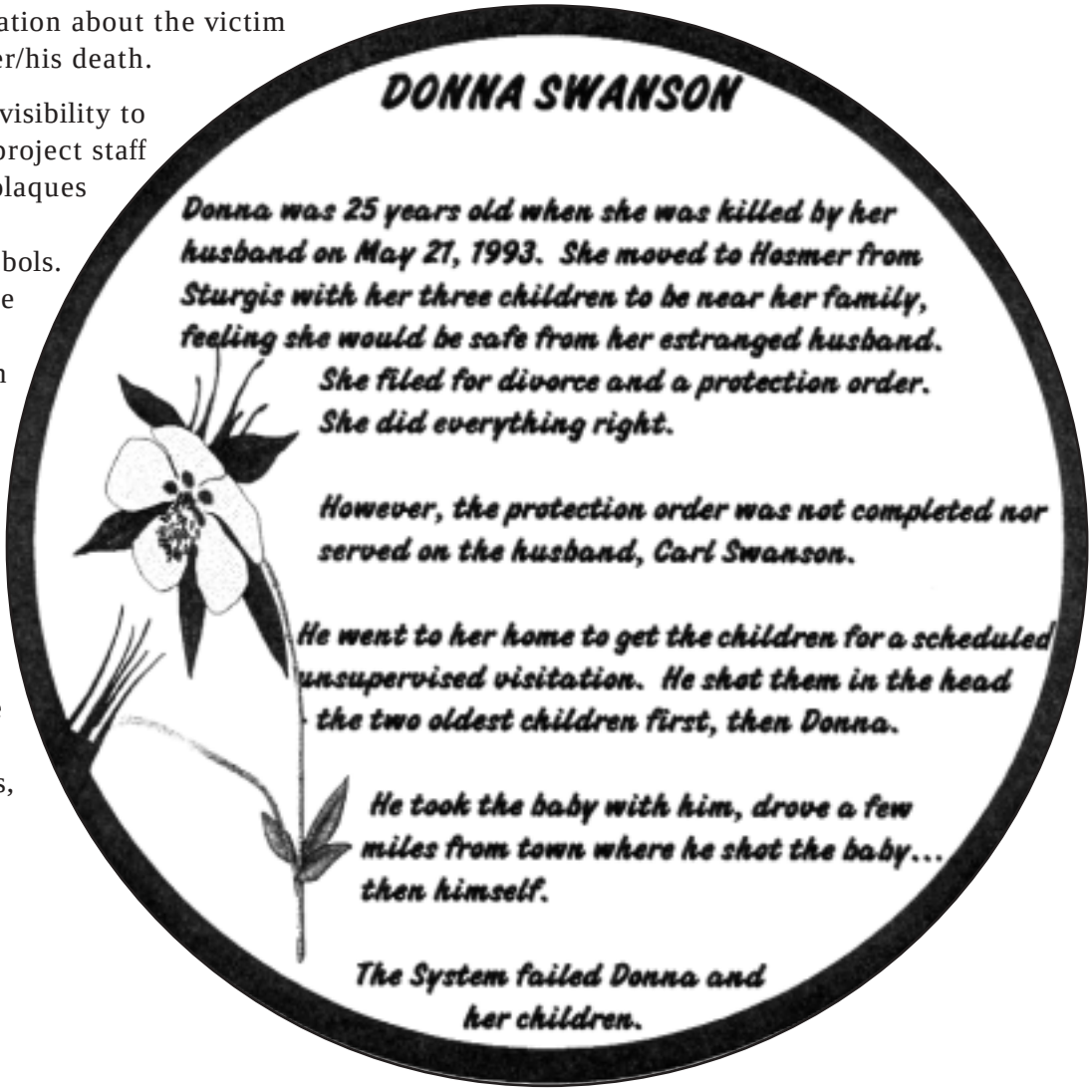
1. Impact of domestic violence on Indian women and the family (children)
   - Interview with elders, children, others
2. What is Cangleska, Inc.?
   - Interview with outreach advocates
     What services do we provide?
     What can women expect when they come here?
     What about children, housing, assistance?
3. What is Public Safety, working together with Cangleska, Inc., doing about greater accountability by offenders and enforcement?
   - Interview with Public Safety officials: Chief of Police, Lieutenants, Sergeants
     What does the law say?
     How was it before? Now?
     What is the process?
     What can offenders expect?
4. What purpose does the Men's Program serve?
   - Interview with Marlin Mousseau and Karen Artichoker
   - Interview with successfully completed prior offenders
5. What can the community do to help victims of domestic violence?

SILENT WITNESS EXHIBIT

Part of the original project plan was to conduct a series of awareness activities that would occur simultaneously throughout Indian country. Rather than creating a new approach, project staff and member programs of the Coalition chose to tie in their public education efforts to an existing national campaign – the Silent Witness National Initiative (SWNI).

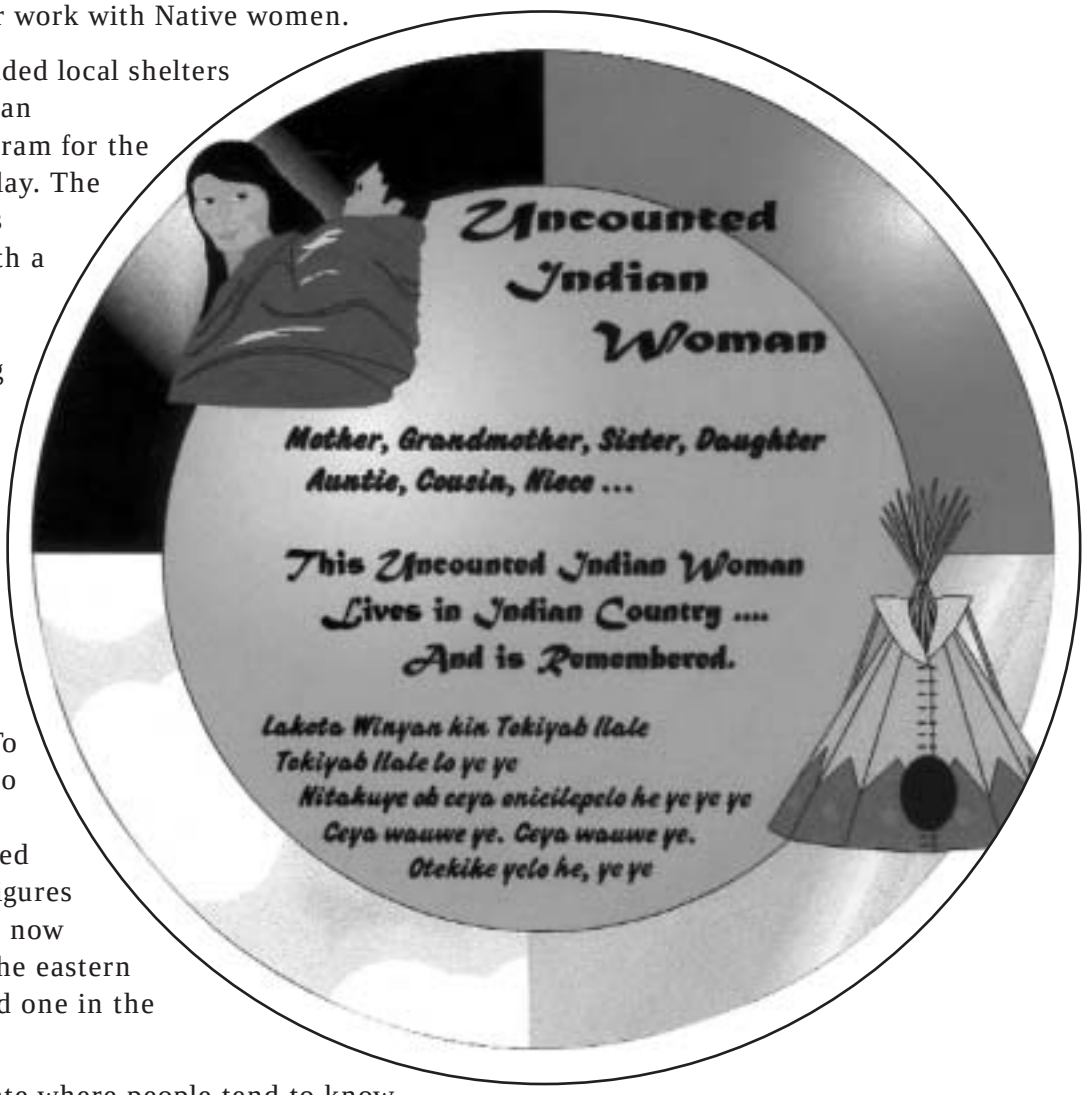
The SWNI was originally conceived in 1990 to commemorate the growing number of women in Minnesota who had been murdered by their partners and acquaintances. Inspired by the impact of this exhibit, all 50 states have since established their own exhibits. Silent Witnesses are life-sized, red plywood figures representing the women, children and men murdered during acts of domestic violence in a given state in one year's time. They may be freestanding or they can be carried for marches. Each figure has a plaque on the front, usually in the shape of a shield, which provides personal information about the victim and details of her/his death.

In order to give visibility to Native women, project staff redesigned the plaques using culturally-appropriate symbols. The design of the Native womens' plaque is both in English and Lakota and has Native-specific symbols; a second plaque features flowers common to South Dakota. All plaques were changed from shields to circles, signifying everlasting life.



The Statewide Initiative

Throughout the duration of the project, member organizations of the Coalition used the Silent Witness exhibit as a fund-raising and public education project in their communities. Displays and programs were arranged in 25 different communities at a variety of events. For example, four programs featured a humanities scholar who led discussions on racism and presented a character interpretation of Matilda Joselyn Gage (an early leader in the women's rights movement) and her work with Native women.



The Coalition provided local shelters with literature and an accompanying program for the Silent Witness display. The majority of exhibits included a table with a display of products produced by the Coalition, including booklets for public education. The booklets include information on domestic violence and sexual assault for the general public; one is culturally-specific for Native people. To minimize the cost to local programs, the Coalition constructed additional exhibit figures so that two sets are now available – one in the eastern part of the state and one in the western.

Living in a rural state where people tend to know each other has many disadvantages when trying to ensure the safety and confidentiality of battered women. However, for the Silent Witness project, this familiarity is an advantage. Seeing the victim's name and reading the circumstances of the death leaves a significant impression on the viewer when she/he can make a direct connection through the local community, relative or friend. The SWNI has been an effective project and has drawn substantial media attention to domestic violence. The display is powerful, especially for a rural state like South Dakota. Program advocates frequently hear comments from the public that begin with: "*I knew her family...*" "*My cousin's husband is related to her...*" "*She used to live in my community...*" "*My daughter went to school with her.*"

National March to End Silence

The SWNI organized a series of national events in Washington, DC, for Domestic Violence Awareness Month during October 1997. Among them was a March to End Silence that brought together Silent Witness exhibits and organizers from every state to raise awareness about the devastating impact of domestic violence.

The Coalition sponsored a trip to Washington, DC, to participate in the march and 37 women were able to attend the event at minimal personal cost. It was an opportunity for advocates from across the state to spend time together, exchange ideas and develop relationships. For Coalition staff, the event was a way to honor advocates for their years of dedication and steadfastness in the face of crisis, and for their belief that by working together, we will end domestic violence in South Dakota and throughout the nation.

Several Native women participated in the South Dakota delegation, giving national voice to Native battered women. Cangleska singers opened the ceremony with memorial and honor songs in the Lakota language. Tillie Black Bear, founder of White Buffalo Calf Woman Society, Inc., the oldest existing Native women's shelter in this country, was at the microphone to recognize the work of indigenous women.

"Domestic Violence is <u>not</u> a Lakota Tradition"

OPPORTUNITIES AND OBSTACLES

During the course of the project, several factors either enhanced or hindered the work of project staff. Both the opportunities and obstacles that were encountered over the course of this project are offered for consideration to those interested in replicating this or other public education campaigns.

Factors that facilitated the development and progress of the campaign included:

- **Culturally-representative and bilingual staff**. This is an important element of working successfully within any cultural community. In this project, it allowed staff to develop culturally-appropriate materials that could be translated into the Lakota language and work with tribal elders to gather input and support for the effort.

  Successful replication of projects for public education in Indian country requires participants who:

  - know available cultural resources
  - can identify messages and themes that will appeal to various cultures in the target area
  - can develop resources that are relevant to the needs of programs serving both Native and rural non-Native women and children. For most organizations this means making a concentrated effort to employ a project staff that is diverse and representative of the communities to be served

- **Personal contacts within the radio station**. This enabled Cangleska staff to negotiate a contract at a lower cost and to ensure ample air time for PSAs. In many locations, domestic violence program advocates may not be this fortunate and should work, whenever possible, to develop positive relations with the media prior to implementing broadcast campaigns.

- **Partnership building**. Working collaboratively with the statewide domestic violence coalition provided opportunities to gather input from non-Native and Native advocates across the state, and to enlist their assistance in the dissemination of materials. The statewide collaboration of member programs was integral to coordinating state and national participation in the Silent Witness Initiative.

- **Pro-bono services**. For this project, the artist contracted to design the poster donated his time. Other organizations may not have access to free services, making developing local campaigns very costly.

Unanticipated issues that impacted this project included:

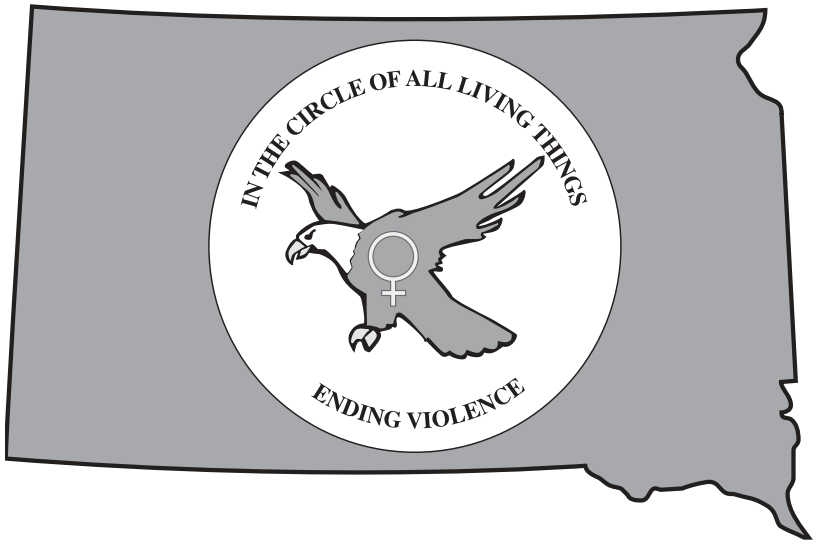
- **Severe weather**. During the course of this project, the state experienced one of the longest and most difficult winters in its history. During a one-month period, 11 major snowstorms closed roads, shut down government and tribal offices, local businesses and schools. This made it extremely difficult to conduct the information gathering phase of the project as originally planned, thereby reducing the amount of input from advocates and allies. Weather also halted the delivery of mail and in some places caused phone service to be interrupted.

  The severity of the weather also delayed the project timeline by several months, since staff was not able to complete project activities as anticipated.

  TIP: Consider budgeting for the use of technologies, such as phone conferencing, to avoid weather-related delays.

- **Using outside consultants**. The artist who worked on this project had no first-hand knowledge of Native or rural issues and therefore had difficulty reflecting relevant themes in his work. This ultimately required additional effort on the part of project staff and included some redesign of materials.

  TIP: Look for designers and other consultants with a sensitivity to cultural issues (ideally members of the same cultural community) for the most effective work.



- **Getting PSA air time**. Although Cangleska was able to get air and production time with the local Lakota radio station, potential sponsors should be aware that many radio stations and broadcasters are not willing to carry PSAs for a shelter program that may be located 60 miles away.

  TIP: In these cases, it is probably better for state coalitions to assume leadership in disseminating PSAs throughout their respective states.

- **Inadequate resources**. Given the unanticipated extent of labor needed to complete certain aspects of the project, particularly the directory, the funding for staffing was inadequate and had to be covered by other grant sources.

  Substantial amounts of money were also used to develop and produce materials. These costs included computer design software, printing, contracting with the radio station to produce and broadcast PSAs, and the 30-minute domestic violence broadcast. Other expenses, such as operations costs, supplies and travel, were paid with other available monies

- **Other rural issues**. A number of other factors can impede public education work in rural locations. It may be more difficult to access necessary services, such as those related to design and production of artwork for posters. Printing costs in smaller rural communities are usually higher due to lack of volume. In addition, local businesses and community organizations often are reluctant to display posters and information about sexual assault and domestic violence.

POSITIVE LONG-TERM IMPACT

In summary, designing a useful public education campaign requires a strong commitment to collaboration. This was one of the first public education campaigns directly targeted to both Native Americans and rural non-Native persons. Identifying themes and incorporating symbols that have a shared and effective meaning for two different groups of people requires a real commitment to obtaining input and feedback. While it became painstaking over the course of this project to gather and coordinate information due to significant problems posed by the weather, staff believe that more effective and useful materials were produced as a result of it. Even though this project has ended, the experience has continued to inform and even provide the impetus for subsequent public awareness efforts and posters.

This project also laid groundwork for future collaborative work between Cangleska, the Coalition and its member programs. The process served to strengthen existing relationships as well as build new ones. The importance of strengthening the bonds between two groups of culturally-diverse people in rural areas should not be underestimated.

The ultimate outcomes of this project should serve as encouragement to other domestic violence coalitions and local programs to actively collaborate on projects that are designed to create a sense of unity for all women and their children victimized by domestic violence.

CONTACT INFORMATION

For more information about this project and/or the materials produced, please contact:

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Kyle, SD 57752
(605) 455-2244

Sacred Circle, National Resource Center
to End Violence Against Native Women
720 Saint Joseph Street
Rapid City, SD 57701
877-733-7623 (red-road)
(605) 341-2050
Fax: (605) 341-2472
Email: scircle@sacred-circle.com

South Dakota Coalition
Against Domestic Violence and Sexual Assault
P.O. Box 141
Pierre, SD 57501
(605) 945-0869
Fax: (605) 945-0870

For information about the Silent Witness National Initiative, please contact:

Silent Witness National Initiative
20 Second St. N.E. Suite 101
Minneapolis, MN 55413
(612) 623-0999
Fax: (612) 623-0999
Email: info@silentwitness.net

For information on other domestic violence prevention initiatives, please contact:

National Resource Center on Domestic Violence
6400 Flank Drive, Suite 1300
Harrisburg, PA 17112-2791
(800) 537-2238
TTY: (800) 553-2508
Fax: (717) 545-9456
www.nrcdv.org

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P.O. Box 638, Shannon County
Kyle, SD 57752
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Center on
Domestic
Violence

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